

THE
CLASSICAL JOURNAL

FOR
MARCH AND JUNE, 1821.

VOL. XXIX.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPICR. INCERT.



London:

PRINTED BY A. J. VALPY,
RED LION COURT, FLEET STREET.

SOLD BY

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BURGH; CUMMING, DUBLIN; AND
ALL OTHER BOOKSELLERS.

1824.

The Numbers are regularly published on the first of April, July, October, and January. Subscribers may, therefore, have them with their Reviews and Magazines, by giving a general order to their Bookseller.

The former Numbers may now be had of all the Booksellers, Price 6s. each ; or in complete sets.

Articles are requested to be sent one month at least before the day of publication, directed to the Printer, Red Lion Court.

ALTERATIONS AND CORRECTIONS.

No.	Page	Line	for	As Scriptores	read	Et Scriptores
	156.	1, 7, 8		<i>monstrent vel</i> <i>confirmant</i>		<i>monstrant vel</i> <i>confirmant</i>
		21.		<i>salitas</i>		<i>salutus</i>
	157.	9.		<i>paucæ</i>		<i>paucas</i>
		24.		<i>ethici</i>		<i>ethnici</i>
	159.	20.		زمان		زمان
	160.	11.		<i>Chakani</i>		<i>Chakani</i>
IV.	240.	23.		<i>Barhebraeam</i>		<i>Barhebraeam</i>
	242.	21.		<i>ordinatur</i>		<i>orduantur</i>
	243.	1.		<i>potat</i>		<i>notat</i>
		11.		<i>h. l.</i>		<i>l. (et)</i>
		16.		<i>conversæ</i>		<i>conversæ</i>
	245.	1.		<i>Adagi</i>		<i>Adagi</i>

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THE
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Nº. LVII.

MARCH, 1824.

BIBLICAL CRITICISM.

If I may judge from internal evidence, I can have no hesitation in attributing the Biblical Criticism on Gen. iv. 26., inserted in the Classical Journal for September, to the author of the New Translation of the Bible; the errors and inaccuracies of which have been so ably exposed by Mr. Whittaker, Professor Lee, the Editor of the Quarterly Review, &c. I find in the Biblical Criticism the same groundless censures of the authorised version, the same palpable errors in Hebrew criticism, the same new and fanciful interpretations of Scripture, as have already been noticed and condemned in the writings of Mr. Bellamy. The author of the Criticism in question proposes to alter the English authorised version of five passages in the Hebrew Bible, chiefly by giving a different translation of the verb **החל**. "There is no doubt," says our critic, "that **החל**, being derived from the Pihel **חלל**, to make common, to make profane, implies unholy, impure, unclean, profane."

It is well known that Hebrew verbs have often a different sense in the different conjugations. This is the case with the verb **חלל**; which is stated by our best lexicographers to signify "to profane" in the conjugations Niphal and Pihel, and "to begin" in the conjugations Hiphil and Hophal. It is true that **החל** in the conjugation Hophal only occurs in this passage (Gen. iv. 26.), but as the verb frequently occurs in the conjugation Hiphil, in the sense of "to begin," it is natural to suppose

that its passive Hophal has a similar sense; that if the one signifies "to begin," the other would signify "to be begun."¹ This distinction of senses in the different conjugations may be observed in all the passages quoted by our author to show that the verb signifies "to profane." **וַאֲחַלְלֵךְ** Gen. xlix. 4., and **וַאֲחַלְלֵךְ** Ezek. xxviii. 16., are of the conjugation Pihel; and **תַּחַל** Levit. xxi. 9., **לְהַחֲלוֹ** Levit. xxi. 4., **וַאֲחַל** Ezek. xxii. 26., **הִחַל** Ezek. xx. 9., are of the conjugation Niphal. These passages therefore give him no support in affixing the sense of "to profane" to the conjugations Hiphil and Hophal. Let us now inquire whether the passages which our author has quoted stand in need of the new translation which he proposes to substitute for the authorised version. The first passage is Gen. iv. 26., which is thus rendered in the English version: "*And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.*" "If we render **הִחַל** began," says our author, "it would imply that no person had, before that time, called upon the name of the Lord: but we find that Adam, and Eve, and Cain, spoke with the Almighty; that Cain and Abel offered to the Almighty," &c. The words "*to call upon the name of the Lord,*" or, "*of Jehovah,*" admit of two interpretations. It may be meant that at that time men began to address the Deity by his peculiar name **JEHOVAH**; or secondly, that they began to assemble in a more public and regular manner for the purposes of religious worship. The words also might perhaps be translated, "*to call themselves by the name of Jehovah,*" i. e. the descendants of Seth began to distinguish themselves from the profane offspring of Cain by openly professing themselves the worshippers of Jehovah. See Isaiah xliv. 5. **וְזֶה יִקְרָא בְשֵׁם יַעֲקֹב**, "*and another shall call himself by the name of Jacob.*" It appears then that no alteration is at all required in the common translation of **הִחַל** in this passage. But there are material objections to our author's new translation: "*Then the calling on the name of the Eternal Being began to be profaned.*" I observe then that **לִקְרָא** signifies *to call*, and not *the calling*: **יְהוָה** is a proper name, and cannot with any propriety be rendered "*the Eternal Being*;" still less can **הִחַל** be rendered "*began to be profaned.*" The verb in its different conjugations signifies either

¹ The words **וַאֲחַלְלֵךְ**, translated in the authorised version with sufficient exactness "*then began men,*" may be rendered more literally "*tunc coeptum est, then it was begun.*"

to *profane*, or to *begin*; but surely the sense of the two conjugations cannot at the same time be given to the same word. The Latin word *ferrum* sometimes signifies the metal *iron*, and sometimes *a sword*, but no one acquainted with the first principles of translation would combine the two senses, and translate *ferrum*, *an iron sword*. Mr. Bellamy has fallen into the same unaccountable error, and, if I recollect right, has given the same translation, *began to profane*, to the same word *החל*: and this circumstance strongly corroborates my conjecture that Mr. Bellamy and the author of the *Biblical Criticism* are the same person.

Let us proceed to the second passage, Gen. vi. 1. "*And it came to pass when men began to multiply on the face of the earth.*" "If we now consider," says our author, "first, that mankind began to multiply immediately after the Creation, that the Lord blessed the man, and said, '*Be fruitful, and multiply,*' the question naturally presents itself, Why is it said, they *began now to multiply?*" &c. It is not said simply that they began to multiply, but that they began to multiply or *to be numerous* (as the word signifies) *on the face of the earth*. They were so much increased in number that they began to occupy a considerable portion of the earth. I will now give the New Translation and the comment, the latter of which is so fanciful and extravagant that it would be absurd to attempt its confutation. "*It was when men began to profane in multiplying upon the surface of the ground;—that is,*" says our author in explanation, "mankind did not distinguish between a natural and allowed manner of multiplying, and an unnatural manner, forbidden by nature itself!!"

The third passage is Gen. ix. 20. "*And Noah began to be an husbandman, and he planted a vineyard.*" Our author observes, as well as I can understand him, that the literal meaning of the words is, "*And Noah began an husbandman.*" Had the writer consulted Waltheri Ellipses Linguae Hebraeae he would have found that in this concise language, verbs, nouns, and particles are frequently omitted; and would have been convinced, or at least would have had *reason* to be convinced, that our translators were perfectly right in supplying the words *to be*, corresponding to the verb *להיות* understood. The following is the improved translation, in which, by the way, he inserts the word *as*, and omits to translate *ו* in *ויהל*: "*And Noah as an husbandman began to profane: he planted a vineyard;—because,*" says our author, "he ought not to have begun his business by planting a vineyard!!" I had written remarks on

Itinerary from Tripoli

the other two passages which your correspondent proposes to amend; but after the passages already produced I think it useless to trespass any longer on the patience of your readers: I will therefore only observe that he renders **כִּי צִיד בְּפִי** “because he persuaded;” thus not only giving to **צִיד** the sense of *persuading*, which it never has, but mistaking a noun for a verb in *kāl*, though it is distinguished by vowel points (· -), which no verb in *kāl* ever has. Our authorised version of the Holy Scriptures, though not without its faults, bears ample testimony to the skill, the labors, and the judgment of the translators, but has had the misfortune to be many times assailed by persons equally deficient in a critical knowledge of the Hebrew language, and in the principles of translation.

Nov. 1823.

KIMCHI.

ITINERARY from TRIPOLI of Barbary to the City of CASHENAH in Sudan. By the SHEIKH L'HAGE KASSEM.

TRANSLATED, AND ILLUSTRATED WITH NOTES,
BY JAMES GREY JACKSON.

The first 13 days or Journeys.—The 13th day after departing from Tripoli of Barbary, we reached Gadames. (For the journey to Gadames, and for the description of that town, vide the *Itinerary from Tripoli to Timbuctou*, in *Cl. Jl.* No. 56, page 193.)

14th—16th Journeys.—After departing from Gadames,¹ they

¹ The caravans which proceed from Tripoli to Cashenah go first in a south-westerly direction to Gadames, after which they change their course or direction, and proceed south to Fezzan or Mourzouk, where, having changed with the Fezzanées the merchandise which they carry from Tripoli, they cross the desert directly to Cashenah in a southerly direction.

It is easy to perceive that the Janet of this Itinerary is the Janet of Major Rennell, that Tegherein is the Tai-gari or Tegheri of Rennell, and we think these three last places are one and the same. It is a common error in maps of Africa to lay down two places or more for one, which proceeds from the various ways of spelling the names; thus in the map annexed to Walckenaer's “Recherches sur l'Afrique Septen-

proceed southwards during three days, when they reach a well called *Tent Melloulén*, which possibly signifies in the language of that country, the well of the palm-tree, because there is only one palm or date-tree at this well. When the caravan is in a hurry it performs this journey in two days, and sometimes even in one from Gadâmes to Tent Melloulén.

17th—19th Journeys.—From Tent Melloulén, after three days' travelling, they reach Zourânit.

20th—26th Journeys.—From Zourânit they travel six days, and then reach the torrent of *Azawân*.

27th Journey.—From the torrent of *Azawân* they proceed one day's journey, and then stop at the torrent of *Tahamalt*, the environs of which are shaded by an abundance of trees.

28th—30th Journeys.—From *Tahamalt* to *Tanout-Mellen*, which, in the language of the country, signifies the white well, they reckon three days' journey.

31st—33rd Journeys.—From *Tanout-Mellen*, or the white wells, they proceed during three days, after which they arrive at *Tén-gacem*, or the sheep's well.

34th—36th Journeys.—From *Tén-gacem* they proceed three days successively, and arrive at *Gatz*. It is here that they gather the leaves and *capsule seminalis* of the senna, which is taken to Tripoli and Tunis, and is distributed from those ports, among all the apothecaries of Europe.

37th—39th Journeys.—After proceeding three days from *Gatz*, they go and rest at a place called *Egguagant*; this is the name of a river which washes the base of a mountain, which the Africans call *Agroûh*.

40th—42nd Journeys.—From *Egguagant* they proceed other

trionale," there is a Housa and a Haoussa; but there is but one Housa or Haoussa in Africa, and it is spelt هوسة. Tedment, in this Itinerary, is Rennell's Tadent. Tadent is the name of the mountain at the foot of which is situated Tedment, Açiou is Assien, Toghâgit is Tagazi or Tagassa, Açoudi is Asouda, Açouderas is the Ouatarus of Rennell. Mr. Walckenaer justly remarks in his dissertation on this Itinerary, in his "*Recherches Géographiques sur l'Afrique Septentrionale*," that the distances, compared with Major Rennell's, differ, but this must necessarily be the case in all African itineraries, where the journeys are performed as the combination of circumstances suggest. •

Açoudi, the capital of the territory of Ahir (which is the desert of Hair, situated south-west of Tuat) carries on a direct trade with Cashe-

nah. The term Hajr حجر signifies difficult, hard, harsh: from which we may presume that the district of Hair is rocky, stony, or difficult of passage.

three days, and then halt at the river *Maiss*, which has given its name to this place.

43rd—47th Journies.—Proceeding during four days' journey from *Maiss*, they reach the town called *Janet*, which is built at the foot of a mountain bearing that name.

48th—52nd Journies.—From the town of *Janet* they go in five days to refresh themselves at the wells of *Tegherein*.

52nd—54th Journies.—From *Tegherein* to *Tedment* three days. *Tedment* is at the foot of a mountain called *Tadent*,¹ where quantities of senna are collected.

55th—62nd Journies.—From *Tedment* after eight days' travelling, during which, neither water nor vegetation is found, they reach and repose at a place called *Asioû*, where there are many wells.

63rd—68th Journies.—After quitting the wells of *Asioû*, they proceed five days among mountains, beyond which is a place called *Toghaget*.

69th—73rd Journies.—From *Toghaget* they journey five more days to reach *Tedek*: the road is invariably among mountains, where no water is to be had.

74th—75th Journies.—After proceeding two days more from *Tedek*, they arrive at *Ahir*. *Ahir* is a country whose capital is *Asûdi*. The habitations are constructed with mats, made of a reed or grass called in the empire of Marocco *Bordi*. It is a kind of papyrus or soft reed, which the Arabs of Syria and of Marocco use to manufacture mats, which they spread on the floors of their houses and tents, and with which they cover their roofs.

The inhabitants of *Ahir* live on Cassaves,² which they bring from *Cushenah*. The territory of *Ahir* is shaded by forests of those palm-trees which the Egyptians and Marockeas call *doumah*, the people of *Gadames* *palm*s of *Pharouah*, and the Spaniards *Palmita*. They grind the fruit of this kind of palm, and mix the flour with that of the Cassave, and with cheese, and this mixture is their ordinary food.

Goats abound in *Ahir*, as also lions and monkeys, which inhabit the woods; the population may amount to 12,000 souls, who are *Tuâreks*.

76th—78th Journies.—After leaving *Ahir* and travelling three days further, they stop at a river called *Aouderas*, which they cross, it being knee-deep.

79th—80th Journies.—From *Aouderas* they travel on two days, and then stop at a mountain called *Megzem*.

¹ See note in the preceding page.

² Cassab it should be, for there is no *v* in the Arabic language, and the Cassab is the sugar-cane.

81st—82nd Journeys.—From Mount Megzem they proceed two days, and arrive at a river which runs through a wood of date-trees; the name of this river is *Irin-Ouallem*.

83rd—84th Journeys.—From Irin-Ouallem they march on two days successively, and then reach *Aguadès* or *Agâdes*. Agâdes is a town, larger than that of Tripoli of Barbary, situated in a plain. A market is held there; the Tuareks carry on a trade with it in cattle and sheep. The inhabitants of Agâdes procure their clothing from Cashenah, Gouber, and Zenferanah. They give in exchange, salt, which they procure from Bornou, from the territory of *Fachy* and of *Bilma*; the prince who reigns at Agâdes is called Bâguir; he has succeeded Wadelah. The extensive commerce carried on by this town renders it rich and flourishing.

85th—90th Journeys.—Departing from Agâdes, they are seven days crossing immense forests, where no water is found but what the rains have left. They then arrive at *Tedlaq*, a very deep well, from which they raise water by means of camels, which are brought thither expressly for the caravans.

91st—97th Journeys.—After having refreshed themselves at the wells of *Tedlaq*, they perform eight more days' journey, when they reach a place called *Kerfichi*.

98th Journey.—After another day's march they reach a place called *Tsaouah* or *Tsâwah*.

99th Journey.—From Tsawah to *Madsouah* or *Madawah* one day.

100th Journey.—From Madawah they travel a whole day, and repose at *Takmakoumah*.

101st day's Journey.—From Takmakoumah, after another day's journey, they at length arrive at *Cashenah* or *Kasnah*.

CASHENAH.

Cashenah is a considerable town: it has seven gates or entrances; an interval of two miles separates each gate. The king who governed Cashenah is just dead;¹ his name was Kalinghiwah.

The Sheikh El-Hage Kassem Guarem, who communicated to me the above intelligence, and who dictated to me the Itinerary from Tripoli in Barbary to Timbuctou, transacted with the king Kalinghiwah a commerce in cloth and horses. He reported to me that the current money of Cashenah is a kind of shell which the

¹ That is to say, at the close of A. D. 1806, or the beginning of 1807.

Arabs call oudoa.¹ He assured me that many of the inhabitants were of the Christian religion, and that the greater part of them carried, suspended from their neck, large wooden crosses. The natives are called Heznah. They powder their hair.

The territory of Cashenah swarms with worms, with which one is quickly covered if one lies on the ground naked. To avoid this inconvenience it is the custom to spread a mat on the ground; with this precaution one sleeps tolerably well, without danger of being tormented by these importunate and even dangerous reptiles.

After having dictated this Itinerary, the Sheikh El Hage Kassem finished by assuring me, that to travel to Cashenah from Tripoli of Barbary, one has the sun in the morning on the left temple, and in the evening on the right temple, that is to say, that the journey is performed by proceeding invariably southward.

N. B. This Itinerary and that from Tripoli to Timbuctou² were given to me in 1807, during the summer of that year, that is to say, during the three months that the caravan sojourns at Tripoli of Barbary.

Copied at Tangier, 26th of June, 1808.

(Signed) Delaporte, Chancellor of the French Consulate.

J. G. JACKSON.

OBSERVATIONES IN PHRYNICHUM LOBECKIANUM.

“**EA**, quæ in Parergis continentur, primum in libellis academicis proposita sunt, jam inde ab initio anni 1815. per occasionem statorum solemnum evulgatis. Unde quæ viri præstantissimi mihiq̃ benevolentissimi, *Barker. et Schneider. in Lexx. sua*, me non nolente, transtulerunt, ea, si sine detrimento fieri posset, recidi.” Præf. p. lxxx.

“His et talibus auctoritatibus *Blomf.* sese tueatur, si propter *ἡθρον* inter communia ambigui argumenti exempla relatum in iudicium vocetur.” P. 141.

“Longe præstat *Nuimesii* ratio, a *Blomf. ad Æsch. S. c.*

¹ Oudoa [ودع, Ouda] is the Arabic word for cowries, which pass as money in many parts of Sudan.

² Vide *Cl. Jl.* No. 56, page 193.

Th. p. 201. tacite adoptata, quam si sequimur, non difficile est repertu, cur Attici κακοδαιμονῶν potius quam κακοδαιμονεῖν dixerint. Verba enim in ᾶν et ἰᾶν derivata proprie in animi corporisve affectionibus usurpantur." P. 79.

"Διακοστροφῶν nuper *Blomf.* *Æschylo Pers.* 773. de suo gratificatus est." P. 153.

"Διέφθορε Atticos activa signif. dixisse, magno consensu tradunt Ammon. 41. Phrynich. Σ. II. 35. Lucian. *Pseudos.* 3. Mœris 127. Zonar. et Moschopolus, quorum testimonia conscripsit doctissimus Barkerus in *Critico Diario (Classical Journal)* T. 23. p. 93." P. 160.

"Locos Demosth. et Antiphontis, in quibus Nunnesius εὐαγγελίζεσθαι cum accus. rci construi ostendit, non Thomas citat, (ne quis erret cum *Britannis Editoribus* 4, 370.) sed *Steph. Thes.*, a quo quæ sumsit ille, nolui recudere." P. 268. But Lobeck is himself mistaken. The words of Nunnesius, which are cited by the editors of the *Thes.*:—"Non Charicleide, ut in libro vulgato Parisiis Thomæ editum est: loci autem, qui ab eo (nempe Thoma) citantur Demosth. et Antiph.:" will not admit any other interpretation than that, which the editors have given, viz. that Nunn. had read those passages in his Ms. copy of Thomas Magister. Because that author as now edited does not contain those passages, it does not necessarily follow that the Ms. of Nunn. was not possessed of them; neither does it necessarily follow that Nunn. intended to cite *Steph. Thes.*, because they are found there. For, if, in opposition to the express words of Nunn., Lobeck has a right to assume that *Steph. Thes.* was the book intended to be quoted, the editors have an equal right to assume that Steph. himself took them from a Ms. copy of Thomas. Lobeck has neglected to notice that the passage, which Steph. assigns to Antipho, in truth belongs to Lycurgus c. *Leocr.* 149., as the editors have remarked in the *Thes.*

"Sic nuper *Porson. Adv.* 156. Atticum πλεύμων *Soph. Trach.* 791. e Cod. Harl. eruit, quod ap. Plat. constanter πνεύμων scribitur; sed et hujus manum a librariis corruptam esse, ostendit locus a Longino citatus 32, 110. At enim fallimur; nam *Blomf.* avias illas nobis evellit, ostenditque Helladium, Mœridem, et Gregorium præcepta sua ex *Æliano*, *Libanio*, ceterisque Sophistis, (quos novæ Atthidis auctores esse docet,) derivata habuisse, idque, quo majorem nobis, hoc neque antea suspicatis, neque p̄bro credituris, pudorem incutiat, etiam constare inter omnes affirmat ad *Æsch. S. c. Th.* 61." P. 305.

"*Ἀσχημος* *Diog. L.* 2, 88. **ἔσχημος* *Is. Porphy. Char. Her.*

511. in Cod. Par. Heliod. 2. p. 68. *μεγαλόσχημος Theophr. C. Pl. 6, 2. quæ pleraque a Lexicogr. aut ommissa, aut in suspicionem adducta, neque in *docta digressione Stephani Britannici* 4, 347. comprehensa sunt." P. 383.

"Porson ad Or. p. 26. contradicit etiam Blomf. ad Æsch. S. c. Th. 42. Phrynichi silentium invidiose interpretans:— 'Nempe is putasse videtur, formam quadrisyllabicam, Tragicos nunquam adhibuisse.' Hac suspicio tum per se levissima, tum etiam supervacua est, quum neque Porson., neque quisquam alius Phrynichi præcepto in eum finem abusus fuerit, ut Tragicos *κοναγέτης* scripsisse probaret." P. 430.

"Sed si addidero, id quod ex ante dictis intelligi facillime potest, neque Sturz. recte hanc terminationem nominum propr. veteri Græciæ ignotum statuuisse, *Lex. Xen.* 4, 16.; neque me Blomfieldio, *Μαρικᾶς*, *Μαρικᾶντα*, non paribus syllabis, *Μαρικᾶν*, declinari jubenti ad *Pers.* 65." [see *Aristarch. Anti-Blomf.* 98.] "subscriptorem præstare posse, retio ad Phrynich. revertat, eumque ab Abreschii suspicionibus vindicabo." P. 456. See too Lobeckii *Diss. de Substantivis in ᾱς cæmentibus*, in Wolfii *Anal. Liter.* 2, 59.

"*Δυνάμεις ἐπιστολιμαίους*, Demosth. *Phil.* 1, 45. de quibus nuper exposuit Edm. Barker. in *Diario Classico* 3, 590." P. 559. See too the said E. H. B. ad *Etyim. M.* 857. Sturz.

"De Jungermanno, ejusdem laudis consorte, commode nos admonent *docti Editores Stephani* p. 347." P. 564.

"Valek. sententiæ Schæferus et *docti Lexicographi ad Steph. Thes.* 346. subscripserunt." P. 570.

"Rursus alii a perf. secundo *ἑξῶδρκος, cui testis, non ratio deest, hunc *ἑξῶδορκεῖν* derivarunt: Comicus ap. Plut. *de Tranq. Anim.* 8, 11. de quo v. Blomf. ad Æsch. S. c. Th. 34." P. 576.

"Scaligero si quis opitulari cupiat, is ejusmodi exempla preferre debet, quale est illud in *Epigr. adesp.* 511. p. 227. *ἀβροπόδων βήματα, quod Jacobs. ex eleganti poetarum usu pro ἀβρῶν ποδῶν dictum esse putabat; sed recte Schneider. *Lex.* ἀβρᾶ ποδῶν scribi jubet. Nihil melius est *ἀκρόπους, pro ἀκρος πούς, quod Schn. citat e Paus. 2, 4. Τὸ ἀγάλμα ξοάνόν ἐστι πρόσωπον δὲ, καὶ χεῖρες, καὶ ἀκρόποδες εἰσι λευκοῦ λίθου, ubi ἀκροι ποδες l. g. esse Barker. in *Diario Classico* N. 32. p. 376. et Schn. in *Nov. Ed.* mihi assenserunt. Sic enim Paus. aliis omnibus ll. : 6, 19. Πρόσωπον, καὶ ἀκρους ποδας, καὶ τὰς χεῖρας : 8, 31. Χεῖρες εἰσι λίθου καὶ πρόσωπόν τε, καὶ ἀκροι πόδες : cf. 2, 11. 7, 23. 8, 25. 9, 4. 'Αβροδίατα olim vulgatum Ælian. *V. H.* 12, 24. Corayus non injuste barbarum et ineptum nominat. 'Ο ἀκρόπον,

ap. Pallad. *Comm. in Hippocr. de Fract.* 1. p. 285. T. 7. Chart. p. 210. s. 6. Foës. atque alios artis medicæ auctores non magis quam ἀκρόχεις, ὀρθόκωλον, atque similium rerum vocabula, suspicionem recipit. Neque *Barkero* adjiciam, ἀκρόπους, ‘si unquam in Gr. lingua extiterit,’ poetis solis concedendum esse affirmanti, qui quo magis poetæ sunt, eo longius ab his officinarum inventis refugiunt, suis et propriis uti non detrectantes.’ P. 603.

“Cui repugnat οἱ φιλοπόλεις, *Æsch.* S. c. *Th.* 178., ex alieno petito, neque cum ἀκροπόλεις, quod *Blomf.* in subsidium vocat, ulla ex parte comparandum.” P. 607.

“Alterius curationem præstat *Blomf.* ad *Pers.* 160. :—‘Lex. SGerm. Βάρις Σοφοκλῆς βαρίβαν λέγει τὸν ναύτην. Brunck. corrigit βαρίδαν. Schæfero ad *Greg.* C. 522. unice verum videtur βαρίβαν. Mirum, cum ipse meminerit vulgaris ναυβάτης. Certissime corrogo βαριβάταν. Lepidus est Bast., qui βαρίβαν per metaplasum dictum esse putat pro βαρίβαντα.’ Si quid est in hac re lepidum, id totum, quantum est, in *Blomfieldio* residet, qui si argumenta proferre adigeretur, neque Bastii sententiam refellere, neque suam probare posset. *Βαρίβας suspicionis absolvit simillimum νυμφόβας, cui μονόβας, i. e. μονοβάτης, et fortasse etiam μουκχρόβας et κακόβας ex *Hesychio* adjungi possunt. Nam χιονόβας plane intestatum est.” P. 610. The editors of the *Gr. Thes.* p. ccxxv. have quoted Dr. *Blomf.*’s note with an approbation, which, convinced as they are by the reasoning of *Lobeck*, and of the *Jena-Reviewer* of the *Persæ*, (see *Aristarchus Anti-Blomf.* 98.,) they must now retract.

“Α δρέμω *Abresch.* *Anim.* ad *Æsch.* 187. δράμημα *Pers.* 247.; a δρομέω, δρόμημα *Eur. Med.* 1180. derivat. Morosior judex, *Blomf.* ad *Pers.* 252. et *Add.* p. 199. δράμημα analogie repugnare affirmat, et tum h. l., tum ap. *Herod.* δρόμημα reponit.” P. 619. See *Aristarchus Anti-Blomf.* 99.

“Schæf., qui ad *Dion.* p. 201. istius suspicionis adhuc immunis, v. *πολυκριθῆν Lexicographorum memoria commendaverat, nuper sequuti sunt *docti Britannii* ad *Steph.* p. 352. :—‘*Αυσθανατάω aut *Αυσθανατώ, quia e δὺς et θανατάω s. θανατώω compositum, contra *Scaligeri* regulam peccat. Verba enim cum εὖ et δὺς composita descendunt ab adjectivis, quæ cum iisdem particulis componuntur, semperque in εὖ desinunt.’ Hic tot taliumque virorum consensus propemodum a spe oppugnationis me deterreret, nisi copia et bonitate causæ confusus in certamen prodirem atque hæc mea oppugnatio non oppugnatio potius, quam defensio esset futura.” P. 626. *Αυσθανατάω*, Bast.

Spec. Nov. Ed. Ariston. 31. Agathias ex offic. Plantin. p. 12. Suid. 1, 277.

"Eodem anno 1817. hæc (de vv. *λεξιθῆρς, *λεξιθήρης, *λεξι-θῆρῶ, *θηρόλεξις, θηρολέξης,) primum edita sunt, quo *Thesauri Britannici Pars* 111. in lucem prodiiit, qua altero anno post ad nos delata, cognovi eund. locum a *doctissimis conditoribus* tractatum esse p. 155. partim eod. modo, partim, ut fertur natura, paulo aliter." P. 629.

"Inter ea vero, quæ ὁ in ᾧ vertunt, usitatissimum est ἀγγελιαφόρος, Ion. ἀγγελιηφόρος. Hujus formæ duodecim exempla produseram, quæ *docti Britanni in Thes. suum* retulerunt p. 365., additis totidem aliis, quibus ego novum, si liberet, cumulum adjicere possem. Manet sententia, ab iis, quibus sermo curæ fuit, nunquam aliter dictum fuisse, neque me movet Zonar., ab illis productus, homo sine censu et existimatione, qui si ἀγγελιοφόρος scripsit, (quod in tanta utriusque literæ similitudine ambiguum est,) Grammaticorum morem servavit, sæpe proprias et legitimas, sed ex usu amissas, vocabulorum formas resuscitantium." P. 645. The editors quite agree with Lobeck in thinking that all correct Gr. writers used the form ἀγγελιηφόρος, and they never meant to produce the authority of Zonaras to show the contrary. Their object was simply to notice that, as Zonaras has the other form, Lobeck was not quite correct in saying, "Nunquam aliter dictum fuisse."

"Ut μελιγενής, Συριγενής in ποίσι, sic Ἀσιαγενής Dio Chrys. Or. ii. 86. in soluta oratione dici solet, *Asiagenes* Latine, ut **Batigenes*, Valck. et Wessel. *ad Herod.* 567., pro quo Apollinarem metuo inservientem *Asiagenes* divisisse tanto equidem minus admiror, quod Soph. ead. necessitate coactus **θεογεννής* dixit. **Ἀσιητργενής*, quod *Blomf. Æschylo Pers.* 12. tribuit, analogiæ norma revincitur." P. 646. See the *New Thes.* 2353. b.

"Ex hac disputationis meæ parte nonnulla delibarunt *Stephani restitutores*:—'Nec Lobeck. nec Bast. illud *ὀρκηφόρους, voc. Lexicis ignotum, in æternumque ignorandum, suspectum habuisse miramur: scribe, sensu sic flagitante, *ὀρκητόμος.' Ob eam ipsam causam ὀρκητόμους uncis inclusum apposueram, ut ὀρκηφόρους mihi suspectum videri significarem." P. 656. Dr. Blomf. *Gloss. ad Æsch. S. c. Th.* 415. cites ὀρκηφόρους without any intimation of doubt.

"Ἀκράχολος in Epinici versibus, Athen. x. 40. 82. reducendum esse dixi *Nott. ad Aj.* p. 284. quam correctionem postea et Jacobs. adhibuit *Anim. in Athen.* 236. et Hermann. in

Wolfii *Anal.* P. 3. p. 73. contra *Barker.* disputaus, meorum forte immemorem." P. 664.

"Φοξίχειλος, quod *Barker.* in *Diario Classico* N. 25. p. 171. ex tota Græcia exterminat." P. 666. See *Barker.* ad *Etym. M.* 1062.

"Quum enim in plerisque vv., quæ cum ἔλκω, ἔργω, et ἔχω componuntur, in confinio utriusque vocabuli ὁ et ἑ concurrant in ου confluræ, *ταλαντοῦχος, πολιοῦχος, *κυνουλκος, ἀμαξοῦργος, (instabili illa et erratico accentu,) a consuetudine impetratum est, ut ea quoque, quæ aliter se haberent, hunc flexum sequerentur, πολιτσούχος, τελεσιουργεῖν, ἐντεσιουργός, πανοῦργος, ταλασιούργος, quibus veluti ex insitu alieni surculi novus color tractus est." P. 667. Read κυνουλκός, ἀμαξουργός, ταλασιουργός, and consult *Aristarchus Anti-Blomf.* 111.

"*Barker.* in *Diario Classico* N. 28. p. 289., rejecta Porsoni (*Præf. ad Hec.* p. ix.) sententia κερβάτης ex κερατοβάτης, ut κυμοδέγμων ex κυματοδέγμων, contractum esse statuit. Nos ab utroque discedimus, neque nominativum componendis vv. aptum, neque genitivum nominum in ὅς contractioni obnoxium esse existimantes." P. 693. But I hold with the editors that κερo is a mere contraction of the genitive for κερατο. The simplest mode of determining the question will be this:—Does Lobeck admit that κερατο in κερατοβάτης is the genitive without contraction? If so, he will not deny that κερo in κερoβάτης is, on the same principle of composition, the gen. with or without contraction; and that admission will be quite sufficient. Does Lobeck deny that the contr. of κερατο into κερo is repugnant to the genius of the Gr. language? If so, let him read the *New Gr. Thes.* p. 116. n. 2., and be satisfied. The editors may appeal to Lobeck's own words p. 669.:—"Sic *στημοῤραγεῖν, (pro στημονητικῇ J. Poll. *στημονονητικῇ a nominativo στήμων repetitum annotavit,) χειμoνής, *σημοθέτης, *αἰμοφθόρος Hesych. *σπερμοφάγος Id. s. Φαβοτύπος, atque alia dicuntur, quæ, si longa requiritur syllaba, ὁ in ἡ mutant, αἰμηπότης, quod Apollonius Ionibus tribuit; et vero etiam nonnunquam incorrupta forma repetitur, ἄρματοτροχία Philo de Agric. 198. ἀρματολόγος, Albert. ad Gloss. N. T. 79. Itaque Eustathio assentiendum est hæc et talia a genitivis imminutis repetenti p. 1895,33. Manifesta hujus abscissionis vestigia apparent tum in Lat. *Lapidina*, *Limitrophus*, *Homicidium*, *Camelasius*, tum maxime in Gr. antiquitatis reliquiis, κελαινεφής, γυναιμανής, Ἀτλαγενής Hesiodo, quod Ἀτλαιγενής, (ut *Κρηταιγενής,) scribitur ap. Athen., et quæ jam latius diffluxere, *στλεγγοποιός ab J. Poll. relatum, ἀλεκτρυσιώλης, ἀκμόθετον, Eust. 1150, 60. *κίο-

κρανον, quod Anti-Atticista Bekk. 105. ex Plat. Comico refert, et in verbis, *χερνίπτω*, **ὀρκύπτω*, quæ specie diversa, genere paria sunt." He, who, like Lobeck, is prepared to admit that *αἰμοφθόρος* is a contr. for *αἱματοφθόρος*, should have no difficulty in considering *κεροβάτης* to be a contr. of *κερατοβάτης*. In p. 672. he says:—"Fuit hæc certe Porsoni sententia *Præf. ad Hec.* p. ix., in *κερασβόλος* et *κερασφόρος* integrum servari *κέρας*, in **κεροφόρος* autem ultimam literam veteris nominativi *κέρως* abjectam esse; quorum neutrum concedi debet. Persistam in hoc nomine *κέρας*, cujus quot sunt genitivi formæ, 161 reperiuntur etiam compositorum schemata. (1.) *ΚΕΡΑΟΣ*, *κεραοξόος*, *κεραελκῆς*: (2.) *ΚΕΡΕΟΣ*, **κερεαλκῆς*, *κεροῦχος*, *κεροφόρος*, *κεράρχης* in *Opusc. de Voc. Milit.* Suidæ 3, 713. et *Steph. Thes. Append.* 76. (3.) *ΚΕΡΑΤΟΣ*, *κερατοφόρος*: (4.) *ΚΕΡΩΣ*, **κερωτυπεῖν*. Unde igitur *κερασφόρος* emergit? Ex *κέρως* inquam. Nam," etc. etc. As *κεροβάτης* is used for *κερατοβάτης*, so *λεπτόσωμος* is used by Eust. for *λεπτοσάματος*. The editors would think it quite as objectionable to derive with Lobeck *κεροφόρος* from the gen. *ΚΕΡΕΟΣ*, as to hold with Porson that it comes from a supposed obsolete nominative *ΚΕΡΟΣ*. For, even if *κερεαλκῆς*, *κεράρχης*, and *κεροῦχος* were derived from the former, which they cannot admit, the principles of composition might receive *κερ* for *κερεο* before a vowel, but would not receive *κερο* for *κερεο* before a consonant.

"Verbi, unde hæc descendunt, totum veluti stemma in *Nozō Thes.* adumbratum, omnesque ejus ortus, meatus, et cum aliis congressus notati sunt, sic ut mihi non necesse sit pluribus demonstrare, Græcos nunquam *ἐπαγόρας*, *ὕπαγόρας*, *ἐπηγόρας*, *ὕπηγόρας*, aut simile quidquam dixisse, non magis quam *προσάγορος*, *κατάγορος*, quorum quæ sit inter se relatio, facile, si quis semel huc aciem intenderit, perspiciet. Neque nunc mihi operæ est Schweigh. refellere, cujus nota ad Herod. i, 90. a *doctis Thesaurariis* delibata, cumulum continet errorum aliorum super aliis acervatorum, quum modo **ἐπηγορεύειν* cum *κατηλογεῖν* componit, modo argumenti loco *κατηγορεῖν* pro *καταγορεῖν* usurpari contendit." P. 703.

"Imminent hinc iterque præcludunt duo desperatissima verba, s. potius verborum monstra, quibus ne Scaliger quidem et Schæf. manum conserere ausi sunt: *δυθνήσκειν* et **σταδιοτρέχειν*, ab Eurip., invita Prosa et Postvorta, in lucem edita. Horum prius duplici, quo sævius nos affligat, præsidio firmatum et plane irremediabile est. Affert tamen hoc aliquid solatii, quod utroque loco participium obtinet, *δυσθνήσκον* et *δυσθνήσκοντος*, quod genus vocabulorum ad nomina inclinat, eoque liberiores habet

articulationem. Neque facile erat, aliud ejusdem sententiæ et mensuræ verbum producere. Quod si antiquitus insitum, ususque diuturnitate consecratum esset, non jam barbarum illud diceremus, sed abnorme; qualia multa, a primo veluti satu in pravum detorta, una cum seculis ætatibusque hominum inveterarunt. Nunc, quia jam perfecto et concluso opere sese per vim intrusit, vitiosum et est, et habetur." P. 616. "Δυσθνησκέω, Difficulter morior, Eur. *El.* 842. πᾶν δὲ σῶμ' ἄνω κάτω, *Ἰσπαι-ρεν*, ἡλάλαξε δυσθνησκοῦν φόνω. Sic leg.: non δυσθνήσκον." Blomf. *ad Aesch. Ag.* 1264. p. 310. Here Dr. Blomf. assumes the existence of the verb *δυσθνησκέω*, as a thing perfectly well ascertained, when his only authority for it is a passage, into which he has himself introduced it *contra Codd. et Edd. omnium auctoritatem*, when the rejected verb exists in the *Rhesus* 791. Βάλλει με δυσθνήσκοντος αἵματος φόνω, and when, if we can rely on the testimony of H. Steph. (*New Gr. Thes.* 340. d.) *δυσθανών* is also found in Eur. And here I may be permitted to ask why Dr. Blomf. has corrected the passage in the *Electra*? why does he object to the vulgar reading *δυσθνήσκον*? Was it not from having perused in the *New Gr. Thes.* the canon of Scaliger condemning all verbs so formed as contrary to analogy?

"In hoc genere magnopere providendum, ne testibus levibus aut corruptis fidem habeamus. Quod enim in Athen. Codd. 5, 23, 253. legitur *ἐπιστολαφόρος, item ὑλαφόρος J. Poll. 3, 55. σφυρακτυπεῖν Schoi. *Apoll. Rh.* 2, 84. γενναδότεира Schneider. Lex., meri sunt descriptorum errores, ambiguos literarum δ et α ductus confundentium." P. 641. It is indeed surprising that Schneider should have received into his *Lex.* not only the genuine form *γενναδότεира*, but the two corrupt forms *γεννιδότεира* and *γενναδότεира*: see *Aristarch. Anti-Blomf.* 9.

"Γραμματόκος brevi alpha in Democharidis *Epigr.* 2. non dubito, quin depravatam sit pro γραμμοτόκος, Lineam pariens, ac fortasse etiam in Athen. pro γραμμαδιδασκαλίδης substitui debet id, quod in Diog. L. legitur γραμμοδιδασκαλίδης." P. 669. See Mr. Barker in Wolfii *Anal. Liter.* 2, 543.

"Sed Pausaniæ 2, 11. 219. debetur tempus perfectum, Blomfieldio ignotum, qui *ad Pers.* 511. dubitare se profiteatur, απ v. ἤκω alia habeat tempora præter præsens et fut." P. 744.

"(Cratini) versus isti ex Hermannii sententia, quem de h. l. percontatus sum, sic distinguui debent:

Αὐτομάτῃ δὲ φέρει τιθύμαλλον καὶ σφάκον πρὸς αὐτῶ

Ἀσφάραγον, κῆτισόν τε [νέπαισιν] ἀνθέρικος *ἐνθβᾶ,

Καὶ φλόον ἄφθονον, ὥστε παρῆναι πᾶσι τοῖς ἀγροῖσιν.

Φλόμος ἀφθονος mea opinione adoptandum est ex simillimo Eu-

polidis loco ap. Plut. *Symp.* 4, 1. p. 662. quem Meineckius meus *Cur. Crit.* 58. dextre tractavit; sed præterierunt eum emendd. Bodæi Stap. *ad Theophr.* 409. propositæ, quibus res fere ad liquidum perducta erat. In eo pariter κύτισος, (non κυτισός, ut in Ed. Pauw. scribitur,) σφάκος, ἀνθήρικος, φλόμος, Caprarum pabula, commemorantur." P. 110. The scholar, who is interested in determining the sense and the reading of these two Fragments, will not perhaps repent of consulting the *New Gr. Thes.* p. 1422. e—23. a.

Here I am reminded of two other Fragments, which are also handled, rightly or wrongly, in the *Thes.* The ingenious and acute Mr. G. Burges in his *Comicorum Gr. Fragmentum. Spec. Edit.* (*Classical Journal* 44, 282.) cites the following verses of Pherecrates, as corrected and arranged by himself:—

*Ἐξαρμονίαις γ' ὑπερβολαῖς δεῖπν' ἦσ' ὅσαις,
Κὰν νιγλάρους μ', ὥσπερ Τελέαν βράφανοις ἐλὼν
Κόπτων τε, *κατεμίστωσε τῶν *τερετισμάτων.

See the *New Gr. Thes.* p. 2000. a. et n. 1. and Barker's *Amantitates Cr. et Philol.* in *Classical Journal* 31, 112. In the notes on those lines of Pherecrates Mr. Burges p. 285-6. cites from an unknown comic writer the verses preserved by Hesychius v. 'Ραφανιδωθῆναι, which he thus corrects and arranges:

τίς γὰρ ἂν
Τὰ τῆς βράφανιδος ὀξυθύμι εἰσορῶν
"Ελθοι πρὸς ἡμᾶς;

and he then quotes Harpocr. v. 'Οξυθύμι. On these passages he will find some things to his purpose in the *New Gr. Thes.* p. 199. a. et n. 1.; 204. n. 2.; see also Barker's *Amantit. Cr. et Philol.* in *Class. Journ.* 32, 375.

"Atque hinc est, quod rectius legeretur ap. Athen. 9, 9. (39. 432.) *Λεκτέον δὲ καὶ ἀττάγαι (Eust. ἀτταγαί,) καὶ οὐχὶ ἀτταγάντες. Id enim longe convenientius, quam quod vulgo editur, καὶ οὐχὶ ἀτταγῆνες. Vident omnes.' Pauw. Hoc Pauwianum ἀτταγάντες non verbum est, sed portentum." P. 117. In his *Diss. de Substantivis in ās exeuntibus*, (Wolfii *Anal. Liter.* 2, 60.) Lobeck writes thus:—"Pauwii emend. *ad Phryn.* 44. καὶ οὐχὶ ἀτταγάντες, a¹Schweigh. prætermisam, Stephani B. i-tannici Editores (p. cccxxix. a. ccccxcviii. a.) ut mihi V. D. Edmundus Barkerus per Literas significavit, in memoriam re-vocarunt, haud scio an nimio inepti commentu honore. Idem addebat, Sturz. *de Dial. Alex.* 88. cur attagenes *Ægyptiæ* vocentur, ex Æliano *H. A.* 15, 27. potuisse intelligere." But the editors will be still prepared to maintain that Pauw's con-

lecture is entitled to notice, and they cannot conceive why ἄτταγάντες, (as to the accent, see Lobeck *Diss.* l. c. p. 59.) should be considered a *portentum*, or *ineptum commentum*, when ἄλλάντες is admitted to be correct: see Lobeck. *Diss.* l. c. Athen. himself merely says that the plural ἄτταγάντες is not to be used. The words of Athen. are these: Ἀτταγᾶς (read with the Ms. Ἀτταγᾶς, or rather ἀττάγας,) περισπῶσιν οἱ Ἀττικοὶ παρὰ τὸν ὀρθὸν λόγον τὸν ὀνομα· τὰ γὰρ εἰς ἅς λήγοντα ἐκτεταμένον ὑπὲρ δύο συλλαβάς, ὅτε ἔχει τὸ ἄ παραλήγον, βαρύτερόν ἐστιν, ὅσον ἀκάμας, ἰθάμας, ἀδάμας· λεπτέον δὲ καὶ ἀττάγαι (Eust. less rightly ἀτταγαί,) καὶ οὐχὶ ἀτταγῆνες. “Mirus vero Canon, quo confunditur prima declinationis nomen cum nominibus tertiae; nam ἀτταγᾶς prima declinationis est: itaque in accus. plur. etiam ἀτταγᾶς formatum in Comici *Achárn.*: a quo multum differunt ὁ ἰθάμας τοῦ ὀνόμαντος, καὶ ὁ ἀκάμας τοῦ ἀκάμαντος.” Schweigh. But there is no such confusion, if you read with the editors ἄττάγαι:—ἀττήγαι. The meaning of Athenaeus is this: the word ὀττάγας is changed, παρὰ τὸν ὀρθὸν λόγον, by the Attic writers into ἀτταγᾶς, and he then proves the truth of his remark by producing a grammatical canon. The words, λεπτέον δὲ καὶ ἀττάγαι, καὶ οὐχὶ ἀτταγῆνες, are intended to show that in the plural the said Attic writers have deviated alike from the canon and from themselves; for they say ἀττάγαι, and if they preserved consistency, they would say ἀτταγάντες, because ἀττάγας makes ἀτταγάντες, ἀτταγαί, ἀτταγάντες, as ἄλλας ἄλλαντες. The opposition meant by Athen. is quite destroyed by the vulgar reading, καὶ οὐχὶ ἀτταγῆνες, and the word itself is quite foreign to the purpose of Athen.; if λεπτέον is not to be considered as applicable only to the Attic writers, Athen. is made to say what it is scarcely possible to suppose that he could mean to say, that ἀτταγῆνες is a barbarism. For he himself p. 652. quotes Phonicides: ἐν Μισομένη, κοῦδεν ἦν τούτων ὅλως Ἡρὸς ἀτταγῆνα συμβαλεῖν τῶν βρομέτων, and adds, Ἐν τούτοις τηρεῖται καὶ τὴν τοῦ ἀτταγῆνος μνήμην. Well then might H. Steph. *Thes.* exclaim:—“Sed nimum quod Athen. l. c. subiungit, λεπτέον ἔχει καὶ Ἀττάγαι, καὶ οὐχὶ ἀτταγῆνες. Nam illud ἀτταγῆν non solum ap. Aristot. legitur *H. A.* 9, 20. (19.) sed a Latinis etiam usurpatur, ac inter alios a Plin. 10, 48. Quinetiam Eust. 854(=795, 38.) Τὸ παλαιὸν ἀτταγαί (read ἀττάγαι) μὲν Ἀττικῶς, ἀτταγῆνες δὲ κοινῶς: indicans in communi Gr. ceterorum dialecto fuisse usitatum. Et paulo ante, Περισπῶσιν οἱ Ἀττικοὶ τὸ ἀτταγᾶς, ὃς ἀτταγῆν κοινότερον λέγεται, κλινόμενος ἀτταγῆνος. Item Schol. Aristoph. (*Σ.* 257.) Ὁ ἀτταγᾶς

ὄρνεόν ἐστι τερπόμενον ἔλεσι καὶ πηλάδεσι τόποις καὶ τέλμασιν, ὃν ἡμεῖς φημὲν ἀτταγήνα.”

In p. 124. observations on the words ἀνατολή, ἐπιτολή, ἀνατέλλω, ἐπιτέλλω, are introduced. The reader will find much on this subject in Barker's *Notes on the Etym.* 31. p. 1081-2. and in the *Classical Recreations*, p. 156-62. “In Prom. p. 176. line 99. 100. we approve of the separation between πῆ and πότε, and think it equally just and ingenious; but *appareo* or *orior* appears to be in this passage a more natural translation of ἐπιτεῖλαι, than *injungere*, if it can be supported.” *Edinburgh Monthly Review of Dunbar's Additions to Dalzel's Collectanea Majora*, for March 1821. That the word will bear this sense had been abundantly shown by Mr. B. in the *Class. Recr.* l. c.

In p. 157. Lobeck shows that λίβανος is used “*pariter de arbore quam de lacryma*, λιβανωτός *de thure et de arbore*,” and adds: —“De singulis locis nemo præstat, quum sæpe Codd. inter se dissentiant, Herod. 4, 75. Joseph. *A.-J.* 3, 6, 136.; sed liberiores fuisse hujus vocis usum vel ex eo colligi licet, quod similiter χελώνη *de Supellectile testudinea*, τρίλινα χελώνης Philo *de Vita Contempl.* 896. et σαρδῶν pro sardoniche Philostr. *Imag.* 1, 6. 770. et μέλισσα pro melle usurpatur Soph. *Œd. C.* 481. ut notiora præteream.” Hence Barker in *Wolffi Anal. Liter.* 2, 63-7. (*Classical Journal* T. 18. p. 347. *New-Gr. Thes.* p. 19. n. 1. 100. n. 3. 223. n.) has been rather unguarded in what he has said about the phrase ἐσμὸς μελίσσης, used by Epinicus ap. Athen. 432.

“Credo equidem Comicum (ap. Eust. 518.) βροτολοιχόν, *Fellatorem*, ut intelligi voluisse, ita scripsisse. Ab hac communi terminatione non videtur Aisch. recessisse, neque αἱματολοιχος scripsisse, quod Burnei ex Ed. Stanl. receptum malit in *Diurio Classico* T. 24. p. 348., quodque cum κωμωδολοιχεῖν ap. Aristoph. nullam societatem habet.” P. 573. Here we have αἱματολοιχος for αἱματολοιχος, an accentual error, into which *Dr. Blomf.* has fallen: see *Aristarch. Anti-Blomf.* 111.

E. H. BARKER.

Thetford, Oct. 1823.

OBSERVATIONS ON THE ZODIAC OF DENDERA.

• No. III.—[Continued from No. LVI.]

TO explain how foreign divinities and foreign rites and ceremonies became common in Egypt, it will be necessary to advert for a moment to the history of the Egypto-Greeks.

In the 8th century before the Christian era, the adventurous colonies of Ionia and Caria had, amidst other commercial, or rather piratical expeditions, undertaken a voyage to Egypt. Their brazen armour,^{*} their courage, and activity were beheld with amazement by the Egyptians. At that time Psammetichus (son of Ecus, who was put to death by Sabbæon the Ethiopian) was one of the twelve lords, who, upon the death of king Sethon, had assumed the government of the country and divided it among them. Possessing chiefly the sea-coast, it appears that he had acquired considerable wealth by commerce, which excited the jealousy of the other petty potentates. In the disputes which ensued, Psammetichus secured the assistance of these wandering Greeks, by whose valor and discipline he ultimately became sole monarch of Egypt, about the year 670 B. C. In consideration of such important services he rewarded his allies with lands upon the Nile, which induced many of them to settle in that country. From this era a Grecian colony subsisted in Egypt, which maintained an intercourse with their countrymen, and rendered the transactions of that kingdom a part of genuine history.—The Greeks upheld the throne of his successors until Apries, the fourth in descent from Psammetichus, having undertaken an expedition against the Greek colony of Cyrene, was dethroned by Amasis, the cotemporary and ally of Cræsus. Amasis rivalled the Lydian prince in his partiality for the language and manners of the Greeks. He raised a Cyrenian woman to the honors of his bed. The Greeks who had served his predecessors, and who, in consequence of the Egyptian law, obliging the son to follow the profession of his father, now amounted to near 30,000, he removed to Memphis, his capital, and employed them

^{*} Herodotus, lib. ii.

as his body-guard. He encouraged the correspondence of this colony with the mother-country; invited new inhabitants from Greece into Egypt; promoted the commercial intercourse between the two nations; and assigned to the Greek merchants, for their residence the town and district of Naucratis on the Nile, where they enjoyed the free exercise of their religious processions and solemnities, and where the industry of the little island of Ægina in Europe, and the opulence of several Greek cities in Asia, erected temples after the fashion of their respective countries.

Herodotus visited Egypt about the year 450 B. C.; there was therefore an interval of more than 200 years for the exportation of the Gods and religious ceremonies of the Egyptians, and for the importation of foreign deities and rites of worship among the Egypto-Greeks and others whom commerce had induced to settle in that country.

This shows how the borders of the Nile, according to Herodotus, were familiar with the Gods, and many civil institutions of Greece, during the most flourishing period of the Egyptian hierarchy; and how the two systems subsisted and descended together to the Macedonian conquest, and, through the tolerant disposition of the Ptolemies, to the time when the sceptre of Egypt passed from their hands to those of the Romans without ever amalgamating. It was not the natives but the descendants of the Greek colony from Lesser Asia, who had acquired not only a permanent settlement but the exclusive commerce of the country, by whom the Egyptian symbols were mingled with those peculiar to the mythology of their mother-country. Unlike the Egyptians, the Greeks had no scruples respecting objects of adoration: they welcomed those of every nation; and when they could not borrow, they invented.

From these observations it is easy to reconcile the appearance of Egyptian symbols in the Zodiac, in conjunction with those of Greece. As, therefore, the Zodiac consists of an assemblage of mythological figures peculiar to Greece¹ and Egypt, and as the Egyptians never adopted foreign deities, it follows that the whole Zodiac was the work of the Greeks; because the mixture of the mythological symbols of different countries was compatible with their religious customs, and incompatible

¹ A *Libra* is decidedly foreign to Egypt, and therefore not against the argument, I have not thought it necessary to notice in the text its exception to the classification there stated.

with those of the Egyptians. And as some of the figures, as has been proved, were not invented until the time of Pindar, it follows that the construction of the Zodiac could not be earlier than the age in which he flourished.

In the fourth place, the antiquity of the Zodiac is contradicted by the style and condition of the Egyptian temples.

The Ptolemies and Roman emperors successively adorned Egypt with numerous and magnificent edifices, which recent researches have identified with those which subsist at present. Granger, in speaking of the ruins of two palaces which made part of the ruins of ancient Thebes, says of the one, that the columns which supported the roof were of the Corinthian order; and that the chapters of the columns of the other were of the Composite.

Of Tentyra Denon says, "After having seen all the other Egyptian monuments, this still appeared the most perfect in its execution, and constructed at the happiest period of the arts and sciences."

Belzoni mentions that in the ancient temple of Gyrshe in Nubia may be seen how the sculpture of primitive ages differs from that of the mere modern school. The colossi in it, indicate that the artist meant to represent men, but this is all; their legs are mere shapeless columns, and their bodies out of all proportion; their faces are as bad as the artist could make them from the model of an Ethiopian.

He farther observes that, "from the good state of preservation, and superiority of the workmanship, the temple of Tentyra is probably of the time of the Ptolemies." "The circular form of the Zodiac in the inner apartment," he adds, "led me to suppose in some measure, that this temple was built at a later period than the rest, as nothing like it is seen any where else. The eastern wall of the great temple, is richly adorned with figures in intaglio relevato, which are *perfectly finished*." "The temple of Edfu," he continues, "may be compared to Tentyra in point of preservation, and is superior in magnitude. The propylæon is the largest and most perfect of any in Egypt, covered on all sides with colossal figures in intaglio relevato. At El Kalabshe are the ruins of a temple evidently of a later date than any other in Nubia; for it appeared to be thrown down by violence, as there was not that decay in its materials, which I have observed in other edifices. There are two columns, and one pedestal, on each of the doors into the pronaos. They are joined by a wall raised nearly half their height; which proves the late period when this temple was erected, as such a wall is clearly seen in all other temples of later date; and I would not hesitate to say, that Tentyra, Philoe, Edfu, and this temple, were erected by the Ptolemies; for

though there is a great similitude in all the Egyptian temples, yet there is a certain elegance in the forms of the more recent, that distinguishes them from the older massy works, whence they appear to me to have been executed by Egyptians under the direction of the Greeks."

On a MS. map of the course of the Nile, from Essouan to the confines of Dongola, constructed by Colonel Leake, chiefly from the journal of Mr. Burckhardt, we have read, says the reviewer of *Light's Travels in Egypt and Nubia*, the following note :

"The ancient temples above Philoe are of two very different kinds : those excavated in the rock of Gyrshé and Ehsambul, rival some of the grandest works of the Egyptians, and may be supposed at least coeval with the ancient monarchy of Thebes. The temples constructed in masonry, on the other hand, are not to be compared with those of Egypt, either in size or in the costly decorations of sculpture and painting ; they are probably the works of a much later age."

Mr. Davison found the colours in Tentyra, Thebes and Diospolis still fresh and vivid.

In another part of Belzoni's work he says, "I observed the figure of Harpocrates which is described by Mr. Hamilton, seated on a full-blown lotus, with his finger on his lips, on the side wall of the pronaos of the temple of Edfu, as in the minor temple of Tentyra. On the propylæon of the temple of Dikke, are several Egyptian, Coptic, and Greek inscriptions. In the granite quarries 2½ hours south-east of Assuan, I found a column lying on the ground with a Latin inscription. Captain Chilia, in uncovering the ground in front of the great Sphinx near the pyramids, found at the bottom of a stair-case of 32 steps, an altar, with a Greek inscription, of the time of the Ptolemies. Forty-five feet from this he found another, with an inscription alluding to the Emperor Septimius Severus ; and near to the first step was a stone, with another Greek inscription alluding to Antoninus."

"We thus find," says Mr. Burckhardt, "in Nubia specimens of all the different eras of Egyptian architecture, the history of which indeed can only be traced in Nubia ; for all the remaining temples in Egypt (that of Gorne, perhaps, excepted) appear to have been erected in an age when the science of architecture had nearly attained to perfection. If I were to class the Nubian temples according to the probable order of their erection, it would be as follows. 1st. Ehsambul ; 2nd. Gyrshé ; 3d. Den ; 4th. Saune. &c." (Mr. Burckhardt enumerating downwards to Teli, the 11th in his order of succession.)

Such is the information afforded upon this subject by some of the most recent and respectable travellers in that country, from an attentive consideration of which there appears strong evidence against the high antiquity of those magnificent fabrics. The first part of the evidence worthy of particular notice, is the existence

of two of the *orders* of architecture among the ruins of Thebes ; the Corinthian and the Composite.

The *orders* of architecture were unknown in ancient Egypt, Assyria, Babylonia, Persia, India, and China. Their invention is ascribed to the Asiatic Greeks who flourished in the vicinity of Phrygia and Lydia. The silence of Homer respecting them in his architectural descriptions, particularly of the palaces of Alcinous and Ulysses, is the argument upon which the opinion is founded that they were not known in his time. Perhaps their earliest appearance was in the temples of Jupiter at Olympia, and of Diana at Ephesus, raised respectively about the years 630 and 560 B. C. Scopas, of Ephesus, who flourished about the year 450 B. C., employed the *three* Grecian orders in the second temple of Minerva at Tegea in Arcadia. The art of cutting marble, which afterwards furnished Grecian ingenuity with the materials of those inimitable productions which are still the wonder of the world, was unknown at the era of the Trojan war; for in the description of the palace of Alcinous, which is represented as shining with gold, silver, brass, and amber, there is no mention of that substance.

The Doric, or, as it is emphatically called, the Grecian order was the first-born of architecture, and in its composition seems to bear authentic marks of its legitimate origin in wooden construction transferred to stone. It is probable that the earliest Greek temples were of wood, since so many of them were consumed during the invasion of Xerxes. The temple of Jerusalem was surrounded with columns of cedar; and Vitruvius informs us, that the ancient Tuscan temples were constructed with wooden architraves. Four centuries from the Homeric times we find the Greeks arrived at the highest excellence in the polite arts. The progress and improvement in architecture appears to have occupied a period of 300 years, beginning from the time when the temple of Jupiter at Olympia, and those of Samos, Priene, Ephesus, and Magnesia, were begun, until the time of Pericles, when the ornamental style of the Greeks attained its utmost beauty and perfection in the Parthenon of Athens. All the varieties and ornaments in architecture, together with the Ionic and Corinthian orders, were invented within this space of time;—whether all this was their own invention, and by what steps they made such progress, is not mentioned; but the following observations may help us considerably in this difficulty.

“ While ancient Greece was harassed by intestine dissensions, and its northern frontier exposed to the hostility of neighboring barbarians, the eastern colonies enjoyed profound peace, and flourished in the vicinity

Commencing, therefore, with the authentic history of the Egyptians, the question respecting the erection of these temples in times anterior to the Ptolemies may be argued thus.—Psammetichus ascended the throne in the year 670 B. C., and reigned 54 years. From the convulsed state of Egypt before his time it is reasonable to suppose that during the greater part of his reign he was chiefly occupied in consolidating his power. That he had not much leisure for the cultivation of the arts, appears from his being engaged for 29 years in the siege of Azotus or Ashdod in Syria. He was succeeded by his son Necho II., who reigned 17 years. No monarch of Egypt exceeded his zeal for the extension and improvement of his country; his exploits are well known, as also the effects of his military ambition, which proved fatal to Egypt. He was succeeded by his son Psammiis, who reigned 6 years. Apries then ascended the throne, and, after ruling Egypt for 25 years, was deposed by the rebel Amasis, who governed for 44 years. Under this prince, Egypt appears to have been singularly prosperous. He was extremely liberal, as mentioned above, to the Greeks; and in his own country, it is said, he erected several magnificent buildings, and enriched at a considerable expense the principal temples with gifts and ornaments. This brings us down to the year 524 B. C., the æra of the Persian invasion. Now, allowing that Nebuchadnezzar invaded Egypt only once, and that there is only one period of 40 years in which the country continued desolate, there will remain, after the deduction of these, and the 54 years in which Psammetichus reigned, a period of only 52 years for the accumulation, by the Egyptians, of wealth and taste sufficient for the embellishment of their country by the erection of most of these magnificent temples,—a space perhaps too short even of continuous prosperity; but as a calamitous interval of 40 years happened between Necho II. and Amasis, their erection by the native princes of Egypt must be considered impossi-

as well as in other instances; for Strabo, who was cotemporary with Diodorus, and much superior to him in learning and judgment, says that they were mere sacrifices without any knowledge of their ancient philosophy and religion. The hieroglyphics continued to be esteemed more holy and venerable than the conventional signs for sounds; but though they pretended to read and even to write them, the different explanations which they gave to different travellers, induce us to suspect that it was all imposture; and that the knowledge of the ancient hieroglyphics, and consequently of the symbolical meaning of the sacred animals, perished with their Hierarchy under the Persian and Macedonian kings, &c."—*Inquiry into the Language, &c. ; Class. Journal, Vol. 24.*

ble.—Whatever therefore may have been effected before the Persian invasion, I am inclined to ascribe to the Egypto-Greeks; for, as these, according to Herodotus, kept up a constant intercourse with their countrymen from the period of their first settling in the country, Egypt is to be considered as all this time growing into a Greek kingdom.

Much is said about Egypt's being the cradle of the arts and sciences. Many of them may have been born there, but I have not met with any satisfactory evidence that in that country they ever advanced beyond a state of infancy previous to the arrival of the Greeks. That the Greeks were indebted to the Egyptians for the principles of architecture, or that the temples of the former were improvements upon those of the latter, I see no reason to believe; for, when the Asiatic Greeks sent a colony to Egypt, they were a more polished people than the Egyptians, and certainly much their superiors in the art of war, since a handful of them enabled Psammetichus to subdue the whole country. Whence then did the Asiatic Greeks derive the elements of civilization and the rudiments of the arts, particularly of architecture, in which at this early period they had made such proficiency? was it from Egypt, of which almost nothing certain is related by heathen writers previous to the year 670 B. C., and with which they seem to have had no previous intercourse; or was it from their highly civilized neighbors the Lydians and Phrygians, with whom they maintained the strictest friendship, and whom even the Egyptians themselves acknowledged to be an older people?

Of those who may be disposed to answer this question in favor of Egypt, I would ask—in what ancient historian is there a description of an Egyptian temple before the time of Psammetichus; or who, among modern travellers, will point to one of all those which yet exist even in ruins, as belonging to that distant age? Nay more, I doubt whether there was a temple at all in Egypt, in masonry at least, before this time. The sacred records are silent on this subject, and the Hebrews had not a temple until monarchy was established among them. While under a theocracy, a tabernacle it would seem was necessary; but its form was not a copy from an ancient building, for the Deity condescended to give, himself, the plan to Moses, as he had done that of the ark to Noah, and those who worked the ornaments were supernaturally endowed.—But I proceed:

The Persians during their sovereignty never relaxed in the persecution of this unhappy people;—persecution excited rebellion, rebellion was punished with aggravated cruelty, and in this

manner Egypt for the space of two centuries was the perpetual scene of crimes and punishments. As no one therefore will look for the embellishment of Egypt under the Persian dynasty, the æra of these buildings must be reduced to the times of the Ptolemies. The steady patronage and liberal encouragement which the two first of these princes extended to the professors of the polite arts is well known; and the state of the times immediately succeeding the Macedonian conquest, seems to have been peculiarly favorable to their views. The unceasing wars in Lesser Asia, and miserable disorders which afflicted the political world, suspended as it were the labors of man, and threatened the extinction of the arts and belles-lettres in Greece. To fugitives of every description, but especially to proficients in elegant and useful studies Egypt afforded a secure asylum. How fauciful soever might be their tenets, from whatever quarter they came, and whatever causes had driven them from their countries, all literary strangers were welcome to Ptolemy Soter. In this he imitated his former general and sovereign Alexander, whose zeal in the furtherance of science may be estimated by the fact of his having sent at one time into Greece 10,000 talents to be expended on works of art.

A proof that they possessed the power of fully gratifying their inclination, appears in the account of the national establishment and revenues under Ptolemy Philadelphus. According to Appian, the army of this prince consisted of 200,000 foot, 40,000 horse, 2000 armed chariots, and 300 elephants. His arsenals were copiously stored with all sorts of military engines, and with spare armour for 300,000 men. His navy consisted of 112 ships having from 5 to 35 tier of oars, with 3500 smaller vessels. 4000 merchantmen navigated the Mediterranean, and 800 splendid barges plied upon the Nile. The sum in the treasury at his death amounted to 190 millions sterling.—From these observations there can be no doubt that the Ptolemies were, in point both of taste and wealth, quite adequate to the erection of these splendid monuments of art; and beyond the æra of their dynasty we needed not to proceed in our inquiries respecting them, if the style and architectural costume, as it were, of several did not indicate the workmanship of another people. Prior to the Macedonian conquest, all the temples of Greece and its colonies, in Sicily and Italy, appear to have been of one order, the Doric, and one general form, though slightly varied, in particular parts, as occasional convenience or local fashion might chance to require. Their general form was an oblong square of 6 columns by 13, or 8 by 17; enclosing a walled cell, small in proportion,

in some instances left open to the sky, in others covered by the roof which protected the whole building; but in Egypt many appear in the costume of the happiest period not only of Grecian but of Roman architecture.

Until their connexion with Greece, the Romans made no progress in architecture. But 200 years B. C. we find Cossutius, a Roman architect, conducting the building of the temple of Jupiter Olympus, the principal edifice in Athens, which had been begun by Pisistratus.

The conquest of Greece first gave them a taste for the fine arts, and that of Asia furnished them with the means of indulgence. The return of Sylla from the Mithridatic war, was the era which was marked for the first excess in architecture in Rome; and marble first came into common use in the time of Julius Cæsar. Under the emperors, the extent, the materials, and the ornaments of the Roman dwellings almost exceed belief.

Augustus distinguished himself by his love for building. Instigated by his example, and by a desire to pay him court, his relations, his wealthy subjects, the governors of his provinces, princes tributary or allied, all engaged in some architectural enterprise; and the general tranquillity of his reign was favorable to their operations; so that not only in Rome and Italy, but also in the provinces, grand and sumptuous edifices were erected. But of all who courted the favor of Augustus by the cultivation of this art, none equalled Herod the Great. He raised so many structures of great splendor and utility, that the rebuilding of the temple of Jerusalem, though it occupied for eight years the labors of 10,000 men, was but a small part of what he performed.

Under Adrian architecture flourished; he was himself a hard student in this science, and antiquity does not record any person whose buildings are so numerous and widely spread. Much of his time was spent in visiting the provinces, and throughout the vast extent of his empire he raised monuments of architecture beyond the scale of ordinary edifices. Italy, Greece, Egypt, Germany and Britain were indebted to his munificence; and from the circumstance of his name having been engraved upon the walls in so many places, he is said to have obtained the name of 'the wall-flower.'

These observations account sufficiently for the appearance of Roman architecture in Egypt.

As, therefore, the history of Egypt before the time of Psammetichus is fabulous, and as from his time to the Persian invasion the Egyptians were unable, from their poverty, civil dis-

sensions, and, I may add, want of skill, to raise these superb edifices; and as they were least of all able to do so during the government of the Persians, it follows that their construction is to be ascribed to the Ptolemies and Roman emperors, the only potentates, in point both of wealth and taste, fully equal to the accomplishment of such magnificent works.

The other point of evidence to be noticed is, that even in the oldest of these temples, there are images or figures whose invention or adoption into ancient systems of mythology must be referred to a comparatively recent date. For instance, in classing these temples according to their probable ages, Mr. Burckhardt places Ebsambul as the apparently oldest; But in his description of that temple he informs us, that "The capitals of the columns represent heads of Isis, similar to those of Tentyra;" and that "the ornament represented on these heads is in the form of a temple." Now Mr. P. Knight, as mentioned above, assures us that the figure of Cybele with a mural crown was not known until, or very little before, the Macedonian conquest. This temple therefore cannot date much, if any higher, than this æra.

Again, Belzoni says, that he observed the figure of Harpocrates, on the side wall of the temple of Edfu, such as it is described by Mr. Hamilton, seated on a full-blown lotus, with his finger on his lips, as in the minor temple of Tentyra. But as Mr. Hamilton has given good reasons for believing that such a representation of Harpocrates was peculiar to the Romans, it follows that this temple must have been erected by them; an opinion corroborated by other features of this building.

Without entering into a disquisition concerning the origin of idolatry, and its varieties, it is sufficient to know that the employment of the human form by the heathen, was perhaps later than that of any other, in any given country; and that by the *Egyptians-proper* it never was employed at all. All the temples, therefore, in which they are found must have been frequented only by those, to the genius of whose religion this species of idolatry was compatible. They could not be the sanctuaries in which were offered up the adorations of the *native* Egyptians, to whom such gods were an abomination; and a perusal of the second book of Herodotus will convince us, that the Egyptian symbols to be seen there, were such as had been adopted by the Egypto-Greeks. The distinction, however, between the *Egyptians-proper* and Egypto-Greeks, does not seem to be attended to by the father of history himself. Hence that confusion and frequent contradiction when he treats of the gods, the religious

rites and manners of the Egyptians, arising evidently from not discriminating between what was peculiar to the native Egyptians, and what to the naturalized Greeks. If, however, we keep this distinction in view, when reading this book, these discrepancies will disappear.

These observations on the Egyptian temples show, that in so far as they are concerned no argument can be drawn from them in favor either of the high antiquity or Egyptian origin of the Zodiac.

It is, I presume, unnecessary to pursue this subject any farther, or to enter into a formal refutation of the common opinion that the object under discussion is an astronomical figure, or Zodiac, constructed upon the principle of the precession, and indicative of the position of the calures at a given time, since in a former part of this paper it was shown that the precession of the equinoxes was not known until the time of Hipparchus. Here, however, I cannot forbear adducing two respectable ancient authorities to prove, that even if the precession had been known from time immemorial, it is impossible that the Zodiac in question could have been framed in reference to it, and have been at the same time the work of *native* Egyptians.

Herodotus says, "The mode of calculation of the Egyptians is more sagacious than that of the Greeks, who, for the sake of adjusting the seasons accurately, added every third year an intercalary month. They divide their year into twelve months, giving to each 30 days; by adding five days to every year, they have an uniform revolution of time."¹ And Geminus, a Greek writer of note, said by Petanius to have lived in the time of Sylla, informs, us that "the Egyptians did not take the quarter of a day into account, that their sacred festivals might go forward, as they would do by this omission, one day in four years, ten days in forty, a month in a hundred and twenty, so as to go through all the seasons of the year in 1460 years; whereas the Greeks by their laws and by an oracle were directed to keep their sacred solemnities in the same months in the year, and on the same days of the months; for which purpose they made use of intercalations, to bring the accounts of the motions of the Sun and Moon as near together as possible."²

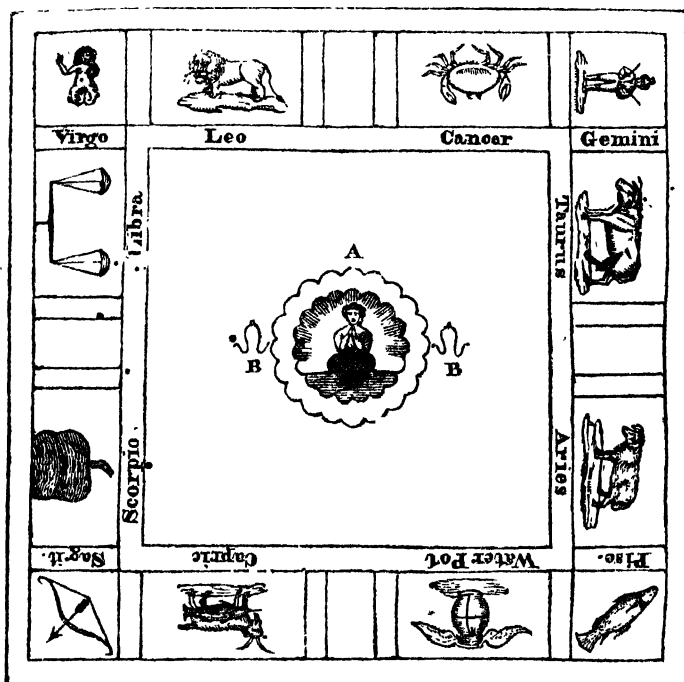
These passages clearly prove that the Zodiacs of Egypt (supposing them to be such) were not constructed in reference to the motion in *antecedentia* of the solstitial and equinoctial points; because, even when the error of a fraction of a day became known to the Hierogrammatai, they intentionally neglected

¹ Euterpe, ch. 4.

² Geminus, ch. 6. de Mensibus, cited by Dr. Long, Astron. vol. ii. p. 513.

it. Indeed, it does not appear, that the priests or Egyptians in general ever used a more accurate year, not even after the correction of the solar year by the Greeks. The year first used by the Egyptians, so far as we can learn, was the solar year of 360 days; the redundant five days not being in very early times considered as belonging to the year, and therefore devoted to festivity; though afterwards they were received into the year by being added to the end of it. This year of 365 days, which their kings took an oath in the temple of Isis not to alter by intercalation, is that used by Ptolemy in his *Almagest*, and to which astronomers in general refer when they compute by Egyptian years; and this year, we find also, continued to be used by the Egyptians for civil, sacerdotal, and astronomical purposes, down to the lowest period of their history, since even after the battle of Actium, when Augustus ordered the Julian year to be substituted for that formerly in use, the Egyptians refused to comply with the mandate, and continued to reckon by their ancient months with the five additional days, with the difference only of intercalating a day every fourth year between the 28th and 29th of August of the Julian year. If therefore these Zodiacs, as they are termed, were the work of Egyptians and referred at all to the division of time, they could be intended to mark only the revolutions of the civil year; a circumstance which disproves the opinion of their high antiquity.

An argument against their being Zodiacs is furnished by the curious fact discovered by Mr. Call, that in several pagodas in India these self-same figures are arranged in the form of a square. I have added a sketch of one of these Indian Zodiacs, copied by the above gentleman from the ceiling of a Pagoda at *Verdapettah* near Cape Comorin. His drawing and account of it are inserted in the 13th Vol. of the *Phil. Trans.* abridged.



This arrangement of the figures is sufficient proof that no astronomical idea was attached to them by those who introduced them into India; and it is equally difficult to conceive that any such was entertained by those who placed them in the tombs of Egypt.

That any thing can be drawn from the division into two bands of the Zodiac in the porch, or from the double appearance of its Scarabæus, as M. De la Lande has supposed, is not the case; the former being plainly incidental from the nature of the place, and the other being as decidedly a sacred allegory.

Upon the whole, I conclude that the term *Zodiac*, as applied to these assemblages of mythological figures in the temple of Dendera, and elsewhere in Egypt, is a *misnomer*, and that they are strictly *panthea*, or exhibitions of the divinities who presided over the several months of the year; attributes of Bacchus, in whose honor were held the *Isiac* festivals, so universal in the ancient world. The divinities who presided over the months, were the principal deities of the Greeks and Romans, as we

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learn from two lines of Ennius translated from an ancient Greek poet :

“Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus, Apollo.”

Now, in an old Roman calendar inserted at the end of Morrell's Latin *Thesaurus*, these are represented as presiding over the months in the following order :

Juno	presides over	January.	Jupiter	presides over	July.
Neptune		February.	Ceres		August.
Minerva		March.	Vulcan		September.
Venus		April.	Mars		October.
Apollo		May.	Diana		November.
Mercury		June.	Vesta		December.

It is evident that these are merely Roman names for the gods represented by the figures of the Zodiac.

I conclude this subject by recapitulating the principal points, which I consider as established by the preceding reasoning.

1st. I consider it proved that the figures of the Zodiac were mystic symbols peculiar to the mythology of the Egyptians and Greeks, by whom they were considered as so many personified attributes of the sun, or Bacchus the god of the year.

2nd. That they were not signs, or indices to the seasons.

3rd. That some of these symbols are not older than the Macedonian conquest, and that *Libra*, in all probability, belongs to the age of Augustus.

4th. That as the ancient astronomers were in the habit of altering the figures of the constellations, it is impossible to speak with certainty as to the forms of the most ancient.

5th. That many of these figures were invented posterior to the latest species of idolatry, viz. the deification of mankind, on which account they cannot belong to a very remote period of antiquity.

6th. That none of the present temples in Egypt can be ascribed to the ancient inhabitants, natives of the country ; and that most, if not all those in Masonry, are plainly referable to the Ptolemies, and Roman emperors, and consequently that no argument can be drawn from them in favor of the high antiquity of any of their inscribed figures. If these corollaries shall be found the result of sound reasoning, the conclusion is legitimate and inevitable, that the Zodiac of Dendera, as it is termed, is not a record of the *Ultra-Mosaic* antiquity of the human race ; a conclusion of importance to the more sober thinking part of the Christian world. Another, perhaps of some value to the antiquary, is, that all the temples, tombs, and other monuments,

upon which such figures are delineated, cannot possibly date higher than the Macedonian conquest, and probably not beyond the age of Augustus.

J. M.

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CARMINA SAMARITANORUM Anecdota; e duobus Musei Britannici codicibus edidit, Textum emendavit, Latine vertit, et Commentario instruxit, GUILIELMUS GESENIUS, Theologiæ D. et in Academia Fridericiana Halensi Professor Regius.

PARS I.

PROLEGOMENA.

§ 1.—**QUÆ** nunc primum in lucem prodeunt Samaritanorum carmina, viros doctos prioris ævi non omnino latuerunt. Duo enim, quibus usi sumus, codices penes *Edm. Castellum* olim fuerunt, qui tum in lexico Heptaglotto, tum in annotationibus Samariticis in Pentateuchum complura eorum loca excerpta dedit.¹ Quum vero foliorum in his codicibus ordo mirum in mo-

¹ In cod. Harlei. 5481. limine, manu Edm. Castelli scriptum exstat: "Ex dono reverendissimi viri amique mei maxime honorandi magistri Wheelock, Arabici in Cantabrigia Professoris, Oct. 1. (16)53." Ita vero idem ille in præfatione ad annotatt. Samariticas (Bibl. Polygl. Lond. T. VI.): "Exhibemus item varias lectiones, collectas partim ex nuperis annotationibus doctiss. Morini partim ex viri reverendiss. Jacobi Usserii^{*} Armachani, Hiberniæ Primatis, manuscriptis codicibus Samaritanis, quos nobiscum communicavit, et quorum unum pro solita ejus munificentia in me contulit (Liturgiam sc. Samaritanam, cum foliis quibusdam valde imperfectis et sine ordine compactis commentarii Arabici in partem tantum sectionis unius vel alterius Genes. Exod. atque Levit.) partim etiam ex Liturgia Msta Samaritana, (quam dono mihi legavit amicus meus singularis, δ μακαρίτης D. Abrahamus Wheelocus, Arabicæ linguæ apud Cantabrigienses nostros professor primus, cet.)" Et in præfatione ad Lex. Heptagl. "Nec doctrinalia tantum, sed ritualia, juridica, medicinalia notavimus e. g. Samaritanorum dogmata de Dei vita absoluta (v. אֱלֹהִים et אֱלֹהִים, rad. עֲבָה), perfec-

dum turbatus sit et disiectus, ut vix unum et alterum recte sese excipiant, vera horum carminum ratio Castelli aciem prorsus effugit, et neque rhythmum ille neque alphabeticum eorum ordinem assecutus esse videtur. Quo factum est, ut contextum carminum minime perspicies, in singulis, quæ passim exhibuit, commatibus vel dispescendis vel legendis atque interpretandis non posset non sæpissime a vero aberrare.¹ Neque magis pristinum horum codicum ordinem carminumque veram indolemprehenderunt et Thomas Mareschallus, qui magnam utriusque codicis partem Hebraico caractere transcripsit,² et alius vir doctus anonymus, qui in plagulis quibusdam cum cod. Harlej. 5481. compactis singularum fere paginarum descriptionem Latinam dedit. Nos autem forte fortuna in hos codices delati, simulatque alphabetica esse carmina intellexeramus, et litterarum ordine et chirographo ducibus octo novemve carmina e disiectis poetæ membris restituere³ facili negotio potuimus. Horumque e numero sex, quæ quidem publica luce digniora visa sunt, postea otio dato emendata, perpolita, versione Latina, notisque criticis, philologicis et dogmaticis instructa prelo paravimus.

Duplicem autem hæc carmina apud doctos homines commendationem habitura esse speramus, philologicam alteram, alteram dogmaticam. Ac primum quidem patriæ Samaritanorum poetæos unicum specimen continent, idque Arabica magnam partem

tionem (v. ש2א), incomprehensibilitate (אממ), providentia (אאא), constantia (פאא), misericordia universali (אאא et מ2פ), de sacra scriptura, traditionibus (א2פ), bonis operibus (פ2פ), sabbatho (אאא et פאפ), Hebræis (אאפ), sacerdotum lapsorum restitutione (אאמ), et, ob quod omni sæculo male audierunt, sed injuria, de imaginibus (2אא)."

¹ Vide quæ notavimus ad Carm. I, 6, 7, 8. 12. 21. II, 5. III, 14, 18. et alibi.

² Exstat hic fasciculus, octo foliis constans in Bibliotheca Bodleiana Oxoniensi, ibique inter codd. Bodleianos est No. 503. Vide S. Ven. *Alex. Nicoll* Bibliothecæ Bodleianæ codd. manuscriptorum orientalium catalogum. P. II. vol. 1. pag. 4. Cæterum quæ potissimum codicum Harleianorum folia et quam recte transcripserit Mareschallus, exploratum non habeo. Præterea *Brunsius* in commentatiuncula: über die Samariter, (quæ inserta est promptuario, quod inscribitur: Beiträge zur Philosophie und Geschichte der Religion und Sittenlehre von C. F. Stäudlin T. I. p. 80.) se ejusmodi fragmenta olim Oxonii e cod. Mareschall. 60., (qui idem est ac Bodlei. 503.) descripsisse refert; sed neque unquam usus est his fragmentis, neque hoc apographum in schedis ejus manuscriptis, quorum cura mihi post mortem ejus demandata fuit, exstitit.

versione instructam, quæ usum loquendi interdum subobscurum illustrat: deinde eadem ad dogmata Samaritanorum penitus perspicienda maximopere inserviunt, et multo magis, quam ea, quæ a recentioribus Samaritanis, indoctis plerumque hominibus per litteras impetrarunt Jos. Scaliger, Huntington, Jobus Ludolphus, et recentiori memoria Ill. Silvester de Sacy. (Cf. § 6.)

§ 2.—Uterque, quo usi sumus, codex hodie in Musei Britannici libris Harleianis asservatur, uterque bombycinus est et formæ quadratæ. Et alter quidem (No. 5481.) isque paulo majoris formæ, nonaginta quatuor paginis constans, olim liturgicus et sacerdotum s. synagogarcharum Damascenorum¹ usui destinatus fuisse videtur. Folii ejus admodum turbatis interjecta sunt alia, quæ commentarii Arabico-Samaritani in Pentateuchum fragmenta continent.² Ad marginem singulorum carminum, vel ab eorundem initio et fine leguntur inscriptiones vel Samaritanæ vel Arabicæ ad rem liturgicam plerumque spectantes, ut p. 14. *سبت العرس المبارك* *sabbathum nuptiarum benedictum*; p. 46. *ܐܪܬܝܢܐ ܕܥܕܬܐ* *ritus adorationum*; pag. 62. *ܐܪܬܝܢܐ ܕܥܕܬܐ ܕܡܠܟܐ* *precatio sacerdotis magni*; rarius auctorem indicantes, ut pag. 51. *ܐܪܬܝܢܐ ܕܥܕܬܐ ܕܡܠܟܐ ܕܥܕܬܐ ܕܡܠܟܐ ܕܥܕܬܐ ܕܡܠܟܐ* *precatio senioris*. *Ab Galugæ, filii Tobia, filii Kahalæ, cui propitius sit Dominus omnium*, pag. 77. *ܐܪܬܝܢܐ ܕܥܕܬܐ ܕܡܠܟܐ ܕܥܕܬܐ ܕܡܠܟܐ ܕܥܕܬܐ ܕܡܠܟܐ* *senioris Zadakæ, filii Ismaëlis*.

Alter codex, minoris formæ, numero 5495. notatus, paginas quadraginta novem continens, calamoque paulo nitidior exaratus, privatis usibus destinatus fuisse videtur, eamque forsitan ob causam sæpius versionem Arabicam habet singulis carminibus

¹ De muneribus Synagogæ Samaritanæ apud Damascenos vid. Hottingeri Bibl. Orient. pag. 309. § 10.

² Vide supra Castelli verba, not. 1. p. 35.

³ *Ab Galugæ*, i. e. pater elevationis s. magnificationis (*ܐܪܬܝܢܐ* magnificavit). Nomina propria, quorum pars prior est *ܐܪܬܝܢܐ*, Samaritanis frequentantur, cf. *ܐܒܝ ܫܥܪܐ*, *ܐܒ ܩܝܬܝ*, *ܐܒ ܙܠܬܐ*, *ܐܒ ܥܠܝܢ*, *ܐܒ ܫܡܝܐ*, in subscriptionibus codd. biblicorum. Vide Hott. l. c. de Rossi Spec. Variorum Lect. p. 176. Kennicotti Dissert. Gen. ed. Bruns. p. 561. Cæterum *Brunsius*, Castellum s. voce *ܫܠܐ* male intelligens, *Ab Galugam* omnium horum carminum auctorem esse voluit. (Sträudlins Beiträge l. c. p. 87.)

adjectam. Sicut in priori codice nonnunquam nomina poetarum notantur, ut pag. 15. سعدادين بن صدقة p. 23. *Saadeddin ben Zadaka, يوسف بن اسحق Josephus ben Isaak al.* Magis autem notatu dignum, in eodem codice conspicuas esse quatuor tabulas, ad anni computationem pertinentes, quales fere a Russavio Halebensi se petiisse scribit ὁ πάλυ Silv. de Sacy.¹ Et prima quidem tabula (pag. 2, 3.) ad annum pertinet 973, ut ibidem legitur characteris Arabicis male pictis سلاس وسبعون وتسعة. In cellulis ejus notantur nomina mensium Arabum et Syro-Macedonum, itemque nomina dierum et numerus horarum diei et noctis. Tabula secunda (p. 6, 7.) ad annum pertinet intermissionis, tertia (p. 12, 13.) ad annum 977, quarta pag. 28, 29. ad annum 971. quod ubique notæ in margine exstantes monstrant. In altera verò tabula post nomen mensis القدعي legitur: ² اعلم الله ³ يسكف الغم ليله نصف هذا الشهر علي Scito, Deo jubente, lunam medio hoc mense deficere horas octo novemve. Quum pro certo haberi possit, ad æram Muhammedicam pertinere hos annos,⁴ ex his tabulis simul, quo tempore scripti sint codices nostri, luculenter apparet, i. e. post medium sæculum æræ Christianæ decimum sextum (vel accuratius annis 1563, 1565, 1569.) quo eodem fere tempore plerosque codices Samaritanorum biblicos exaratos esse aliunde constat.⁵

Litterarum figuræ ad eas proxime accedunt, quæ in epistolis hodiernorum Samaritanorum ad Job. Ludolfum conspiciuntur: hoc tamen est peculiare, quod litteræ \aleph , ζ et \mathfrak{M} , ita sibi similes sunt, ut ægre dignoscantur, quæ res et Castellum in his codd. legendis et me ipsum ab initio sæpe fefellit. Versio Arabica,

¹ Mémoire sur l'état actuel des Samaritains, vers. germ. quæ exstat in Stäudlins und Tzschirners Archiv für alte und neue Kirchengeschichte T. I. p. 82, 83.

² Ita legitur pro القعدة ³ فو المنة de quo vide Golium ad Alfergan. pag. 8.

³ Haud scio an legendum sit \aleph .

⁴ Hanc enim æram constanter sequuntur in subscriptionibus codicum; neque audiendus est Hottingerus, qui (Bibl. Orient. p. 310.) nonnunquam eos epocham Christianam observasse monuit, nec tamen probavit.

⁵ Cf. de Rossi Spec. Variarum Lect. p. 171. Kennicott Diss. Gen. ed. Bruns. p. 361. Hotting. l. c. p. 309.

quam nos caractere vulgari transcriptam dedimus, caractere Samaritico, adhibitis autem signis diacriticis (ex. gr. $\dot{\gamma}$ pro غ) exarata est, quemadmodum Abusaidæ Pentateuchus in cod. Barbetiniano. Passim tamen, ubi linæ spatium litteris Samaritanis paulo obesioribus non suffecturum videbatur, medio contextui voces quædam Arabice scriptæ intrusæ sunt, ut:

I, 2. . . ܡܢ ܩܠܒܐ ܕܡܢ ܩܠܒܐ قالف من

I, 14. . . ܡܢ ܩܠܒܐ ܕܡܢ ܩܠܒܐ استحقها من

§ 3.—**Externa** horum carminum forma s. *rhythmus*, in aliis aliis, tum Hebræorum, tum Syrorum Arabumque leges rhythmicas sequitur. Rhythmicas dixi non metricas, quandoquidem Hebræorum more a numerandis ponderandisque syllabis abstinentes, in versibus metiendis et secundum normam quandam dispescendis acquieverunt. Ac pleraque carmina, ut supra monuimus, ad litterarum ordinem digesta sunt, ea lege, ut unumquodque comma binis constet distichis, ab ea, quam litterarum ordo postulat, littera auspicantibus. (vide Carm. i. v.) Ipsa tamen disticha versuum Arabicorum instar cæsura quadam, quæ in medio est, in duas partes æquales dissecantur, ita ut eodem jure, quod fecit Castellus, tetrasticha vocare possis commata. Unius carminis, quod apud nos sextum est, alia est ratio, quippe cujus singula commata ternis distichis constant. Eodem artificio, vel si mavis lusu poetico, præter Hebræos delectari etiam Syros Persasque, res nota est,¹ iisque addendi, quorum libri nuper innotuerunt, Nazoræi vel Galilæi,² linguæ morumque cognitione cum Samaritanis nostris juncti. Insunt tamen his codicibus alia etiam carmina, eaque simul *ὁμοιοτέλευτα*, iis similia, quæ Arabibus lamica (لاميات) mimica (مبهيات) cet. nominantur; quorumque ea lex est, ut omnes totius carminis versus in eandem litteram exeant. Et *lamicis* quidem carminibus annumerandum est illud, cujus fragmenta longiora exstant cod. 5481. p. 29. *mimicis* id quod exstat ibidem p. 35, 6, 7.³ quodque simul ad prius alphabeticorum carminum genus pertinet, siquidem littera stropharum initialis alphabeti normam ubique sequitur. Aliud

¹ Assemani Bibl. Orient. Vol. III. T. i. p. 63. 328. Eichhorn in præf. ad Jones de Poesi Asiat. p. 22.

² Codex Nasoræus ed. Norberg. Tom. II. p. 186. sq.

³ Ex eodem carminum genere est subscriptio rhythmica codicis Barbetiniani, quam dedit de Rossi in Spec. Var. Lect. p. 171.

versiculos habet in He desinentes (ibid. pag. 63. 66. 69.). Singularem autem versificatores nostri in versibus secundum alphabeti ordinem struendis usi sunt licentia, quam eandem tamen in Nazæorum ejusdem generis carminibus reperies. Etenim pro ea, quam litterarum ordo postulabat, littera, sæpe alia usi sunt cognata: eamque licentiam perpetuo admiserunt in litteris gutturalibus, s. c. pro **℣** promiscue ponentes vel **℣** vel **℣** vel **℣**, rarius in aliis litteris, ut Carm. vi. 17. lin. 3. Waw pro Phe, ibid. commato Lamed bis, pro Resch. Pendet vero ea, quam diximus licentia maximam partem a singulari illa Samaritanorum in omnibus gutturalibus eodem sono pronuntiandis negligentia.¹

§ 4.—Cuncta, quæ in utroque codice leguntur, carmina hymnos psalmosque continent in usum cultus publici Samaritanorum compositos, et eundem fere apud eos, quem psalmi apud Judæos, locum sustinuisse videntur. Poeseos genus, sicut Syriacum, plerumque tenue est, omnesque auctores in eodem ferme consistunt et sententiarum et imaginum orbe: neque desunt tamen ingeniose et per lusum verborum dicta (i. 8, 12, 22. ii. 9, 17, 18, 22. vi. 15.). Raro ad altiorem spiritum assurgit oratio. Linguae idioma proxime accedit ad illud, quo Pentateuchi interpres Samaritanus usus est: attamen habet illud quædam sibi propria, quæ in versione modo laudata frustra quæsiveris (v. ad i, 4.), et nonnunquam vel ad dialecti Hierosolymitanæ similitudinem accedit (iii, 12. v, 2.) vel vocabula habet ex puriore Hebraismo Arabismoque deprompta (vid. ad iv, 14. v, 10.).

§ 5.—Quæ tribus quatuorve carminibus apposita est, versio Arabica, et ad lectionem et ad sensum constituendum magni illa quidem pretii, longiore forsitan temporis spatio post ipsa carmina et quidem eorum in usum confecta esse videtur, qui post linguam Samaritanam emortuam Arabico sermone tanquam patrio utentes tali ad intelligendum adminiculo opus haberent. Qui eam conscripsit, interpretum biblicorum instar² id sæpissime egit, ut metaphoras audaciores interpretaretur et extenuaret (i, 12. 15. 20. 22. iii, 4. 10.), qua in re cum Abusaida Pentateuchi interprete Samaritano-Arabico aliquoties ad verbum pænè convenit, i, 12. Ab anthropomorphismis porro, et anthropopathismis, quos vocant, idem magis etiam, quam ipsi poetæ,

¹ De aliis quibusdam anomalis infra notavimus ad II, 15.

² Vide *Winer de vers. Pentat. Samarit.* p. 60. et quæ monuimus infra ad p. 43. n.

abhorret (i, 17. iii, 10.). Dialectus, qua utitur, Arabica, non omnino pura est, et verba habet verborumque formas, quæ vel Hebraismum sapiunt (i, 1. ii, 17.) cujusque generis multa occurrunt in Judæorum libris Arabice scribentium,¹ vel Aramæismum et Samaritanismum (ii, 15.). Aliquoties etiam, in orthographia certe, accuratioris grammaticæ regulas migrasse videtur (i, 17. iii, 11.).

§ 6.—Longe utilissima esse plurimumque valere hæc carmina ad dogmata Samaritanorum illustranda, dudum vidit, quamquam in iis interpretandis interdum cæcutiens, magnus *Castellus*,² multoque plus commodi ad rem dogmaticam hujus gentis accuratius perspiciendam inde redundat, quam ex plurimis aliis, quæ adhuc edita sunt, antiquis Samaritanorum monumentis,³ ne dicam de iis, quæ recentiores Samaritani, antiquitatis domesticæ sæpe parum gnari, ad philologos quosdam Europæos, harum rerum cupidos, perscripserunt.⁴ Subsistunt enim ea plerumque in ritibus externis demonstrandis, neque interiora attingunt fidei penetralia, quæ in carminibus nostris panduntur. Atque his quidem confirmatur, quæ nos ipsi, Pentateuchum Samaritanum cum Alexandrino conferentes alibi observavimus,⁵ in re critica, hermeneutica et dogmatica cognationem quandam Samaritanos inter et Judæos Alexandrinos intercessisse. Utraque enim seriorum Judæorum familia, ab ea, quæ Judæis Hierosolymitanis placebat theologia, quæque tum in verbis S. S. anxie hærebat et superstitione, tum innumeris præterea fidem dabat traditionibus, valde abhorrens, aliam puriorem magisque spiritalem doctrinæ formulam sequi,

¹ Vide de libro trigl. Barber. Adler in Museo Cufico Borgiano pag. 44, 45.

² Vide locum, quem not. 1. p. 35. adscripsimus.

³ Præter utramque Pentateuchi versionem huc pertinet commentarius Arabicus in Pentateuchum in Bibl. Bodleiana exstans, (Hunt. 301. vide Nicoll catalogum p. 3. et specimen, quod inde excerptum dedit Schnurrer, Repert. für bibl. Litteratur t. xvi.), *liber Josuæ* Lugdunensis, unde multa excerptit *Hottingerus* in *Smegmate Orientali* et in *Enneade dissertationum*; *Abulphatachi* Chronicon (vid. Nicoll. l. c. pag. 4.) cujus specimen dederunt Schnurrer et de Sacy; præ cæteris autem *Abulhassani Tyrri* opus dogmaticum, Oxonii asservatum, cujus præcipua capita notavit Nicoll. l. c. p. 3.

⁴ Historiam literariam harum epistolarum ad Jos. Scaligerum, ad Oxonienses (mediante Huntingtono), ad Jobum Ludolfum, ad Gregorium et de Sacyum Parisienses datarum vide apud Ill. de Sacy l. c. (*Mémoire*, cet. ab initio).

⁵ Comment. de Pentateuchi Samaritani origine, indole et auctoritate, § 3. 14. 16.

sublimiorem nonnunquam Sacrae Scripturae sensum tribuere, metaphysicis etiam meditationibus indulgere coepit. Notissima sunt Philonis, et libri sapientiae auctoris theologumena: his vero similia sunt, quae poetae nostri de lege Mosaica philosophantur, quam jam in hexaemero e Deo prodiisse docent (iv, 18.), creaturarum praecipuam (iii, 4.), mundi invisibilis micam et speciem esse volunt (iii, 17.), quae tamen omnibus saeculis divitia sapientia imbuendis sufficiat, cet. quamque ita fere exornant, ut de λόγῳ Philonis vel de σοφία τοῦ Θεοῦ agi videatur. Monotheismi praeterea tenacissimi Dei unitatem et creationem ex nihilo eamque sine socio effectam magnopere celebrant atque inculcant, et, ut nonnisi spiritualemente esse Dei naturam tueantur, quicquid more humano de eo dictum videretur, magnopere extimescunt, idque studiosi agunt, ut omne humanae imbecillitatis opprobrium a summo numine amoveant. Neque tamen a traditionibus mythisque omnino alieni sunt, easque tunc certe sequuntur, ubicunque ad legem magnificandam et augustiore specie induendam facere viderentur (cf. Carm. iv, vi.). De Christologia unus certe isque tamen eximius locus exstat, iii, 22.

§ 7.—Superest omnium difficillima de aetate horum carminum disputatio. Et maximi quidem in hac quaestione momenti est carmen quintum (cf. iv, 4.), quod Samaritanos poetarum nostrorum tempore ab hostibus exagitatos et oppressos fuisse arguit. Jam vero in historia Samaritanorum ejusmodi conditionem circumspectantes, copia magis quam inopia laboramus. Nulla enim non aetate vel cladum acceptarum diserta fit mentio, vel talis reipublicae erat status, ut conditionem eorum tenuem fuisse et oppressam non possis non suspicari. Jam ante natum Servatorem Joannes Hyrcanus Samariam, urbem munitissimam, solo aequavit et templum in monte Garizim exstructum funditus evertit;¹ quo facto Samaritani Judaeis aliquamdiu servierunt, donec una cum iis in Romanorum potestatem pervenirent. De injuria, quam ab Herode perpassi sunt, non quidem Josephus sed domestici scriptores memoriae prodiderunt.² Judaico bello idem fatum, quod universam Palaestinam etiam Samaritanos pressit, cujus rei si non alia vestigia exstarent, vel hoc sufficere posset, quod Vespasianus cum exercitu per Samaritanam regionem descendit, ibique castra posuit.³ Magnam iis

¹ Jos. Archæol. xiii, 17. 18.

² Abulphatachus Neues Repert. T. i. p. 155.

³ Jos. de Bello Jud. v, 3.

postea cum Christianis inimicitiam intercessisse Procopii locus prodit,¹ quo regnante Zenone eos Neapoli in Christianos die Pentacostes sacra facientes irruisse, Zenonem vero in eos animadvertisse, eosque de monte Garizim deturbasse narratur. Et major etiam sub Justiniano tumultus erat. Samaritæ enim et Judæi, Palæstinam incolentes, ad Julianum quendam regio imperio delato, motisque in Christianos armis, rapinas, cædes, incendia adversus eos excitarunt: Justinianus vero, eis devictis, plerosque eorum vi ad sacra Christiana traduxit, eosque qui professionem Christianam recusarent, honoribus, quos majoribus eorum superiores imperatores concesserant, privavit omnibus.² Saracenis denique in oriente invalescentibus eos succubuisse, quamvis nemo, quod sciam, diserte narret, pro certo haberi potest, et duram miseramque fuisse eorum conditionem, vel inde apparet, quod vel nulla vel rarissima eorum apud hujus ævi scriptores mentio est. Plurimos eosque doctissimos et locupletissimos Damasci vixisse, multosque eorum non invito Æsculapio artem medicam exercuisse et aliunde patet,³ et subscriptiones codicum Samaritanorum, qui fere omnes in hac urbe exarati sunt luculenter ostendunt.⁴

His vero ita expositis, ut dicam, quod sentio, vel illa sub Justiniano persecutio, vel recentior quædam sub Saracenarum imperio, vel in universum tenuis duraque illorum sub Muhammedanis conditio carmine illo quinto innui videtur. Et posterior quidem sententia aliquam commendationem habere videtur a nominibus auctorum, quæ maximam partem Arabicæ originis sunt, ut Abulphatach ben Jusuf, Saphi al Merhani, cet. Sunt tamen alia quædam momenta, quæ antiquiorem eorum originem prodere videntur. Ac primum quidem ipsa dialectus Samaritana jam ante sæculum septimum emortua esse et Arabicæ cessisse videtur. Pentateuchi enim interpretatio Chaldæo-Samaritana, non amplius usui idonea fuisse videtur, ut primum Græca, deinde Arabica opus esset.⁵ Occurrunt quidem recen-

¹ Procop. de Ædis. v, 7.

² Vide Procop. l. c. Theophanes ed. Paris. f. 152. Eutychiei Annales T. II. p. 156. Photii Nomocanon tit. x. c. 8. Cf. Jacob. Gothofredi ad legg. xvi et xxiv. Cod. Theod. de Judæis et Samaritis.

³ Abulphat. Hist. Dyn. p. 343. Ibn Oseibea ap. Nicollum l. c. p. 123.

⁴ Vide, quæ citavimus not. 5, p. 38. Plurimi etiam, qui in scriniis Europæis exstant, codices in urbe Damascena coemti sunt.

⁵ Versionem Chaldæo-Samaritanam ante Origenis tempora confectam esse, et ex eadem fluxisse versionem Samaritano-Græcam, ab Origene τοῦ Σαμαριτικοῦ nomine excitatam, perfecte demonstravit Winerus Prof. Lipsiensis (de versione Samarit. pag. 9.). Carmina nostra post hanc,

tioribus quoque temporibus codd. subscriptiones,¹ hac dialecto consignata, sed paucissimis illæ phrasibus iisque perquam tritis constantes. Deinde ipsorum Theologumenorum ratio colorque tum poetici, tum ad Philonis philosophumena prope accedens, ætatem antiquiorem referre videtur. Apud recentiores enim periisse hanc qualemcunque theologiæ indolem et poeticam et philosophicam, et Abulhassani opus dogmaticum, qui in legibus ritibusque demonstrandis pæne totum versatur, et loca quædam in Abulphatachi chronico dogmatica ostendunt. Propius ad dogmaticam carminum nostrorum indolem accedunt ea, quæ in libro Josuæ, opere quippe antiquiore, ad theologiam pertinentia occurrunt.

Sumta autem hac antiquiore carminum origine, auctores illi, nominibus Arabicis insigniti, minime auctores, sed collectores et interpretes horum carminum habendi erunt. Cæterum non præfracte repugnarem, si quis post Muhammedis demum tempora hæc carmina composita esse contenderit: siquidem Samaritanorum hæresis præ aliis antiquioris doctrinæ tenax erat, et medium etiam ævum, florentibus Syrorum Arabumque litteris, ingeniis poeticis abundabat.

§ 8.—Duplicem in his carminibus interpretandis rationem secutus sum, alteram philologico-criticam, alteram dogmaticam. In verbis explicandis cum parum sufficerent *Morini*, *Castelli* et *Cellarii* opera, ubique cæteris dialectis Aramæis, Chaldaica, imprimis Chaldaico-Hierosolymitana, Syriaca atque Nasoræa usi sumus, eaque, quæ nominavimus, opera philologica e carminibus nostris et emendanda et supplenda putavimus.² In re dogmatica imprimis Philonem, libros quosdam Apocryphos, aliaque Samaritanorum opera adhibuimus, aliaque multa nobis obtulissent Judæorum libri dogmatici, a quibus tamen, ne justo fieremus longiores, abstinendum esse duximus, hunc de Samaritanorum theologia locum alibi seorsim tractaturi.

quam diximus, versionem Chaldaeo-Samaritanam edita esse, locus iv, 9. arguere videtur.

¹ Vid. not. 4, p. 43.

² Vide Castelli Lex. emendatum in notis ad i, 21. iii, 21. iv, 14. cf. vv. קלופה, קפאה, פכי, suppletum vero in indice, quem in fine adjecimus.

NOTÆ CRITICÆ in Q. HORATII FLACCI Opera
JOANNIS CLERICI marginibus exemplaris editi-
onis TORRENTII adscriptæ. Ed. SALOMONSEN.

[Miscell. Critica Vol. I. P. III.]

SATIRARUM Liber I. Sat. I. v. 88. *Torrentium* hic sequitur *Bentleius*, et legit *an*, addita interrogatione post *frenis*. Melior vulgata lectio. Alioqui contorta est oratio.

V. 120. Emendat *Bentleius* lippum, quod *Horatius* ipse lippus esset; sed quid lippitudo ad compilationem? Forte *inepti*. Vide Sat. III. 139.

Sat. II. v. 38. Hæc sensu carent. *Pro *non*, lege *rem*, ut est in versu Ennii, ad quem adludit *Horatius*. Vide *Acronem*. *Bentleius* male *mæchos*.

V. 68. Rectius, *videntis*, nempe, mutonis, cui cum verba tribuantur, oculos tribui nihil mirum. *Videnti* relatum ad mala patientem frigidum est. *Bentleius* hic nihil vidit.

V. 90. *Ne*. Est collectio e superioribus, *Ne ergo contem- plere*. Absurde argutatur hic *Bentleius*.

V. 129. F. (*væ*!) *pallida*, ut ἀσύνδετον servetur, non *ne*. De *væ* vide I. Od. XIII. 3.

V. 131. *Bentleius* legit *doti hæc depr*. Sed τὸ *hæc* et abundat, et friget.

Sat. III. v. 7. *Citare* est frequentativum τῷ *ciere*, et sæpius clara voce *ciere* signif. Vide *Ciceronem* de Or. I. 1. 59. Pottuit in Musicis adhiberi. Non est mutandum in *iteraret* cum *Bentleio*.

V. 14. *Scaliger* et *Muretus*: *pura et toga*.

V. 15. *Scal. rasa*. E marg. Ep. Senecæ cxx. Ed. Jugæi.

V. 20. F. *at*, nam *et* est absurdum.

V. 25. F. *nec*, id est, *ne quidem*. *Prævideus* est absurdum et inusitatum.

V. 29. *Acutis*. Recte, nam opponitur simplicitati, cum qua conjuncta sæpe est iracundia. Vide *Senecam*.

V. 58. Tarditatem incessus pinguedine excusamus; sed hic *pinguis* est convicium deterius *tardo*.

V. 117. *Bentleius* vult *Divum sacra*, radere, vulnerareque aures sua asperitate, reponendumque e Codd. *sacra Divum*, quæ lenior molliorque est lectio. O aures Britannas!

Sat. IV. v. 14. Minimo; nempe, pignore a me deposito, cui

ipse magnum opponat. *Minimo emere, minimo transigere* dicunt Latini.

V. 20. Scribit *Bentleius emolliat*, ob duritiem versus. O delicias!

V. 34. Nil opus est mutari *Poëtas* in *Poëtam* propter frequentia. Supplendum enim, nam *Poëta fanum*, etc. *Minis* est de uno quodam poëta dicentium.

V. 73. Ne muta *cuiquam* in *quidquam*, nam perinde est. Quis damnet dicentem: *nemini recito, nisi amicis*? Nemo, nisi putidus Grammaticus.

Sat. v. v. 92. Nolim delere hunc versum, quasi *superfluum*, nam non ita parci verborum Poëtæ; nec quasi barbarum, nam *condere locum* tam bene dicitur quam *condere urbem*, aut *provinciam* aut *insulam*, etc. Sic *Thucydides* *χωρὶον κτιζόμενον*.

Sat. vi. v. 4. F. *multis*.—v. 23. F. *conspectos*, id est, *conspicuos*, gloriosos; cum constricti dicantur captivi. Vide *Georg.* III. 17.

V. 94. F. *exactis annis*, hoc est, exacto vitæ tempore. In lectione vulgata, vix sensum invenias.

Sat. vii. v. 3. F. *lixis*, nam quod lixæ et calones sciunt omnibus est notum. *Lippis* hic nullus est locus.

V. 11, 12. *Inter* et *inter* bene Latinum. Ineptit hic *Bentleius*. Vide *Bibl. Sel. T. xxv. p. 171.* et *Parad. 1.* Ciceronis 4. unde frustra *inter* eliminare voluit *Gruterus*, contra fidem *Codd.* quem locum non inspectum fastidiose rejicit *Bentleius*. Adde *Cicer. de Amicit. c. 25.*

V. 27. F. *rapta*, a frondatore forte relicta ad ripam.

Sat. ix. v. 1. *Bentleius*: *ibam ut*. Nihil opus.

V. 36. *Vadato*, quod omnes Libri habent, frustra mutat *Bentleius* in *vadatus*.

Sat. x. v. 27. *Latine*, id est, cum summam operam dent *Pedius* et *Corvinus* ut mere Latine loquantur, malisne verba minus Latina adhiberi? Nullus alioqui sensus, quidquid garriat *Bentleius*.

V. 32. E cod. emendat *me tali*. Vide eundem ad v. 49.

V. 37. Alii *depingit*, melius; hoc est, lutulentum Rheni fontem describit. Ineptit hic *Bentleius*, quasi a figulo desumpta esset metaphora.

V. 57. L. *fractos*, hoc est, in quibus cæsurae leges melius observentur. Nihil tamen muto.

Sat. Lib. 11. Sat. 1. v. 10. Male emendat *Bentleius capit*, prius enim est efficacius, aptiusque ad vehementem adfectum significandum.

V. 31. Melius *umquam*, neque enim mentio est de versibus,

sed de eorum eventu, qui male ei cedebat, quod viris honoratis detraxisset.

V. 79. L. *refingere*, hoc est *mutare*, emendare. v. 1. Od. xxxv. 59.

V. 84. Bene est *laudatur*, nec mutandum.

V. 85. *Latraverit*. Recte, nec mutandum. Vide Epod. vi. 1. 8. sqq.

Sat. 11. v. 2. *Quem præcepit*; hoc est, quem prior dixit, vel habuit. Qui scripserunt *quæ*, hoc non animadverterant.

V. 29. Ordo est: *quamvis illa* (caro, nempe gallinæ) *nihil distat hac* (pavonis, scilicet), tamen patet te deceptum formis imparibus. *Distat illa* est differt ab illa, non *excellit*: quod cum recta Latinitate ac sententia Poëtæ pugnat. In utroque peccat *Bentleius*. Vide v. 53.

Sat. 111. v. 67. Vitiose *Bentleius*. *Tum insanus*, in Ed. Amstel.

V. 112. Nihil opus hic legi *projectus* cum *Bentleio*, nam porrectus est qui cuba.

V. 172. Nil opus est legere hic *perdere*. Vult enim Horatius: postquam te vidi talos et nuces donare et ludere negligentius, intellexi te satis ad rem adtentum non fore. Non opus est, ut in re tantilla, tam adcurate loquatur Poëta.

V. 189. Si legas *quære*, ut *Bentleius*, nil opus est ut mutes *ac in at*. Sensus est; si modo fiat quod volo, patiar in factum hoc meum inquiri, justum ne sit, an secus. Si quid mutandum esset, legerem, v. 178. *at aquam*, hoc est, attamen nihil iniquum jubeo, rationemque facti reddere possim. Quæ est v. 197.

V. 208. Græce dixeris *ἀλλοκότους ιδέας ἐπιεικείας καὶ μοχθηρίας θορυβωδῶς μεμιγμέναι χωρήσει*.

V. 259. Recte, ut antea *recusat*, *negat*; non optet, ut vult *Bentleius*.

V. 316. Nihil muta, nam non opus est in fabellis adcurate loqui, præsertim ranas. Valeat ergo *Bentleius*, cum suo *pernicio*, pro *dimidio*.

Sat. 1v. v. 13. F. *àmpla*, quia marem continent. *Alma* est absurdum et inauditum, ubi de ovis. Simili argumento utitur ad v. 48. *Bentleius*.

V. 19. Bene *mista*, quia non solent mergi gallinæ nisi aqua. Ineptit hic *Bentleius*, nam *miscere vinum* passim occurrit, sine additione vocis *aqua*, quia per se subauditur. Vid. Od. 111. 19. 12 et Sat. 11. 1v. 65.

V. 37. Si legas *averrere*, sensus idem est; hoc est, *opipara*

mensa averrere quidquid est pretiosorum piscium e foro piscario. Ineptit *Bentleius*, nec se extricat.

V. 49. *Fecundi* mutatum in *fecundæ*, quod rem ita postulare putavit librarius.

V. 60. *Flagitat immorsus*, nempe, potor, cui perna et hilla linguam salsugine mordent, bibendique cupidinem excitant. Nugatur hic *Bentleius*.

V. 65. *Quod pingui*. Nempe, jus simplex, quod fit eo modo compositum. Nihil multa.

V. 66. *Quam quæ Byzantia*. Sic bene alii. Hoc est, quam Byzantia muria quæ in orca potuit, hoc est, diu servata est. Potuisset Byzantia orca prava muria putere.

Sat. v. v. 39. *Lego: fundet ingentes statuas*. Hyperbole est, quæ intolerandum æstum significat, ore vulgi, ut videtur, jactata. *Infantes statuae* pro ligneis recens factis sunt commentitiæ non minus enim *infantes* dici queant æneæ recentes; et metaphora durior est, quam ut concoqui possit.

V. 79. *L. venit enim (magnum!) donandi*, etc. Hoc est, au magnam rem putas, a juventute parca, et ventri potius quam Veneri, dedita mulierem non corrumpi. Nihil ergo muta. Vid. Ep. v, 87.

V. 104. Sensus est: licet fictis lacrimis vultum, alioqui gaudium prodentem, celare. Nihil mutandum.

Sat. vi. v. 64. Cave referas *satis* ad *pingui*, cum *Bentleio*; referendum ad *uncta*.

V. 83. *Nec illi, nec ille placent*. *Lege; neque hilum*. Debet enim hic esse accusativus rei, quum non invidit rusticus nunc urbano. Sic semper loquitur *Horatius*, more Latino, non Græco. Quod præsertim in ejusmodi fabella fecit. Vid. Ind. Lucretianum.

V. 114. Si decorum spectes, melius legas: *molestis Felibus insonuit*, cum de muribus sermo sit: sed decorum in fabellis non ita servatur. V. i. Ep. vii. 29.

Sat. vii. v. 1. *F. exspecto*, nimirum, commodum tempus te adloquendi.

V. 64. Malim *superbe*, aut, *superbe*, voc., sed forte majus alius hic latet.

V. 82. *Lignum* recte, nam *νευρόσπαστα* sunt lignea. Ne ergo legas signum, cum *Bentleio*.

Epistolarum Lib. i. Ep. i. v. 19. Melius: *nec mihi res, sed me*; Hæc enim fuit *Aristippi* sententia.

Vid. Ep. xvii. 23, et 24. et *Livium* L. xxii. 38, 11.

V. 105. Noli mutare *respicientis* in *suspicientis*, nam illud quo-

que de inferiore erga superiorem dicitur, ut *respicere Deos, respectus Imp. Rom.* Vide et Ps. cxxiiii, 2.

Ep. ii. v. 10. Cogi posse negat belli præcidere causas, reddita Helena; ut cum illa regnet etc. Ne mutes *quid in quod*, cum *Bentleio*.

V. 31. *L. cessantum d. c.* hoc est, educere ex animo otiosorum curam. Vid. Plaut. Prol. Casinæ v. 24. in ant. Ed.

V. 34. *Si nolis sanus, curres hydropicus*, videtur proverbium medicum, quod metaphorice significat nisi antevertas vitium, adhibitis remediis; cum nocuerit, adhibenda erunt, majore multo incommodo.

V. 60. *L. amens*, ut ira describatur. Mens ἀντὶ τοῦ νόῦς sumitur, qui adfectibus adversatur. *Amens dolore* frequens loquutio. Vide Curtium L. iv. c. x, 29.

V. 67. *Pet. Colvius* in Apul. p. 211. citat: *nunc pectore puro Perbibe v. p.* an ex memoria, an ex codice nescio. Sic loquutus *Seneca* Ep. xx&vi.

Ep. iii. v. 4. *Turres*, hoc est, *urbes*, nam sine turribus non sunt. Noli mutare in *terras*, cum *Bentleio*. Hinc simulacra urbium turrita corona cincta.

V. 30. *Si tibi*. *Torrentium* exscripsit *Bentleius*, ut sæpe, licet idem exprobrat *Dacerio* ad ii, Ep. i, 142.

Ep. iv. v. 11. *Mundus victus* rectum est, nihil muta. Nihil opus domum memorari, quæ satis intelligitur.

V. 16. *Parcum* legit *M. Meibom.* in Diogenem L. x, 131.

Ep. v. v. 1. Exscripsit *Torrentium* ad hunc locum *Bentleius*.

Ep. vi. v. 32. *L. et lusu digna*, hoc est, digna quæ jocis et risu excipiantur. Nihil frigidius lectione recepta. Sic *Arnobius* Lib. ii. p. 111. *ut ea, quæ offeruntur a Christo ludum atque ineptias nomines*.

V. 59. *L. plateasque*, nempe, differtas. Male *Bentleius campum*, quod nimis distat a scriptura Codd.

Ep. vii. v. 22. *F. cuivis*; nempe dono accipiendo, quod comiter offertur, nec tamen ignorat quid distent, etc. Τὸ tamen ejusmodi sententiam postulat.

V. 25. *F. reddas hic* et in duobus sequentibus.

V. 29. *Vulpecula* est sciurus, animalculum e vulpium genere, quod tritico etiam vescitur, præsertim urgente fame. Nihil ergo mutandum contra omnes Codd. v. ad 2. S. vii, 114. v. 33. *F. repetas*.

V. 35. *Somnus*, aut *securitas*, ut interpretantur, non sat apte opponitur lautis cibis. Forte legendum *scombrum*, qui piscis sale conditus vilis erat pretii.

V. 63. *F. rem spondet* ; hoc est, cœnam : nimirum Philippi puer, quam tamen non accipit Mena.

Ep. x. v. 19. Non loquitur de somno, ne ergo muta *lapillis*, in *tapetis*, cum *Bentleio*.

V. 37. *L. victo vitulans*. Vide Festum in *vitulans*. Derivatur a *vitulus*, non a *vita*.

Ep. xi. v. 1. *Nota*, frigidum epitheton, forte *lata*.

Ep. xv. v. 6. *Dicta* non satis commodum, nam vicus non dici tantum, sed apta esse sulfura putabat expellere morbum. Vide ergo annon *Apta* melius sit.

V. 13. *Equi* non est jungendum cum *est*, sed cum *ore*. Agitur de uno equo, nec quidquam mutandum. Verum pro *sed*, aut *set*, ut scribebant, legendum *et*, nulla enim est oppositio. Multo minus sententia est, sed pars narrationis, ut significet Horatius equum ad lævum flexisse iter, trahente illac frenum equite.

V. 16. *Dulcis aquæ*. Recte, nam prope mare sæpe putei salsuginem sapiunt. Ne ergo scribe *vjugis*, quod satis antecedente voce exprimitur.

Ep. xvi. v. 15. *Etiam, si credis*. Recte, crescit enim oratio ; nam plus est amœnus, quam *dulcis*. Cave ergo legas *et (jam si credis) amanae*, cum *Bentleio*.

V. 40. Defendit vulg. lectionem *Torrentius* et *Bentleianam* rejicit ; ac sane *medicandum* huic loco non convenit. V. vv. 31 et 45.

V. 53. *L. admittis*. Sententia est : boni quidem oderunt flagitia solo amore virtutis, tu vero nihil mali admittis sola pœnæ formidine.

Ep. xvii. v. 49. *L. findatur*, nam petit munus, ut bene *Lambinus*.

Ep. xviii. v. 81. Cave scribas *fidenter* cum *Bentleio*.

Ep. xix. v. 4. Post *Poëtas* debet esse comma, ad superiora enim refertur *oluerunt*. Ut est *postquam*, quidquid contra dicat *Bentleius*.

Epist. Lib. ii. Ep. i. v. 2. *Res Italas moribus ornare rectum, manibus absurdum*. Vide Ger. Noodt Prob. L. i. c. ii.

V. 2, 3. Vide *Ovidium* Met. xv, 833 et seq. et Carm. L. iii. Od. xxiv, 35. *Piccarti* Observ. Dec. xvi. c. i.

V. 6. *Post ing. facta*. Bene interpretantur post mortem, quia non nisi morientes ab ingentibus factis destiterunt. Nugatur *Bent.*, cum *ingentia fata* scribit.

V. 13. *Nota* hic varietatem metaphorarum. *Prægravare* est majoris ponderis haberi, pluris fieri. Sæpe eo verbo utitur Val. Max. Vide Lib. iii. c. viii, 5.

V. 31. Nihil muta, adverbio *extra* usus propter versum. *Olea* est durum.

V. 41. *Poëtas*, bene: nam et v. 34. *poëmata* dixit, nec opus est tam accurata oppositione, quam vult *Bentleius*.

V. 75. *Ducit et vendit*, bene, nam duo activa verba requiruntur, non *venit*.

V. 115. Cave scribas *melicorum*, et *melici*. Sic enim dicuntur Poëtæ lyrici, non citharoedi.

V. 188. Incerti oculi ab varietate spectaculorum. Si quid mutandum esset, scriberem potius *indoctos* quam *ingratos*, ut *Bentleius*, quod est procul accersitum.

V. 240. Si displicet *ducere ara*, scribe *ora*. Sed nihil opus, nam et metalla *duci* et *ductilia* dicuntur.

Ep. 11. v. 53. Forte emendari queat: *expugnare, secure*, hoc est, adducere, ut malim versus facere, quam secure dormire. Tacet hic *Bentleius*. *Sed hoc sapere est; quæ neque emendare potes nec ullo exemplo defendere, transilire tamquam sana neque in suspicionem vocanda*, ut loquitur ipse ad v. 87.

V. 87. Fratres dicuntur quapiam in re similes, ut *gemelli*. 1 Ep. x, 3. Ergo frater est hic similis, ita ut alter alterum laude æque indignum pariter laudet.

V. 90. *Vexat*. Recte; nihil muta.

V. 92. Noli mutare *cælatum* in *sacratum*, cum *Bentleio*. Verba sunt duorum vatum, quorum alter de alterius opere: *mirabile visu et a Musis novem cælatum*, hoc est, *ornatum opus*. Nihil hic stultum.

V. 171. Recte *refugit*; agitur enim de re præterita. Tum demum *sua* populus vocat, quæ certis limitibus jam clausit, quia *refugit*, seu vitavit jurgia. *Refrigere jurgia*, quis ferat, præter *Bentleium*?

De arte poëtica Liber. v. 2. Nihil mutandum. Sensus est: si pictor jungere velit humano capiti cervicem equinam, eique cervici varias plumas inducere, adjunctis præterea ei membris undique collatis, ut etc.

V. 23. *Quovis* lenius est quam *quidvis*, quod *Bentleianum*.

V. 26. *Levia*, recte, quia asperitas sæpe vim addit orationi. Ne ergo *lenia* scribas, cum *Bentleio*.

V. 32. Faber quidam certus significatur ex iis, qui circa Æmilium ludum tabernas habebant; quem, a situ officinæ, imum vocat. Nihil muta. Verba ipsa *ungues exprimet* etc. satis peritiam ejus exprimunt, nec opus est *unum* dici, ut hoc intelligatur.

V. 43. Ut quæ pro loco et tempore debent dici, dicat. Sensus est optimus. Itaque post *dici* pone comma. Pleraque vero

omittat, ut in Heroicis Poëmatibus solet, in quibus a media fabula initium sit. *Hæc amet* etc. delectum rerum et circumstantiarum significant, æque ac verborum.

V. 52. *Ficta* minime cædit aures ingrata repetitione, quia præcessit fingere, non *ficta*. Vide ad v. 154.

V. 59. *Procludere* habent alii libri, et quidem recte, sed nulli *nummum* pro *nomine*. Noli mutare, propter repetitionem, cum mutatus sit numerus. Collectio ex antecedentibus, non ἐπιφώνημα.

V. 60. *Silvæ mutantur foliis* eleganter dictum, nec *pronos* mutandum in *privos*, quod non significat *singulos*, ut vult *Bentleius*. Cicero *civitate mutari* similiter dixit pro Corn. Balbo c. 13 et 18.

V. 95. Huic versui proxime subjungendus 98. aut duo interpositi sunt Parenthesi claudendi. Tragicus est Poëta, qui dolere dicitur, cum dolentes inducit.

V. 113. Sat rectum est *pedites*. Nihil mutandum.

V. 120. Τημιον, ut Ulyssem vocat Homerus Odys. K, 38. Vide et A, 483.

V. 129. Rectius esset, *deducas carmen*, hoc est, deducere possis.

V. 154. Noli mutare *plausoris* in *fautoris*, propter verbum plaudite. Repetitio ejusmodi aures non offendit. Vide ad vss. 52, 59. Vide Vavass. p. 110 et 119. Æque commode pro *si plausoris* legere queas *spectatoris*, et interrogationis nota seq. versum claudere.

V. 161. *Imberbi*. Guietus e Nonio. Menagian. T. 1. p. 301. Sic Cruquius e Codd.

V. 196. *Consilietur*, id est consilium det. *Consiliare* active idem apud Statium v. Silv. 11, 59. et in *Glossis*.

V. 206. *Parvus*. Tan. Faber emendabat, *parcus*.

V. 256. F. *alterna*.

V. 259. *Mobilibus* e Ms. C. emendat et tuetur P. *Victorius* in Cic. Ep. Fam. L. v. Ep. 2. Sed ex iis, quæ habet, legendum potius esset: *Acci im-mobilibus* quia scatebant spondæis, minimeque erant κινητικοί.

V. 260. L. *missus*, i. versus spondæis plenus; nempe, iambicus.

V. 318. *Ducere* pro deducere. Non est e statuaria desumtum, ut vult *Bentleius*.

V. 441. Omnia quæ sunt *torno* facta, non sunt æque *bene tornata*. Ideoque tam *male*, quam *bene tornata* dici queant. Hinc λάγυνος εὐτορνευτὸς, in Ep. Incerti Poëtæ Anthol. ineditæ C. 111. Ep. 44. Prorsus ineptit hic *Bentleius*. *Isocratis* et *Platonis λόγος* dicuntur a *Dionysio Hal.* T. 2. p. cccxvi, 13.

γλυπτοῖς καὶ τορευτοῖς εἰκότες. Sic Sidonius Ep. 13. Lib. 1x. habet *Horatiana incude formatos Asclepiadeos*, ut videatur huc adlusisse.

NOTICE OF

L'ART DE PLAIRE D'OVIDE, Poème en trois chants, suivi du Remède d'Amour, Poème en un chant, nouvelle traduction en vers Français, avec le texte Latin en regard, et De la Fidélité, Poème érotique en trois chants. Par P. D. C. 8vo. Paris. pp. 273.

OF authors who, as Hobbes archly expresses it,¹ have been *translated* into English, Ovid is the most unfortunate. Sandys has ably translated and explained the *Metamorphoses*, but his work is daily becoming obsolete; while the medleys which bear the names of Garth and Sewell have by no means superseded it: indeed, with the exception of Dryden's *Virgil* and Pope's *Iliad*, the worst versions extant are those of our *Augustan age*; and the principal reason is, that they were done by 'a society of gentlemen,' not by an individual whose taste or genius prompted such an undertaking. Dryden, it is true, devoted his time to this portion of Ovid, but without much success; for its merit consists in beauties which cannot easily be conveyed into another language. A French translation by M. de Saint-Ange already existed, and that this is of a speculative nature seems evident from the theory of the poet. Following M. Dumergue,² he has altered the title, and gives the following reasons for so doing.

Les scholiastes et les anciens n'ont jamais donné à cet ouvrage d'autre titre que celui de *L'Art de la Galanterie* (*Ars Amatoria*). C'est ainsi que la proposition de ce Poème est indiquée dans l'ancienne édition de la Bibliothèque du Roi. François Juretus, Joseph Scaliger, Claude Puteanus, Sénèque dans ses *Controverses*, Aurelius Victor dans la *Vie d'Auguste*, Freculphus, livre viii. de ses *Chroniques*, Eutychus et les

¹ Preface to translation of *Thucydides*.

² *Solutions Grammaticales*, p. 494.

Scholiastes sur les manuscrits, ne qualifient pas ce Poème autrement. C'est donc mal à propos que les traducteurs l'ont nommé *l'Art d'aimer*. Il valait mieux lui conserver pour titre *l'Art de la Galanterie (Ars Amatoria)*, parce qu'en effet la galanterie peut recevoir les secours de l'art, plutôt que de le qualifier *Art d'aimer*, puisqu'il est vrai que

Sans art on sait aimer, sans art un cœur soupire.

Grammaticalement, ce titre est une traduction fautive de celui *Ars amandi*, qu'Ovide semble avoir donné à son Poème.

Les gérondis ne sont que des cas du participe passif en *-us*, ainsi que l'établit le savant commentateur de la *Minerve de Sanctius*. Tout gérondis a donc une signification passive. Alors, *ars amandi*, où il faut sous-entendre *sui*, signifie littéralement l'art de soi devant être aimé, l'art de se faire aimer, l'art de plaire, ou l'art d'inspirer de l'amour.

Accordingly, the new translator (M. Piraulx des Chaumes) renders the first couplet thus :

Ignorez-vous, amans, l'art de vous faire aimer ?
Venez à mes leçons, et vous saurez charmer.¹

Nothing affords so great a proof of Ovid's talent, as the recurrence of images and descriptions without a sameness : the story of Cephalus and Procris occurs in the *Metamorphoses*, as well as here, and both details are admired. We shall extract part of the translation from the latter, as enabling our readers to judge more decisively of the translator's merit :

Le soleil avait mis une égale distance
Entre l'ombre qui fuit et l'ombre qui s'avance :
Le noble fils d'Eole, épuisé de chaleur,
Vient de l'onde limpide implorer la fraîcheur ;
Procris respire à peine, et l'époux qu'elle adore,
Seul et couché sur l'herbe, invoque le nom d'Aure.
Procris, heureuse enfin, a connu son erreur,
La joie a de son teint ranimé la couleur,
Elle se lève, et court, écartant le feuillage,
Au sein de son époux expier son outrage.
Céphale croit entendre un hôte des forêts,
Et sur son arc tendu balance un de ses traits.
Imprudent ! ah retiens ta flèche criminelle !
Hélas ! il a frappé son épouse fidèle !
'Céphale à moi. Ce trait perce mon sein jaloux :
Mon tendre cœur toujours fut le but de tes coups.
Je meurs avant le temps, mais ne suis point trahie !
La terre en devra moins peser sur ton amie.
Ame que j'accusai, porte mon ame aux cieux,
J'expire, cher époux, daigne fermer mes yeux.'
Il presse sur son sein son épouse mourante ;
Il mouille de ses pleurs sa blessure sanglante ;

¹ Si quis in hoc artem populo non novit amandi,
Me legat, et lecto carmine doctus amet.

Par degrés le trépas sur elle vient peser ;
Et son dernier soupir est un dernier baiser.—p. 167-9.

The last line is rather an emendation, but none of the translation is very close, and the whole has the air of an original composition. The notes display some acuteness, and illustrate several points of literature ; we extract a few specimens :

Qui Martem terra, Neptunum effugit in undis,
Conjugis Atrides victima dira fuit.—v. 19. p. 34.

Il existe deux épitaphes grecques de ce roi des rois, qu'on croit avoir vécu l'an du monde 3026, et avoir régné 18 ans. Elles sont rapportées dans l'édition *Variorum* d'Ausonius.

La première est ainsi conçue, 'Etranger, vous voyez le tombeau d'Agamemnon, fils d'Atrée, qui fut tué par Égiste et par sa funeste épouse.' La seconde : 'Ce monument est celui d'Agamemnon, fils d'Atrides, auquel la divine Clytemnestre, fille de Tyndare, donna injustement la mort.'

Ces deux épitaphes avaient été recueillies par les deux frères Cantarus, savans illustres du seizième siècle.

Visite Jaurigero sacrata palatia Phoebo ;
Ille Parætonias mersit in alta rates.—v. 7. p. 144.

Ceux des Romains qui avaient une foi robuste, croyaient qu'Apollon avait combattu pour Auguste contre Antoine, à la bataille d'Actium.

Qui Puteal Janumque timet, celeresque Kalendas.—v. 11. p. 216.

Le mot Kalendes était dérivé du grec *καλέω* j'appelle, parce que le premier de chaque mois le Pontife convoquait le peuple au Capitole pour lui annoncer la division de ce mois en kalendes, en ides, et en nones.

We have only to wish that in his remarks on Ovid, and criticisms on St. Ange, as Jerry Sullivan says in the *Heroine*, he would be so modest as not to show his modesty.

THEOCRITI

Quædam vulgatæ lectiones defenduntur atque explicantur.

NEQUE Theocritus B—ano eget auxilio, et

——— *ὄκχ' αὐτὸς λεύκιππος ἀνατρέχει ἐς Διὸς αὐτῶς*—Id. xiii. 11.
omnibus satisfacit præter illos qui Græce scribendi, quam ipsi

¹ This word must be taken in the secondary sense of *unlucky* in English.

Græci, se magis pollere putant.—Vulgata lectio, quam supra videmus, et vera et pulcherrima est.

Hoc modo Anglice interpretari velim:—"When Aurora with her splendid steed mounts up the *sphere of Jove*."—Post ἐς Διὸς, constructione notissima, οὐρανὸν subintelligendum est.—Pro ἀνατρέχει ἐς Διὸς ἁώς—fingit G. B. ἐλᾶ τροχὸν εἶδεος ἁώς, quæ lectio scaturit ineptiis. Namque ἁώς et εἶδεος sibi ipsis sunt infestissima: quandoquidem ἁώς est prima Diei lux effulgens; εἶδεος autem, auctore Hesychio et ipso G. B.—adstipulante, καύμα, vim caloris meridiani, significat. Quæ res quam pulcherrime cum matutino tempore Auroræ convenit!

Adde quod ἐλᾶν τροχὸν est trochum agere, utve nostrates verterent, "to trundle the hoop." Vide Bulexigerum "de ludis privatis ac domesticis veterum." De hoc τροχου lusu Euripidem quoque testem habemus, Med. v. 46.—

ἀλλ' οἷδε παῖδες ἐκ τρόχων πεπαυμένοι
στείχουσι, κ. τ. λ.

Indeque B—ana emendatio priscorum auribus Græcorum admodum ridicula sonaret: ἐλᾶ τροχὸν Ἀώς, Aurora trochum suum agit, "trundles her hoop!"—Atque testibus prædictis εἶδεος ἁώς, Aurora meridiæ, vel Aurora meridiana est!! quo nil potest concipi ineptius.

Nunc autem de altero Theocriti loco pauca sunt dicenda.—

πολλοὶ κινήσουσιν ἔτι τροχὸν ἄρματος ἵπποι
vulgata est lectio.—Mutat G. B. communem ουσιν in ευντι. Doricam terminationem. Sed hoc minime necessarium est, quum ipse Theocritus, in eodem Idyllio, communem ουσι usurpet.—Plurima dari possunt exempla phrasæ hujus ἄρματος ἵπποι; sed τροχὸν ἄματος, "rota Diei," vel ἄματος ἵπποι, nullibi nisi apud G. B. rata fient, utque ego opinor, longe distant a vulgatæ lectionis claritate et præstantia. Contextus totus nostro idiomate redditus perfacile intelligi potest.—

οὐπὰ μῆνας ἄγων ἔκαμ' Οὐρανὸς οὐδ' ἐνιαυτούς·

πολλοὶ κινήσουσιν ἔτι τροχὸν ἄρματος ἵπποι·

"Still the heavenly sphere fails not in bringing round its months, its years, and often yet shall Phæbus' chariot-steeds move their orbit."—Πολλοὶ illud adverbialiter pro πολλάκις accipiendum esse videtur: et ἄρμα τοῦ Φοίβου vel Ἥλιου intelligere debemus.—His versibus autem perspicere datur, Theocritum Magni Ptolemæi systematis fuisse discipulum. Cujus systema non docet, prout hodierna est fides, ut Terra solem circumvolvendo, sed ut tota cælorum Sphæra, i. e. Οὐρανὸς, revolutione sua nobis efficiat et "menses et annos."—Mihi quidem pro certo videtur τῷ

“κινεῖν τροχόν” poëtam Solis per Zodiacum innuere motum.—Dum enim, systemate supra dicto, stellæ inerrantes per grandem Sphæræ cœlestis revolutionem semper in uno eodemque orbe feruntur, e contrario Sol *movere* suum circulum, i. e. κινεῖν τροχόν, rectissime dici possit; quandoquidem circulus ejus a magno Stellarum circuitu indies se amovere vel abire, aut septentrionem, aut meridiem versus declinans videtur.

J. W.

Dabam Liverpoolii, Septemb. 1823.

INDEX of the Passages of MENANDER and APOLLODORUS, which TERENCE has imitated in his six Comedies that have been preserved to us.

ANDRIA. Act iii. Sc. 3. v. 11. *ne me obseca.*

Menander. τῷ ἐλληνι CμON MH λITANEK (μὴ λιτάνευε)
EMMANCOP.

Ibid. iii. 4. 13. *quidnam audio?*

Menander. τί δῆποτ' ἀκούσω;

Ibid. iii. 5. 5. *posthac incolumem sat scio fore me.*

“Menander sic: ἂν Θεὸς ΦΕΤΓΕΙ ΟΥΚ ΑΝ ΑΠΟΛΤΜΠΠΕ.
—Et est sensus: tam difficile est hinc evadere, ut qui hinc evaserit, immortalis videatur futurus.” Donatus.

Ibid. iv. 3. 11. *ex ara hinc sume verbenas tibi.*

Sic Menander. ΚΟΔΕΞΙΑC CTMTPTTHNACXXXHC ΔΙΕ-
ΤΕΙΝΕ.

EUNUCHUS i. 1. 1. *quid igitur faciam?*

Menander. εἴτα τί ποιήσω;

Ibid. ii. 2. 22. *quæstus, &c.*

ΡΟΠΟΚΑΡῆC hic inducens.

ADELPHI i. 1. 18, 19. *et quod fortunam isti putant, &c.*

Εἴτα ΦΙΛΟC ΕΧΟΙΟΙΩΝ ΠωΔΟΤΜΕΝΟΝ.—Et alibi
ΓΑΜΕΙ ΠΑΜΦΙΛΟC ΓΑΜΕΙΤΩ ΚΑΥΑΡΙΔΗΚΛΙΗC EN ΜΕ.

Menander. ὦ μακάριόν με! γυναῖκα οὐ λαμβάνω.

Ibid. i. 1. 47. *Ille quem beneficio adjungas.*

ΚΑΛΑΝΤΕΘΗΚΕΝ ΑΝ.

Ibid. ii. 1. 46. *homini misero.*

Secundum illud Menandri :

ΑΙΓΟC ΤΗ ΠΟΙΩΝ ΤΟΙΓΟΑΡ ΠΑΤΟ ΤΟΝ ΓΡΩΝΟΝ ΟΙΚΕΤΗΝ
λαβῶς

HECYRA i. 1. 1. *per pol quam paucos reperies meretricibus fideles
evenire amatores, Syra!*

On these words Donatus remarks : “ Quidam non paucos,
sed *paucis* legunt. Sic enim Apollodorus :—*αλπα ΙΧΗΡΑC
ΤΗC* rei *ΙΟΝΗΝC ΤΗΡΑΙCΙCΙ ΠΑΓΓΥΒΑΙΩC.*”

Bentley has with great ingenuity restored this passage by
reading—

ΟΛΙΓΑΙC ΕΡΑCΤΗC ΓΕΓΟΝ' ΕΤΑΙΡΑΙCΙΝ, ΣΤΡΑ,
ΒΕΒΑΙΟC.

Madame Dacier, in her note on it, tells us that her father,
Tan. Faber, had corrected this most corrupt fragment *fort
heureusement*, thus :—

οὐδέ ποτ' ἐραστῆς ταῖς ἐταίραισιν συνέβη
βέβαιος

Ibid. iii. 1. 6. *nam nos omnes, quibus est alicunde aliquis ob-
jectus labos.*

Donatus—“ totum Apollodori est, qui sic ait—

ΟΙ ΓΑΡ ΑCΙCΟΤΝΤΕC ΤΟΝ ΧΡΩΝΟΦ
ΔΙΕΝΤΙΚΗΚΟΤΗC.”

PHORMIO i. 2. 37. *nos otiosi operam dabamus Phædriæ.*

Apollodor. ΝΑΛΚΕΙC δεσυνεμαλι μεΟΑ.

Ibid. iv. 1. 9. *Senectus ipsa est morbus.*

Apollodorus. τὸ γῆράc ἐcτιν αὐτὸ νόσημα.

This sentiment is also expressed by Euripides (*Supplices*, v.
1108.)

ὦ δυσπάλαιστον γῆρας, ὡc μισῶ σ' ἔχων!

Again in a fragment of the *Phoenix*:

ὦ γῆρας, οἶον τοῖc σ' ἔχουσιν εἰ κακόν;

(See Porsoni *Adversaria*, p. 245.)

Ibid. iv. 1. 21. *solus sum meus.*

Apollodorus. ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸc μόνoc.

W.

Tansor.

ON A NEW EDITION OF THE POLYGLOTT BIBLE.

A NEW Polyglott Bible having been some time since projected, may I inquire if any probability of its execution remains? From the imperfect condition of many of the versions in Walton, such a work becomes absolutely necessary to the biblical student:—the Coptic, Sahidic, Armenian, Gothic, and Anglo-Saxon versions are entirely omitted, and many of those already printed may be much improved by a more accurate collation of Mss. Townley asserts in his biblical illustrations, that the whole of the Coptic Scriptures may be found in a French library; and no better editors of that version can be procured, than Quatremère and Champollion. On the same authority it is asserted, that Bruce's Ms. of the Ethiopic Scriptures exists in the possession of the Kinnaird family, to which the book of Psalms alone is wanting, which may be supplied from the present Polyglott. Many better Arabic versions may be found, than that selected by Walton, of which the Pentateuch is the only tolerable part, and various Persian Gospels, superior to that of Tawnsi, are in the collection of our two universities, three of which Spelman edited at Cambridge about the year 1630.

Should this work ever be undertaken, a large and clear type should be cast expressly for it, and much room as well as confusion would be saved, if the interlineary Latin translation were placed over each language, as in the Hebrew of the old edition. The Vulgate might be placed over the Septuagint. In the supplementary volume or volumes the readings of Kennicott, of De Rossi, and of Yeates on the Buchanan Ms. should be inserted; the Syriac should be compared with the copies recently brought from the East, and the various readings carefully recorded. No modern translation should be admissible: for not one of them can possess any authority; and many are defective in the minuter elegances of the languages, whilst words have been selected, which the natives regard as barbarisms. Burckhardt's account of the wretched medley of words in the recent Arabic translation should be a caution, that the undertaking be not ruined by the insertion of any version that is not recommended by its antiquity. •

At the same time, Castell's Heptaglott Lexicon should be extended. Bar Bahlûl, and other native Lexica should be consulted to complete the Syriac, Damir on Natural History, the

Kámús and Sihbah to complete the Arabic department; the Farhang-í Jehangiri and Berhan-í Kattea to supply all the deficiencies of the Persian. The Coptic and Armenian, the Mæso-Gothic and Anglo-Saxon dictionaries already published should be added to the collection, that every version might have its corresponding Lexicon. Many new words would be discovered from the perusal of the Ethiopic Scriptures, to enrich that part of the series: and the Arabic would be found a great assistance in determining the sense of those which have no place in Ludolf, and as yet remain unknown, from our imperfect acquaintance with that tongue.

Each individual language should be entrusted to not less than three collators; and proper compositors, previously exercised in the use of the respective characters and orthographical marks, should be provided to execute the printing.

If the work were considered as a national undertaking, and edited under the auspices of Government, there could be no doubt of its success:—subscriptions might, then, be solicited, and preparations made for its appearance, without further delay.

It is hoped that these hasty remarks may have a tendency to revive the subject, and cause some plan to be suggested for its completion.

پرسش کن

P. S. The Grammars should be published separately, and be more diffuse than those in Castell; they should also be arranged in a more masterly manner.

NOTICE OF

HISTOIRE de la MUSIQUE, par MADAME DE BAWR.—ESSAI sur la DANSE Antique et Moderne, par MADAME ELISE VOIART. Paris, 1823. 8vo.

DISSERTATIONS on the Arts and Sciences are of two kinds, each designed for a separate class of readers. The first, compiled from actual research, embraces all the facts relating to its subject, and reasons on them with accuracy; but is calculated only for the libraries of scholars, and such persons as are not

frightened at the dead languages. The second is not quite fair in its origin; it appropriates the labors of industrious writers, moulds them into an essay, enlivening them with occasional touches of *esprit*, and sends them forth in an elegant form for the amusement of *general readers*. Of this description are the volumes before us: they form part of an extensive work, entitled *L'Encyclopédie des Dames*, which professes to contain a complete course of instruction à l'usage des femmes, in eighty-four volumes.

The materials for the *Histoire de la Musique* appear to have been collected by the late M. Pujoulx, at whose death the task devolved on Mme. de Bawr; she also acknowledges her obligations to Burney, Choron,¹ and Castil-Blaze,² after whose researches she had only to compile an agreeable memoir, in which she has succeeded. That the learning introduced into the first chapters³ should have been *strained* or *filtered* through other works, is not unreasonable; and that is evident from the absence of references, for which we must make allowance to a lady, and be thankful for her condescension: this complaisance to her predecessors is, however, attended with its evils, for she makes no distinction of authorities, but speaks of Moses from Clemens, and of Timotheus from Boëtius.

Among the specimens of Greek music which have come down to us, are three hymns, addressed severally to Calliope, Apollo, and Nemesis, attributed to Dionysius: they were published from a Ms. in the library of Cardinal St. Angelo at Rome, by Vincent Galileo (father to the celebrated astronomer) in his *Discourse on Ancient and Modern Music*, printed at Florence in 1581. Burette reprinted them in 1720,⁴ with modern notes, from a Greek Ms. (which contained also the treatises of Aristides and Bacchius), in the Royal Library at Paris.⁵ A fourth fragment was discovered by Kircher, in the monastery of St. Saviour in Sicily; it contained eight lines of the first Pythian ode of Pindar, written in the characters which Alypius considers

¹ Author of the Dictionary of Musicians.

² Author of *L'Opéra*, and a Dictionary of Music, preferred by some to that of Rousseau.

³ 1. De la Musique chez les Egyptiens et chez les Hébreux. 2. chez les Grecs. 3. Des instrumens Grecs. 4. Des jeux Grecs. 5. De la Musique dramatique chez les Grecs. 6. Des chansons et de la Musique militaire chez les anciens. 7. De la Musique chez les Romains. 8. Du plein-chant.

⁴ In the *Mémoires de l'Académie des Inscriptions*.

⁵ No. 3221.

as Lydian: the music is simple, and runs over six sounds only,—a proof, says Madame de Bawr, of its antiquity, and that it was composed before the invention of the hepti-chordal lyre. This fragment is engraved at page 41, and, as she observes, we know not how to ascribe to such a composition the enthusiasm with which Pindar sang his verses; we may add, with which they were received by his auditors: but as they made little distinction between the simple and the sublime, they probably preferred energy to sweetness,¹ with the same taste as our ancestors formerly listened to minstrels, or our commonalty at present to itinerant Waits. We shall now extract a passage on the professors of the art:

Les joueurs de flûte célèbres faisaient des fortunes immenses. Plutarque parle des grandes richesses de Théodorus, maître de flûte renommé, qui fut père d'Isocrate l'orateur. Lucien rapporte qu'un certain Isménias de Thèbes acheta une flûte, à Corinthe, trois talens, ce qui fait 16,500 francs de notre monnaie: beaucoup d'autres gagnaient et dépensaient des trésors. Il fallait, au reste, que les joueurs de flûte fussent en bien grand nombre dans la Grèce; car, non-seulement ils étaient nécessaires dans les temples où ils jouaient pendant les sacrifices, dans l'orchestre des théâtres, et dans toutes les cérémonies publiques, mais on les voit encore appelés aux noces, aux fêtes, et aux festins, comme des personnages obligés. P. 48.

The Romans, our authoress remarks, were too busy with the conquest of the world, to equal Greece in the fine arts.² What they learnt she considers as due to the Etruscans, and to the conquest of Sicily, where pastoral poetry and wind instruments are supposed to have had their origin. The more lyrical odes of Horace have the air and metre of Greek music; and, as the dramatists professedly borrowed their plots from Greece, it is probable that their embellishments were derived from the same quarter. Roman music seems to have attained its meridian under Nero, and forms the only interesting feature in his reign. From this period Madame de Bawr makes a rapid transition to mediæval and modern music, and loses the historian in the connoisseur.

The theories of Madame Voiart upon the origin of Dancing

¹ Rowe says: "And Strength and Nature made amends for Art."

² A better instance need not be sought to show how much truth is injured by brilliant periods, or what the French term *esprit*: the conquest of the world, one would imagine from her words, was the primary object of the Romans; "tout occupés du soin de conquérir le monde, les Romains n'ont été dans les arts que les faibles imitateurs des Grecs." P. 63.

may be safely passed over; for it seems most natural to suppose that meetings occasioned hilarity, hilarity produced the chorus, and the chorus quickened the step.¹ We will now observe its progress:

Les Egyptiens furent les premiers qui donnèrent à la danse ce caractère de sublimité qui l'a rendu digne des éloges des poètes et des sages. Inventeurs du langage mystérieux dont les images décorent encore leurs vénérables monumens, ils avaient fait de leurs danses des hiéroglyphes d'actions; sur un mode grave et solennel ils composaient des danses sévères, qui peignaient par des mouvemens réglés les révolutions des astres, l'ordre immuable et l'harmonie de l'univers. Ils avaient institué en l'honneur du dieu Apis, symbole sous lequel ils adoraient le soleil, des danses par lesquelles ils exprimaient successivement et la douleur de l'avoir perdu, et la joie de l'avoir retrouvé. Chez ce peuple la danse fut toujours liée aux cérémonies religieuses; les lois fondamentales du culte en avaient réglé l'usage et déterminé le caractère.

Orphée parmi les Grecs fut l'inventeur des danses sacrées, ou plutôt il fut le premier qui, rapportant dans sa patrie un culte et des notions religieuses recueillies dans ses longs voyages, osa consacrer l'expression du plaisir au culte de la Divinité. Aux danses naturelles et familières à la jeunesse il ajouta des évolutions empruntées aux prêtres de Sais ou de Colchide. Les sublimes accens de sa lyre leur imprimèrent les hautes vérités que son génie révélait aux peuples. P. 15, 16.

It must be observed that from the want of references every statement here has an air of romance; the dance of the Greeks follows:

Par la suite, les Grecs, charmés de l'ordre et de l'harmonie que les danses apportaient dans leurs cérémonies religieuses, les introduirent dans les divertissemens les moins susceptibles de les recevoir. Les chœurs, qui servaient d'intermèdes dans les représentations théâtrales, répétaient sur la scène les rôles qu'ils avaient déjà joués autour des autels. Ils dansèrent d'abord en rond, de droite à gauche, pour exprimer le mouvement du ciel, qui se fait du levant au couchant; ils appelaient cette danse *strophes* ou *tours*. Ils retournaient ensuite de gauche à droite pour représenter le cours des planètes, et nommèrent ces mouvemens *antistrophes* ou *retours*. Après ces deux danses ils s'arrêtaient pour chanter. Ce repos, accompagné d'harmonie, peignait, selon eux, l'immobilité de la terre, qu'ils croyaient fixe et immuable. P. 17.

This is very ingenious; but we question whether half the assembly considered the importance of their amusements, or that children were taught astronomy by a dancing-master. A

¹ Nothing can be more absurd than the researches of antiquarians on this point, and the opinion of a fiddler would be preferable to that of a dilettante. That music was first invented, we venture to affirm, because the faculty of dancing is not spontaneous, but excited by melody: let the fair theorist make the experiment.

sailor would compare it to the flux and reflux of the sea; in short every thing vacillative might be represented in this "*change sides and back again.*" The chapter on "La Danse chez les anciens" is rather a collection of passages relating to it, which are thrown together without reserve: but surely Dinah, Jephthah's daughter, the maidens of Shiloh, David, and Michal, might have been mentioned without extracts, as the references are generally known. This *diarrhæa* of quotations (for it deserves no other name) is not so violent with regard to the classics, though a few notices from Homer and Hesiod are given in the words of their translators: indeed, as the work is designed for ladies, to have cited the original Greek would have been cruel.

For the collected knowledge on this subject, we must refer our readers to the "Fêtes et Courtisanes de la Grèce:" let us now turn to the Romans.

L'introduction de la danse chez les Romains n'eut pas le même résultat que chez les Grecs. La danse Romaine, sacrée dans son origine, était noble et sévère comme les objets qu'elle était destinée à représenter. Les Etrusques, en faisant connoître à Rome les danses passionnées de la molle Ionie, portèrent un coup funeste à l'antique austérité des mœurs des fils de Mars. Ce n'était que par degrés que les Grecs avaient passé des danses allégoriques aux danses voluptueuses: chez eux les fêtes de Bacchus et de Cérès, symboles des plus saints mystères, liées au culte du soleil et de la reproduction, étaient devenues successivement celle de l'amour, du plaisir et de la licence, dont elles offraient le tableau le plus énergique et le plus séduisant. Les Romains, moins délicats et peut-être plus ardents pour le plaisir, commencèrent par où les Grecs avaient fini. P. 70.

The next paragraph is equitable, though written with partial feelings:

La danse ne conserva pas son véritable caractère que chez les peuples où les femmes furent admises au partage des amusemens de la vie sociale; ce qui en fait la charme, c'est l'assemblage des deux sexes s'unissant pour partager les plaisirs qui succèdent aux travaux des champs, les joies de la victoire, ou pour célébrer les douceurs de la paix des foyers. A Rome, on appela sur la scène des jeunes hommes pour remplacer les femmes. Mais les voiles et les bandellettes virginales ne donnent point la pudeur; le masque même ne peut l'imiter. Privés de cette sainte gardienne des mœurs, les acteurs dépassèrent la mesure que les femmes seules savent conserver. Le goût des spectateurs se blasa, et les uns et les autres s'adonnèrent aux plus déplorables excès. De-là l'origine du mépris attaché à la profession de danseur. P. 71.

Those who wish for ocular information on the Roman dance, may consult D'Hancarville's *Antiquités d'Herculaneum, Pompeii, et Stabia*, with representations from the antique, by David:

the "Seven Dancers" are well known; a description of them is given at p. 79—81.

La danse, chez les Grecs, occupait la première place dans les institutions civiles, morales et religieuses. Les Romains avaient une manière de penser bien différente; ils regardaient la danse "comme une espèce de chasse honteuse et insensée, indigne de la gravité d'un homme; et de l'estime d'une femme honnête."¹ Cicéron prétendait que personne ne dansait à jeun à moins qu'il ne fût attaqué de folie. Horace met la danse au nombre des infamies qu'il reproche aux Romains.² C'était parmi les esclaves qu'on prenait les danseurs de profession; l'exercice de l'art des Pylade et des Bathille, comme de toutes les professions qui ne servent qu'à l'amusement des hommes, privait le chevalier de sa noblesse, et ne lui laissait pour dédommagement que les louanges effrénées de la multitude, un peu d'or, et quelquefois une pierre sépulchrale. P. 85.

The dances of the northern nations form the intermediate link between the ancient and modern times; when we meet with anathemas and penances, amounting to a proof of their prevalence. It remains to say, that these volumes are elegantly written and printed, and will probably adorn many a boudoir, while their ponderous brethren "cram the groaning shelves."

ON THE VARIOUS READINGS OF THE HEBREW BIBLE.

LETTER III.—[Continued from No. LV.]

THE only attempts which have been made in England to form a standard Hebrew text of the entire Old Testament, by the aid of Kennicott's and De Rossi's Collations, and of the ancient Versions, are Boothroyd's *Biblia Hebraica*, and Hamilton's *Codex Criticus of the Hebrew Bible*. Both of these works were mentioned in my last letter, and I now proceed to give a more particular account of them. The text adopted by Boothroyd is

¹ In another place she compares it to "une belle et ravissante courtisane que l'on adore, qu'on couvre de bijoux, mais que l'on n'estime point."

² "Salluste, dans le portrait qu'il fait de Sempronius, complice de Catilina, dit qu'elle excellait dans la musique et dans la danse, plus qu'il ne convient à une femme honnête." Note by Mme. Voiant.

that of Vander Hooght, which may be considered as the established Hebrew text, having been taken as the groundwork both of Kennicott's and De Rossi's collations, and having been generally referred to as the common text by Hebrew critics for the last 120 years. The readings of the collated Mss., the Samaritan text, and the ancient versions, which are considered by the author as preferable to the common readings, are inserted immediately below the text, and referred to by small letters. The critical and explanatory notes, which are placed at the bottom of the page, either support and illustrate the reading proposed for adoption, or explain the sense of the passage. I have observed in a former letter, that this work contains many valuable notes, and that the readings of the Mss. and versions are generally well selected. But many more might easily be added, which are preferable to the common readings, and some readings in Boothroyd's margin are supported by very slender evidence. It is to be regretted, however, that a work so useful is so negligently executed. It is necessary to bring some proofs of this assertion, both to prevent an implicit reliance on the correctness of the work, and to induce the author, in case of a second edition, to take particular care in correcting the errors which disfigure the first. The table of errata prefixed to the second volume contains 153 errors of the press. In addition to these, I have noticed the following errors in the 24th chapter of Genesis.

Errors in the Hebrew text.

Verse 46. : for הגמלים read גמליך Ibid. for הגמלים read גמלים.
V. 55. : for עשרה read עשור.

Errors in the Notes.

Mr. Boothroyd has in general made no distinction between the Mss. and the Editions. Thus in the note on V. 22. לשתות S. 64. Mss. instead of S. 57. Mss. 7 Edd. Note on V. 47. S. 16. Mss. instead of S. 12. Mss. 4 Edd., &c. This, however, is not an error of much consequence, and seems naturally to have arisen from Dr. Kennicott's Mss. and Editions being classed together in the various readings subjoined to the text, and only to be distinguished by referring to his catalogue of Mss. and Editions. It would have been better to have included both Mss. and Editions under the general head "Codices," or "Codd.;" apprising the reader of it in the preface. I now proceed to notice errors of more importance.

v. 3. for לבני read בני	v. 16. for הנערה read הנערה
— 11. — השאבות — השאבות	— 18. — תירד — תירד
	— 19. — לשקותו — לשקותו

V. 19. יכל a, d, [i. e. Septuagint, Vulgate:] they seem to have read לשתות ויכל instead of להשקותו: *ὡς παύσατο πίνων*, Septuagint: *cumque ille bibisset*, Vulg.

v. 38. after לא read S. instead of 1 Ms.

v. 40. for So. read 40.

v. 44. — הוכח S. 31 Mss. read הוכיח S. 21 Mss.

v. 46. for אשתה read ואשתה

v. 47. — אשים S. 16. Mss. read ואשים 12 Mss. 4 Edd.

v. 58. for מנדות read ומנדות.

v. 60. — 90 read 60, and dele S.

I have already observed that none of these errors are noticed in the table of errata. I have not examined any other chapter so minutely; but in the course of reading the 2d book of Samuel, I have noticed the following errors, which are not inserted in the table of errata.

Errors in the Hebrew text.

2 Sam. iii. 29. for אל read ואל. xix. 41. for עבר read עבר.

Errors in the Notes.

2 Sam. i. 6. for הדביקוהו read הדביקוהו

— ii. 2. הכרמלית m. Mss.—only 5 Mss. support this reading.

— iii. 15. פלמי and ליש m. Mss.—only 1 Ms. reads פלמי.

— iv. 7. וימתוהו and וימתוהו m. Mss.—only 1 reads וימתוהו, and none read וימתוהו: 2 could read וימתוהו.

— v. 2. והמוציא—read המוציא.

— v. 25. for וסד read ועד.

— vi. 2. w. [i. e. wanting] שם 9 Mss. v. v.—only 1 Ms. omits שם.

— vii. 23. הלך אלהים parall. loc. 1 Chron. xvii. 21.—האלהים is the reading 1 Chron. xvii. 21.

— xiii. 12. מאדם—read מאדם.

— xv. 31. הוגיד—read הוגיד.

Much allowance perhaps should be made for errors not easily avoided in so laborious a work; yet it must be admitted, that, in endeavoring to restore the sacred text to a higher degree of accuracy, scrupulous correctness is one of the most important requisites.

It is now time to direct our attention to Hamilton's Codex Criticus. In a dedication to the Bishop of Raphoe, now Archbishop of Dublin—the learned author of the discourses on the scriptural doctrines of Atonement and Sacrifice, Mr. Hamilton calls his Codex Criticus, "*a preparatory specimen.*" It forms a thin octavo volume: from its size, therefore, it can only comprise a selection of the most important various readings; and many very worthy of note are necessarily omitted. The work is preceded by a sensible preliminary essay on the nature and necessity of the undertaking. The text is that of Vander Hooght; in which the various readings which Mr. H. considers as decidedly preferable to the common reading are inserted in hollow letters; and the word or words, as they stand in Vander Hooght, are ex-

hibited in the margin, so that the entire of his text is printed. The inferior margin contains such various readings as were deemed worthy of notice, though not entitled to a place in the text; these are divided into †, probably true, and ‡, possibly true. The notes state the authorities which support the readings. An appendix is subjoined, containing remarks on such readings as require longer notes to justify them than could have been admitted into the text. Nothing can be more judicious than this plan; and so far as I have examined the work, great care seems to have been taken by the author to admit no new readings into the text, but on strong grounds of sound criticism, and on the authority of Hebrew Mss. As a preparatory specimen it could not be expected to contain all, or nearly all the various readings which may justly be considered as preferable to the text of our common Hebrew Bibles: but, as far as the author has gone, he has shown judgment in his plan, and, I believe, correctness in the execution of it. I trust, therefore, that he will receive such encouragement in the prosecution of his great work, as will persuade and enable him to supply so important a desideratum to the British public. After having said so much in commendation, I wish to make a few observations on the references and abbreviations which Mr. Hamilton has used, and which are rather perplexing to the reader, but easily admit of improvement. It would have been better if, instead of introducing new arbitrary signs, Mr. H. had, as much as possible, adopted those which have already been used by Biblical critics, and some of which may be considered as established by common consent. Besides these objections to the *kind* of signs used in the Codex Criticus, the text is also embarrassed by their *number*. There are 18 letters, referring to different authorities, nine of which I believe are new, and contain no *natural connexion* with the authority to which they refer; I mean that they are neither initial letters, nor known signs of the authority. I subjoin a list of references in three columns. The first contains the principal notes of reference in Boothroyd's Hebrew Bible; the second, the principal notes of reference in the Codex Criticus; the third contains notes of reference, most of which have been already used by Biblical critics, and which appear to me preferable to those of Boothroyd and Hamilton. I have retained what appeared the best notes in both the works referred to.

	Boothroyd.	Hamilton.	Marks pro- posed for adoption.
A few Hebrew Codices -	p. Mss.	a	p.
Many ditto -	m. Mss.	a	m.
Majority, or a great many ditto		A	pl.
Omission in the text -	-		-
Interpolation in the text -	[]		[]
A word in the text wanting in some Codices -	w		w
A word added in some Codices			+
A various reading worthy of notice	v		v
Defective words -	a, b, c, d		v
Erroneous words -	a, e, i, o, u		v
Transposition -	t		t
Samaritan text -	S		S
Septuagint version -	a	c	s
Targum -	b	T	T
Syriac version -	c	S.	Syr.
Vulgate -	d	V.	V.
Arabic version -	e	A.	Ar.
All the ancient versions -	vv	d	vv
The readings of an ancient version differing from the London Poly- glott -		(T) (v) &c.	(T) (v) &c.
Aquila -	Aq.		Aq.
Symmachus -	Sym.		Sym.
Theodotion -	The.		The.
Parallel passages -	par. loc.	g	=
Keri readings -	p	p	p
Quotations from the Hebrew text ²		e	
Quotations from the New Test.		b	
The exigence of the place -		f	

I cannot conclude these remarks without acknowledging the important assistance which the works of Boothroyd and Hamilton afford to every Hebrew scholar, who is without either the means or the inclination to consult the larger and more expensive works of Kennicott and De Rossi. If Boothroyd's Hebrew Bible is enriched by the remarks and conjectures of eminent Biblical Critics, and contains a more copious selection of vari-

¹ The letter v would serve to refer to all the various readings, of all kinds, except additions, omissions, and transpositions.

² This and the two following notes are quite superfluous. The quotations from the New Testament should be referred to specifically. The other two are not of sufficiently frequent occurrence to require distinct

ous readings; the *Códex Criticus* is executed with more care, judgment and accuracy, and few readings are proposed by the author to be substituted for those of our common Hebrew Bibles to which the most cautious critic could object. In short, what Mr. Hamilton has done, he has well done. Perhaps the time is not yet arrived when the text of the Old Testament can be restored to the highest attainable degree of correctness. The Mss. of one of the most valuable of the ancient versions, the old Syriac, have never yet been accurately collated,¹ and the Latin translation of that version is confessedly inaccurate in many passages in the London and Paris Polyglotts. Nor indeed is the collation of those Syriac Mss, which were consulted for the London Polyglott by any means free from material defects.² Neither the Mss. of the Targum, nor of the Vulgate, have yet been collated; though not a few important readings have been noticed by Dr. Kennicott, as found in the Mss. of both these versions. Some additions may yet be made to the readings of the Hebrew Mss., if some ancient Mss. of the Karaites could be procured for this purpose: and the increasing intercourse of the Bible society and the London society for converting the Jews, may open new sources for this branch of sacred criticism. To bring the authorised version of the scriptures to the highest attainable perfection, is an object which ought to unite the hands and hearts of every Christian. But before this interesting work can be undertaken with advantage, a standard Hebrew text should first be formed. "We are still studying a text," as Mr. Hamilton justly observes, "drawn from comparatively modern Mss., still obliged to correct for ourselves what is confessedly incorrect, and still destitute of that standard Hebrew text which Kennicott and De Rossi looked for as the legitimate result of all their labors."³ That such a revision of the Hebrew text may be accomplished with safety as well as with benefit, no one can doubt who has been accustomed to consult the various readings. The great result would be, that the

¹ Perhaps a collation of the Mss. of this truly valuable version is not far distant. Professor Lee has long been employed on a new edition of the Syriac Old Testament. In the progress of this work he has collated some valuable Mss.; and surely so favorable an opportunity for instituting a collation, at least of the Syriac Mss. preserved in England, will not escape the attention of our learned universities.

² See *Class. Journ.* No. xlv. p. 245.

³ *Códex Criticus*, p. 11.

Bible, with all its distinguishing characters and excellences would remain substantially the same as at present: not the slightest change would be found in its doctrines and its precepts, nor in the great outlines and main features of its history. Many apparent inconsistencies would be reconciled; many obscurities removed, and much new beauty and force would be restored to passages which long baffled the skill of our ablest commentators. "It is true," says Archbishop Newcome, a zealous and able advocate for the improvement of our authorised version, "that nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant. But the opinion of these will soon be outweighed by the judgment of the reasonable and well-informed. The real question amounts to this; whether we shall supply Christian readers and Christian congregations with new means of instruction and pleasure, by enabling them to understand their Bible better? And let all who can promote a work of such moment, consider this question with due seriousness and attention."¹

Oct. 1823.

KIMCHI,

De versibus quibusdam HORATIANIS. Disputatio
HENR. CAR. ABR. EICHSTAEDTII, *Indici Lectt. in*
Univ. Litt. JENENSI par æstatem an. 1820. habenda-
rum præmissa.

[Miscell. Critica, Vol. I. P. IV.]

IN lyricis Horatii carminibus admodum pauca sunt, quæ vim quamdam procreatricem ingenii et *μαλὰς ποιητικῆς* prodant: pleraque illæ de Græcis fontibus non parce detorsit, sed tam cumulate ac pæne dixerim immoderate derivavit,² ut, si quis

¹ Archbishop Newcome's preface to improved version of Minor Prophets.

² Aliter judicavit Bentleius in notis ad hoc ipsum, quod præfandi materiem dedit, carmen v. 9. p. 187: "*Novimus Horatium non multum*

inter nos hodie ad eum modum poemata pepigerit, et vel ex Britannis Italisque, vel ex antiquis etiam poetis non solum argumenta et colores operis, sed ipsa quoque verba, patrio sermone reddita, verborumque et sententiarum ordinem ac seriem traduxerit, is vix videatur plausum et approbationem peritorum laturus. De iis carminibus Horatii dico, quæ comparare licet cum superstitiis Græcorum fragmentis: unde qui conjecturam faciat de cæteris, quorum imitationem, deperditis Græcis, mente magis quam oculis cernimus, non verendum ei est, ne audaculi et in Horatium injurii conjectoris notam subeat. Sed in hac ipsa vel imitandi vel vertendi sedulitate ubivis tamen admirabilis elucet dignusque Augusteo ævo sensus pulcri ac venusti, in delectu verborum, in sententiarum per strophas lyricas decurrentium junctura, in componendi sive potius composita accommodandi artificio. Cui quidem elegantiae sensui, reputate Vobiscum, Cives, quo pacto conveniant ea, quæ in præclaro illo ad Lyden, cui expugnandæ poeta Mercurii opem implorat, pœdario (iii, 11. v. 17-20) hodie legimus:

Tu potes tigris comitesque silvas
Ducere, et rivos celeris morari:
Cessit immanis tibi blandienti
Janitor aula
Cerberus; quamvis furiae centum
Muniant angues caput ejus, atque
Spiritus teter saniesque manet
Ore trilingui.

Posterioris strophæ censuram nemo acutius severiusque magno Bentleio egit. Is recte post Dacierium monuit, carmen dehonnestari vocula *Ejus*, qua neque h. l. opus sit ad intelligendi perspicuitatem, neque omnino epici aut lyrici poetæ uti soleant. "Immo, ait, magno sane cum judicio, vocabulum hoc perpetuo multarunt exilio, ne carminis majestatem humi serpere cogeret, utpote singulis fere periodis recursurum, ni stilo poetico subintelligeretur extrinsecus, neque præsentia sua versus inquinaret. Inde est, quod in toto Virgilio ne semel quidem occurrit *Ejus*." Quod cum Bentleius egregie animadvertisset, mirandum profecto est, post eum existisse Horatii interpretes, qui vocabulo dignitatem nescio, quam vindicare conarentur Propertii, Gratii,

amare fidos illos interpretes et serviles imitatores, qui verbum verbo exprimendum curant." Sed vix ita scripsit ex animi sententia: novimus nos quidem eximii xiri captiosam ac pæne sophisticam dissimulationem, ubi id agebat, ut conjecturas vel aliorum refelleret, vel suas firmaret. Quae de re etiam God. Hermannus præclare nuper disputavit.

Ovidii auctoritatibus: quasi illi lyricis æquiparandi sint vatibus, aut Naso potissimum elegos suos supra prosæ orationis humilitatem evexerit. Sed quod idem Bentleius pronuntiavit, in verbis sequentibus excusari fortasse, probari certe et laudari non posse, quod legatur: *Spiritus teter saniesque manet*, siquidem *spiritum* sive halitum *manare* nemo umquam dixerit: in eo eximius vir cupidius quam verius judicavit, nihil respiciens ad illud satis usitatum poetis ζῷμα, sed, quemadmodum solebat in fervore critico, id unice agens, ut locum una parte affectum ex omnibus omnino partibus damnalet, quo magis persuaderetur lectoribus de emendandi necessitate. Emendari autem jussit *exeatque*: quod dum exemplis quibusdam Ovidianis commendat, ipse sentit candideque more suo fatetur emendationis probabilitati id ob stare, quod in locis illis *Spiritus exit* de iis duntaxat dicatur, qui moribundi animum expirant. Ita tandem eo delabatur disputando, ut optet Nostrum scripsisse potius, *exeatque halitus teter*. Intra eosdem rerum optabilium terminos consistunt, etiam conjecturæ, quas alii protulerunt, *effluatque, astuetque*, aliæ: quarum plenum recensum dare vix operæ pretium est.¹ Neque attinet notare usum particulæ *quamvis*, qui solum Cuningamium, sed jure, offendit. Altius enim inhæret loco vitium, quam quod uno alterove verbo permutando extirpetur. Ac duo imprimis sunt, quæ illum in magnam aut vituperationem aut suspicionem adducant: alterum, quod, inserta strophæ, versu 17-20 vehementer turbatur lyrica sententiarum progressio et concinnitas; alterum, quod in ea non habemus nisi pannulos quosdam, ex genuinis Flacci carminibus miserabili arte contextos. De utroque vix opus est, ut singulatim exponam. Nam quid, obsecro, causæ putamus fuisse, ut, quum poeta tigres ac silvas, quas Orpheæ testudo duxisset, rivos, quorum cursum morata esset, Ixionisque ac Tityi invisio

¹ Sat honestus plerisque conceditur in ima pagina locus. Cuningamius, mutata interpunctione, edidit *quamquam* — *muniant angues caput, ejus atque* — *manat*. Nam tolerabilius ipsi videbatur vocabulum *ejus*, ad sequentia tractum. Tum idem, suomet ipse judicio diffusus, conjecit *astuetque*, vel *efflat atque*; prius illud receperunt Sapphonius et Sivrius. *Astuetque*, servatis cæteris, reposuit Wakefieldus, laudans Lucret. iii, 1025. et Sil. Ital. vi, 219: *effluatque* maluit Gesnerus, allato Seneca Troad. 394; *emictetque* Iani, qui etiam alia conjecit, quæ oblivione, speramus, nunc obruta, inhumanum est in memoriam et censuram revocare. Fea, quod mirum, nihil notavit. Vanderbourgianæ editionis secundo volumine ægre caræo, qui acutissimi viri hoc de loco sententiam imprimis aveam scire.

74 De Versibus quibusdam Horatianis.

vultu risum veloci, sed gravi, stilo attigerit, in uno Cerbero describendo per unam et dimidiatam stropham immoraretur? Nam de Danaidum scelere ac supplicio quod plura proferret, justissima sane causa in eo erat, quod illarum exemplo docere Lyden volebat, fastidia et superbiam puellarum a diis plecti. Jam tollite quatuor illos versus, qui posteriorem stropham efficiunt: lyricæ expositioni cum partium æqualitate etiam vim et nervos restitutos sentietis. Sublatis autem versibus ne quis Horatio quicquam detractum doleat, nihil detraximus, nisi quod ineptus interpolator ex aliis et genuinis locis suffuratus esset. Vix dubium enim est, quin ex ii. Od. 13, 33-6.

Quid mirum, ubi illis carminibus stupens
Demittit atras bellua centiceps
Aures, et intorti capillis
Eumenidum recreantur angues;

et ii. Odar. 19, 31. 32, ubi Cerberus
recedentis trilingui
Ore pedes tetigitque crura,

nostra illa conflata sint. Accedit, quod Cerberus multo gravius h. l. et lyricæ dictioni convenientius significatur descriptione: *immanis janitor aulæ*,¹ quam adjecto nomine, qui intelligendus sit janitor, tamquam aliquo interpretamento declaratur. Quid? quod ea nominis adjectio tanto est frigidior, quum novam stropham ordiatur, cujus hæc omnino ratio est, ut vim superioris infringat. Nullum equidem in Horatii carminibus exemplum inveni, in quo eadem h. e. æque putida et inepta sit junctura stropharum, neque cadere eam puto in artem poetæ. Etenim Horatius aut integras sententias singulis strophis concludit, quæ frequentissima ejus et a Græcorum libertate discrepans ratio est, aut sententiam priore strophâ inchoatam sic persequitur

¹ Dubitant commentatores, utri vocabulum jungendum sit epitheton. Non dubitabant interpretes Germanici, poetico sensu edocti. Ramlerus enim vertit:

*Deinen Zaubertönen wick selbst der Hölle
Heulender Hüter.*

et Vossius:

*Ja, es wick, liebkosende, dir des Orkus
Grausiger Pförtner.*

Nunc, expuncta strophâ, concidit etiam illa dubitatio, quam eximere jam poterat elegans oppositio, *blandientis* et Virgilii similis locus, a Doeringio docte allatus, *Æn.* vi, 418.

*Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.*

deducitque in posteriorem, ut et attentio lectoris maxime suspensa teneatur, neque carere sequentibus possit, qui velit sensum poetæ perspicere. Qualia sunt i. Od. 2, 47-9,

Neve te nostris vitiis iniquum
Ociore aura

Tollat!

i. Odar. 12, 27-9 de pueris Ledæ:

— — quorum simul alba nautis
Stella refulsit,

Defluit saxis agitatus humor.

et aliis locis. In nostro non tantum nulla est attentionis suspensio, sed summa etiam importunitas dicentis ea et glossatoris more adjicientis, quæ dici sibi et adjungi nemo sanus postulabat: ut turpem profecto caudam strophæ, quæ præcedit, trahere videntur. Quamobrem collectis rationibus omnibus, ad quas paullo uberius explicandas ipsum me nomen ac dignitas poetæ impulerant, quid tandem reliqui est, nisi ut stropham, tot vitiis inquinatam, sensui pulcritudinis repugnantem, arti prorsus contrariam, interpolator reddamus, ab Horatio abjudicemus? Quæ sententia si probata fuerit idoneis judiciis, mox pergam quo cæpi, similemque in duodecimo libri primi carmine fraudem demonstrabo; sin displicuerit, unum certe nunc habeo, sed acerrimi judicii maximæque subtilitatis adstipulatorem, cujus me consensu consoler, *Frid. Guil. Joseph. Schellingium*, quem ex dumetis philosophicis ad hos Musarum amœnissimos recessus tandem rediisse lætamur.

ITINERARY from TRIPOLI to HOUSA, and from the latter to SUDAH; together with a summary of an ITINERARY from TRIPOLI to TIMBUCTOU. By MUHAMED BEN ALY BEN FOUL.

TRANSLATED FROM THE ARABIC INTO FRENCH BY M. LE BARON SILVESTRE DE SACY, AND FROM THE FRENCH INTO ENGLISH, AND ILLUSTRATED WITH NOTES, BY JAMES GREY JACKSON.

FROM Tripoli, taking an easterly direction by the road of the *Hamamidj*, to the station called *Ras-Annakh*,¹ (the promontory, cliff, or cape, of date trees) is 2 miles.

¹ This is *Atnakhl* in the French translation, but as the letter *n* is a

From the gate of the town the caravan proceeds and encamps at *Djenzour*, the distance being 18 miles, or 3 hours.

The wells which are found in this interval are from the *Hama-midj* to *Ras-Annakhl* 2 miles, from the latter to *Querkaresch* 4 miles, from *Querkaresch* to *Djenzour* 12 miles, in all 18 miles.

From *Djenzour* they proceed and stop at *Ezzawiah*¹ of the West for the night, distant 9 hours, or 50 miles.

The wells are, 1st. *Sayyad*, at the distance of 5 miles. 2nd. *El Mâyeh*, 12 miles, or 2 hours. 3rd. *Ettouibiyeh*,² 15 miles, or 2 hours and a half; (between *El Mayeh* and *Ettouibiyeh* there are 2 wells, besides those above mentioned, of which one is on the and the other on the West.) From *Ettouibiyeh* to *Ezzawiah*, 23 miles, or 4 hours.

To return: from *Tripoli* to *Ezzawiah* of the West there is 1 day's journey, proceeding without intermission from the rising to the setting sun.

From *Ezzawiah* to *Ezwagah* (*Zewaga*), which is as far from *Ezzawiah*, as *Tripoli* is from *Menchieh* of *Ezzawiah*. From *Ezzawiah* to *Ezwagah*, 70 miles. Wells, 1st. the well of *Dendanah*, near *Ezzawiah*. 2nd. 12 miles from *Dendanah* the well of *Zaraw*, to the east of *Ezwagah*. 3rd. the well called, *Beer Alkarbèh d'Ezwagah*.

From *Ezwagah* the caravan proceeds and encamps at *Kassr-el-Allakah*, distant from *Tripoli* 2 days' travelling, or 170 miles, or 27 hours.

From *Kassr-el-Allakah* they proceed and encamp at *Zowarah*. Thus the distances between *Tripoli* and *Ezzawiah*, between *Ezzawiah* and *Ezwagah*, and between *Ezwagah* and *Zowarah*, are each exactly 1 day, in all 3 days' march, or 200 miles, or 32 hours.

From this place they go on and encamp at *Sheikh-Seedi-Bu-udjeileh* (*Bouojeileh*), distance 1 journey, agreeably to the before-mentioned rate of travelling, from the rising to the setting sun, or 12 hours.

From *Bu-udjeileh* they go and encamp at *El Khattabah*, distance 1 day's journey. Wells, 1st. the well of *Dikdacah*, at the extremity of the territory of *Bu-udjeileh*, and at the distance of 12 miles, or 2 hours. 2nd. the well of *Wakhoun*, distant from the preceding well 20 miles.

From this town (*Bu-udjeileh*) they perform a day's journey, which brings the caravan to a narrow neck of land, between two

solat letter, the *l* in the article becomes liquid or assumes the following letter, making it *Annakhl*.

¹ *Ezzawiah*, not *El-Zawiah*, by the same grammatical rule as above mentioned.

² Vide note ¹ (above).

mountains, which is full of running streams, which continue to refresh the country, until they reach the valley of Zenthau.

Resumed. All this road from Tripoli to Fossato is but sand and flint-stones. After passing Fossato the road is altogether stony, having on the right as well as on the left a mountain; and this continues a day and a night, that is to say, 24 hours, till they enter Zenthau. From the gate of Tripoli to Zenthau, the direction of the road is always to the West. The inhabitants of this valley are called *Zénata*, they are the posterity of Helal, but the valley itself is called Zenthau.

The caravan sleeps at the entrance of the valley; it then departs, and proceeds through the middle of the valley during 12 hours; then it passes the night in the valley, and at the dawn of day it proceeds for 6 hours more, through the middle of the valley; it has then passed through the valley, and sleeps opposite to Errodjeban.

From the gate of Menchieh of Tripoli they invariably proceed to the West, leaving Tripoli on the East; but from hence, that is, after passing the valley, the road separates, and the caravan proceeds to the south.

From Errodjeban they proceed to the valley of *Essian*; the distance between these two places is the same with that which separates the other wells. 1st. the well of Nakoua at 5 hours' distance from Errodjeban. 2nd. the well of *Schahamnâh*, opposite to the valley of *Essian*, distant from Nakoua 5 hours and one third.

Departing the following day from this valley and proceeding on the journey 12 hours, brings them to the valley of Lathman, where they sleep.

Pursuing their journey at the dawn of day, they travel 12 hours complete; they encamp near a water, called the well of Sammam: whichever way the caravan might direct its course, it would find no water but at Sammam.

After passing the night there, they depart at the following morning, after having filled the skins with water sufficient for 4 days' journey. The whole of this journey is a stony road, and there is not found earth any where.

After 4 entire days' journey they arrive at a well called *Beer Quercabah*, and pass the night there.

In the morning they leave this place, and march on during 12 hours complete. At the end of 6 hours' march they reach a well at noon, called *Beer Rahmane*. They dine near this well, and

¹ The note in the French translation of this itinerary says, this is ambiguous in the text; but we do not perceive any ambiguity: the inhabitants of England are called English, as those of Zenthau are called *Zénata*, or of France, French.

² Without doubt a journey of 12 hours.

then continue their journey other 6 hours; they sleep at a place called Sedrat-Helâl.

The following morning they resume their journey, and travel on 2 days without water. After 12 hours' march they sleep at *Gouth-Erradjanah*;¹ here there is only sand and gravel. The extent of this gouth is 3 days and 3 nights. There is no water nor pasturage there, but ostriches and wild beasts. The 4th day, in the morning, an hour after the rising of the sun, they find three wells, whose water is sweeter than the fountain of Mawrah, in the town of Tripoli.

The caravan halts at these wells till noon; they water the camels, dine, and bathe there, and march on through sands till night; they sleep at a place called Beer Assidr, the well of thorny bushes, of which there is a row on each side, that is to say, on the right and on the left.

After passing the night at this place, they proceed, and travel all day till sun-set, when they arrive at a well, named Beer Eddjel-laoudah, which is situated in the midst of the remains of a ruined town, where they pass the night: from this place no water is found during 9 journies; they allow then here a sufficient provision of it, and march on during 24 hours, without the camels or the men taking any repose, till they arrive at El-Keliat, where they pass the night and repose half the next day; they then proceed on a day and a night without the men or the camels taking any rest, when they reach Kadjoum, a place where there are trees, and a river which runs during the rainy season only.

They pass the night at this place; they then march on again a day and a night as before, and then encamp in a low plain, called *Gouth de Canoudj*.

After another march of 24 hours they encamp in the valley of Kanad, they there pass the night; the next morning they proceed, and march 2 days and 1 night, after which they encamp at the extremity of a territory, called Albesat (that is to say, the plain) of the sons of Hammam, and there pass the night, when after 12 full hours' march they encamp near the well called *Beer ben Deradj*.

Here they pass the night, and in the morning they take a provision of water for 2 days, water the camels, drink, and bathe, if they choose, before they proceed.

After journeying for a day and a night they encamp in the territory of *Gadames*, to the south. Between Gadames and the lower plain, where the caravan was encamped, and which is called *Gouth de Barkadj*, there are 3 full days' journey.

To return to the march of the caravan. After having passed the night at the encampment just mentioned, it departs the next

¹ *Gouth* signifies a low plain.

morning and travels 24 hours, when it encamps at a place named *Gouth de Cordollah*, and there passes the night.

In the morning the caravan proceeds and travels for 24 hours, and encamps at a place called *Gouth de Saddaz*, where there is a well, called *Beer Schafannah*; here they take 8 journees' provision of water.

They depart in the morning from this well, and in 24 hours' march they reach *Gouth de Zenzân*, and there encamp.

After having passed the night there and travelled on 24 hours they arrive at *Gouth Barakhnèh*, and pass the night there.

They proceed in the morning, and after travelling 24 hours they encamp at *El-Kakaa* in the West, where they remain till the next morning.

At *El-Kakaa* the road separates, they proceed southward, walking in the midst of water and wells; after travelling 24 hours they encamp near the well *Beer-El-Zafzaf*, whose water never fails, but bubbles up with strength: here they make provision of water for 12 journees. *

Departing from this place they arrive, after proceeding a day and a night, at *Karkoufa*, where they pass the night.

From thence, after a march of 24 hours, they encamp in the *Gouth d'Ezzarahnah*, and after another journey of 24 hours, they encamp in the *Gouth d'Elafiah*;¹ they depart from hence in the morning, and in 24 hours they arrive at the *Gouth d'Adjrineh*, there pass the night, and in 24 hours more they reach a gouth, where there is a spring, called *Ain Aldjour*, (the fountain of pearls,) because the water is clear and excellent, and the sand does not spoil it; they rest here 24 hours. From hence is seen *Fezzan*, between the South and the East. There are 2 full days' journey between this fountain and *Fezzan*.

From *Ain Aldjour* they travel from morning till sun-set, and then sleep and pass the night in the territory of *Djina*: proceeding from hence, in the morning, after 12 hours' travelling they arrive and sleep in a country called *Sabha*.

From thence in 24 hours' march they arrive at *Maragnah*; they proceed in the morning, and after travelling 24 hours, that is to say, a day and a night, they come to *Gouth-Ennadjenadj*, where there is no water, and where they pass the night.

Proceeding in the morning they travel a day and a night, and sleep at *Gouth d'Adhimisch*.

At the dawn of day they provide water for 6 days, and enter the territory of the *Tuarecks*; here the road divides.

They march a day and a night, and then sleep in the *Gouth de*

¹ I. e. the valley of profit or gain.

Sarrafeh.¹ Departing next morning, after other 24 hours, they go and sleep at the *Gouth de Scharschoum*. The next morning they proceed and march till sun-set, when they enter the town of Tareknah, in the Tuareck country. At Tareknah² the road divides and takes a westerly direction.

They travel 2 days and 2 nights after leaving Tareknah without the camels or the men taking any repose; and after a further progress of 12 hours, they enter the territory of Ed-daum, which belongs to the Negro-country, and there pass the night, near the wells of Findi.

Departing from Ed-daum, after a full day's march, they reach, at sun-set, a valley called, in the Negro language, *Sanindi*. It is a delightful spot, abounding in fruits and all kinds of good things. The extent of this valley is 24 hours' march, from morning till morning. After these 24 hours' march they discover 7 reservoirs, each 100 feet long, and full of water during the whole year. Nothing, after the Nile, is more wonderful than this valley.

They here make provision of water for 4 days; and then pursue their journey in the morning; and at the expiration of a day and a night they encamp in a Gouth, called by the Negroes *Bourouki*, and by the Tuarecks, *Saddjanah*.

They pass the night here, and after 24 hours' march they encamp in a Gouth, called by the Negroes *Kanindi*, and in the Arabic idiom of the Tuarecks, *Buikomnah*.

Departing in the morning, they arrive after 24 hours' march at a Gouth, called by the Negroes *Coundji*, and by the Tuarecks, *Boksham*, or *Foksham*; they rest here till the next day at noon; they then provide water for a day, water the camels, and bathe there.

From hence they march a day and a night incessantly, without repose to men or camels, and without suffering the mounted camels to browse, after which they reach a gouth, called by the Negroes *Cabici*, and by the Tuarecks, *Schahatah*.

They sleep there, when, in 12 hours' march, they reach the city of Housa, a town in the Negro-country. There is a market here, and sales and purchases of provisions are made, and the men and camels repose; also the merchandise brought by the caravan may be sold, if the proprietors choose.

¹ Probably *Gouth de Sarrafah*, q. d. the valley of princes.

² I doubt if Tareknah is a proper name; the word implies that there were two roads, one of which was the road of the caravan, that is to say, tarekna, q. d. our road—tarekekume, your road; tarekhume, their road: there is the more reason for putting this construction on the sentence, because immediately afterwards the text says the road divides and takes a westerly direction.

Housa to Sudah.

On quitting this town, they travel a day and a night, and then sleep in a Negro village, called, in their idiom, *Bakouknoki*, and in that of the Tuarecks, *Bakermi* (*Bagermi*). This is not an independent town or chief place, but only like *Ezwarrah* (which depends on *Tripoli*) and other similar towns.

Water is taken here for two journeys, and departing early in the morning they travel on till between sun-set and dark; they sleep at *Sarreifeh*, as they do at *Djenzour*.¹ This place is called in the Negro language, *Schakniri*, and in that of the Tuarecks, *Wananan*. They pass the night near these pits, and repose there 24 hours.

After a further journey of a day and a night, they stop at a town which the Negroes call *Keekee*, and the Tuarecks, *Cuouaz*. It is not a chief place, but is like the mountain of *Djebalis*. They leave this place in the morning and travel till sun-set, and go to sleep at a town of Negroes, called by them, *Canindi*, and by the Tuarecks, *Corringh*.

There, after passing the night, they depart in the morning, and at sun-set they reach a town, called by the Negroes, *Wanonki*, and by the Tuarecks, *Caoucaou*. There is no town greater than this: the inhabitants swarm like locusts, they believe in God and in his prophet Muhamed: all kinds of goods and merchandise are found here; there is not to be found in *Tripoli* the fourth part of what is found here: here they sell for a hundred what is worth ten.² They pass the night at the entrance of the town; in the morning, when the troops appear with their arrows, they open the bolts of the gates, and deliver an order of their prince for the caravan. No one can enter the town³ without an order from the *El-Mai*, that is to say, in Arabic, the Sultan.

After leaving this place they go and sleep at a town, called by the Negroes, *Counzi*, and by the Tuarecks, *El-Birkak*. The order of the *El-Mai* is read; the reader sits down with his legs under him, extends his two hands, and shakes them, to testify his obedience to this letter of their *El-Mai*.

This night is passed amidst an abundance of every thing, and they depart in the morning, and after having travelled from the early morning till the middle of the afternoon, they enter a town, called by the Negroes, *Birzizzi*, and by the Tuarecks, *Afnou*. The caravan is received at this place by the people of the Viceroy, who

¹ This is very ambiguous; perhaps the author means to say that *Bakouknoki* is as far from *Sarreifeh* as *Djenzour* is from *Tripoli*.

² That is to say, what cost ten dollars in *Tripoli* sells here for a hundred dollars.

³ These words are guessed at; the text is said to be unintelligible.

is obedient to the El-Mai. The order of the El-Mai is presented to the chief, who falls on his knees, extends both his hands, and agitates them.

The caravan again passes the night in abundance: they give them for supper, sugar-canes and dates; they reduce the dates into powder, so that they no longer form a body whose particles adhere to one another, they then bruise the cane till it has lost all its asperity, they then mix the whole with fresh milk: they are very expert in making this mixture with the hand. During the whole year they use no other food but sugar-canes, dates, and fresh milk.

After having passed the night in abundance they leave this town in the morning, and about the middle of the afternoon they arrive at a town, called by the Negroes, *Sarki*, and by the Tuarecks, *Borcon*. The troops of this town come before the travellers, take the order of the supreme chief, and do like those of whom we have already spoken.

The caravan passes the night in abundance; next morning they supply it with water for 3 days, because this town is the last of the towns of the prince of whom we have spoken. The caravan departs early the next morning, and proceeding till sun-set, it sleeps in the forest of *El-Degarfeh*. The whole of the following day's journey is through the forest, and at sun-set they encamp at its extremity. The soil of this forest is a black clay.

They strike their tents at morning, and at sun-set they reach a town, called *Tabaou*, where there is water. This town and its population exceed those of Cairo.

The following morning they quit this town, and they come and lodge in a town, called by the Negroes, *Zantou*, and by the Tuarecks, *Zancoulah*, where they pass the night.

The next morning provision of water for 4 days is made, when, after travelling during 24 hours, they stop at a town, called by the Negroes, *Tirri*, and by the Tuarecks, *Tirrin*.

They pass the night there; the following morning, after a journey of 24 hours, they arrive at a town, called by the Negroes, *Scholoki*, and by the Tuarecks, *Soudah*.

[Note.—Soudah divides the Sahara from Sudan, and is about 150 miles eastward from Timbucton, and about one third of the distance from Timbuctou to Housa. In Mr. Walckenaer's map there is in Lat. N. 19. Long. W. 4.30. *Haoussa*, and in Lat. N. 16. Long. E. 1.0. *Housa*. It is perhaps necessary to inform the African traveller as well as the African geographer, that these two places are one and the same. This confusion or ambiguity has crept into modern maps of Africa, from the situation of places in the interior, as given by one traveller, differing from that given by another; the same may be said of the orthography, each traveller spelling the name according to his own oral intelligence of the word; these are then

put down in other maps, as in this map of Mr. Walckenaer, variously spelt and variously situated; a circumstance which, it must be admitted, is calculated to confuse and bewilder African travellers, and which on that account alone we think ought to be discontinued.]

Summary of a Journey from Tripoli to Timbuctou.

From the gate of Tripoli called *Menschièh*, they travel westward till they arrive in the Tuareck country; there the road divides, and they then proceed southward; afterwards it divides a second time, and goes due west to Zantoa, which is one of the districts in the territory of the Sulfan of Bornou.

[Note.—All this is very ambiguous, since Tareckna in the Tuareck country is south, not west, of Tripoli. Again, if the road went due west, after travelling many journeys south of the Tuarecks, it would not go to the Bornou territory, which is unquestionably to the east. This circumstance alone would have prompted us to omit this part of the itinerary, giving that only which finishes at *Sudah*, and which bears the marks of authenticity; but as this summary forms a part of the itinerary entitled “Itinerary from Tripoli to Timbuctou, by Muhamed ben Foul, translated from the Arabic by M. le Baron Silvestre de Sacy,” we thought ourselves bound to give it *entire*, and here therefore follows the remainder of this itinerary.]

After having entered the territory of the *Sowaden*,¹ they take, before quitting the town of *Sudah*, water and provisions for 4 days; they then march on an entire day, and encamp in the territory of *Sudan*. It is a desert country, and is called *Assudan*, but not so called because its soil is black and like charcoal. There is here a forest, which is abandoned and desert.

The following day they proceed from the dawn of day till sun-set, when they encamp in a place, called *Gouth el Caraoudi*, where the soil is gravel.

They sleep there, and departing in the morning, after having travelled till sun-set, they encamp in a place, called *Gouth el Wanikdi*, which has the same name in the Tuareck dialect.

Départing from hence in the morning they travel till sun-set, and sleep in a town, called, in the language of the Timbuctou Negroes, *Cunikischi*.

Leaving this town, they arrive at noon at Caoukisi.

¹ *Sowaden* is the plural of *Sudan*; *Sudan* contains many kingdoms, *Sowaden* therefore designates the kingdoms of *Sudan*, as the kingdoms of Castile, Arragon, Mexico, &c. are designated by the Spains.

After sleeping there they depart in the morning, and about noon enter a town like ours (Tripoli); it is called *Zanonzouki*.

Here they rest and pass the night; the next morning they pass through many inhabited places, and about the middle of the afternoon (4 o'clock) they reach another town, called *Caschikliki*.

After having slept there they resume their journey next morning, and passing through a continuation of inhabited places they arrive at noon at the town of *Tonsou-Anki*, the town of *Alkatatis d'Alzabd*.

They then depart, and passing through inhabited places, which resemble *Quakares*, *Djenzour*, *Al-Menschieh*, &c. they arrive, at the end of 24 hours, about half an hour after sun-rise, at the town of *Timbuctou*, the greatest of towns that *Allah* has created, where strangers find all kinds of things; a town full of merchants.

Composed by me, Muhamed, the son of Aly, the son of Foul.

My father was a free citizen, my mother a black slave, my country is *Terables* (q. d. *Tripoli*) and *Timbuctou*.

NOTICE OF

The GERMANY of C. CORNELIUS TACITUS, PASSOW's Text; and the AGRICOLA, BROTIER's Text: with Critical and Philological Remarks, partly original, and partly collected, by E. H. BARKER, Trin. Coll. Cambridge. Third Edition revised, for Schools and College-lectures. 12mo. Price 5s. 6d. boards.

THE *Germany* and *Agricola* of Tacitus, if not among the most valuable remains of antiquity, are certainly, with very few exceptions, the most precious legacy which has descended to us from the later ages of Rome. Independently of their moral beauty and their literary merit (that of the *Agricola* especially), the interesting information which they communicate respecting the early manners of the two most illustrious nations of modern times, and the policy, opinions, and internal condition of Rome itself during the times they treat of; these, together with the beautiful portrait of individual virtue in the latter work, have rendered these two treatises the favorites of the modern reader; and these, combined with the important merit of brevity, have made

them a popular book for students. It is not therefore wonderful that numerous editions of them should have been undertaken with this particular object, more especially of late years, since the antiquities both of Germany and Britain have attracted more than former attention, and have received much valuable illustration from the labors of native scholars. Of these Mr. Barker's appears, from the number of impressions through which it has passed, to be among the most popular. We collect from the preface that it is only the beginning of a series of editions of the Roman classics, on the same plan.

"The Editor's attention will next be called to an Edition of Cicero's *Catilinarian Oration*s, which he will publish in the same form. He ventures to hope that the classical instructors of British youth will encourage his efforts to reform the present system of our classical School-books, of which a great part, (though there are some splendid exceptions,) is founded on old Editions, which are susceptible of infinite improvements from the labors of numerous Scholars, who have appeared in these latter times. A little industry, a little learning, and a little research alone are required to present the rising generation with the golden fruit of these labors; and if classical literature be an object of prime importance in the education of our youth, it is of the greatest consequence that every facility should be afforded for communicating a perfect acquaintance with the languages of Greece and Rome, because their utility to the student chiefly depends on the perfection with which they are taught by the instructor."

This observation may be trite, but it is just; and they who are aware of the importance of an accurate acquaintance with languages, and who have experienced in their own case, or witnessed in others, the bad effects in various ways of a superficial knowledge of them, will feel the cogency of its application. Mr. Barker's notes (with the exception of the quotations from former annotators, which we think should have been translated for conformity's sake) are in English; a mode of commenting to which Owen's *Juvenal* first gave us a partiality, and which, though with some hesitation, we are inclined to prefer to the more received fashion, which rests principally on prescription. The *Germany* is printed from the text of an edition published by Fr. Passow, in 1817 (several of whose notes are also inserted), and the *Agricola* from that of Brotier. We have not had leisure to peruse the whole, and therefore can only characterise it in general, as containing a great deal of useful as well as entertaining illustration, and as well adapted to the purpose for which it was undertaken. Some of the notes are however too long; a fault of which the Editor himself seems to be in some degree aware. It would have been more for the convenience of the reader if these had been

relegated to the appendix. Mr. Barker's sources of illustration are sufficiently various; poetry, history, philosophy, divinity, travels, antiquities, are all made to bear on the passage under consideration. He reminds us of Bentley's character of John Tzetzes, "a man of rambling learning." Some of his notes, on the other hand, might be extended with advantage, by the addition of further illustrations. We think too, that many points are passed over in silence, which to the learner require a comment. On the whole, however, he is fully entitled to the praise to which he lays claim in the Preface.

"He trusts, that in the selection" (of notes from preceding commentators) "he has always kept utility in view, and that, if he has not on every occasion successfully, with the aid of his learned predecessors, removed the corruptions and the obscurities of the text, he has at least furnished his readers with some means of forming clear ideas on the points in dispute. The 3rd Edition of Dr. John Aikin's *Translation* of these Tracts, published in 1815, has been advantageously consulted in some instances."

We have not the two preceding editions before us, so that we are unable to form any judgment as to the comparative merits of the present. Mr. B.'s observations on the well-known words in the description of Germany, ch. 2. "*informem terris, asperam cœlo, tristem cultu aspectuque*," may serve as a specimen of his style of annotation.

"*Informem terris*. What Tacitus means by this expression, will be felt by those, who compare with it what he says in ch. 5. *Terra, etsi aliquanto specie differt, in universum tamen aut silvis horrida, aut paludibus fœda*, and who recollect that in *Ann.* 2, 23. he says, *Tumidis Germaniæ terris*, 'the mountainous countries of Germany.' Longolus is mistaken in supposing that Tac. intended to speak of the sterile appearance of Germany:—*Sic quoque Seneca de Prov.* 4. *Germanos maligne solum sterile sustentat*. Enimvero nondum extra omnem dubitationem positum est, Germaniam omnem adeo informem fuisse. Nam si vel maxime concedamus, eas regiones, in quibus Romani incursiones fecerunt, sive steriles fuisse, s. potius, ob rationes politicas, incultas jacuisse, an exinde tuto colligere licet, Germaniam omnem si non desertam, certe incultam fuisse? Deinde probe notandum est, vett. Germanos non amavisse luxum: eorum igitur terras incultas esse, Romanos luxui deditos exinde falso collegisse mirum non est.' The culture and aspect of the soil is mentioned by Tac. in what immediately follows, *tristem cultu aspectuque*, and besides in ch. 5. he represents Germany as '*satis ferax*.' Dr. Aikin's version is therefore faulty:—'*A land rude in its surface, rigorous in its climate, cheerless to every beholder and cultivator except a native.*' *Horat. Sat.* 1, 8, 14. *Nunc licet Esquilis habitare salubribus, atque Aggere in aprico spatiari, quo modo tristes Albis informem spectant ossibus agrum.*'

"*Asperam cœlo*. Seneca l. c., *Germanos triste cælum premit*."

"*Tristem cultu aspectuque*. Seneca l. c., *Germanos maligne solum sterile sustentat*. Tac. *Germ.* c. 5. *Terra etsi aliquanto specie differt, in universum tamen aut silvis horrida, aut paludibus fœda,—satis ferax, frugiferarum arbo-*

rum impatiens. 'Est metonym. effectus pro causa. *Tristis cultu est ergo terra, quam etsi optime colas, et studiosissime ares, tamen nihil proferet, e quo lætitiā capere possis, Cic. de N. D. 2, 40. Idem fere de Thracia Mela 2, 2, 4. dicit, Regio nec calo lata, nec solo.'* Longol."

The signification of *tristis* in the above passage, is remarkably well preserved in the French *triste*. The aspect of modern Germany made the same impression on Madame de Staël as its ancient appearance seems to have done on the countrymen of Tacitus.

We shall only now mention a curious, and, we believe, original conjecture of F. Schlegel in his Lectures on the History of Literature, which recurred to our recollection, on perusing the passage in ch. 3, "*Ceterum et Ulixem quidam opinantur—adissee Germaniæ terras,*" &c. that this fancy originated in a confusion of the name of *Odin* with that of the Greek *Ὀδυσσεύς*; through the well-known propensity of the ancients to identify the fabulous heroes of all other countries with their own;¹ for which see, among others, Mr. R. P. Knight in his very learned "Inquiry into the Symbolical Language of ancient Art and Mythology," Part ix. §. 209-211, *Classical Journal* LIII. p. 68.; a passage which Mr. Barker would undoubtedly have quoted, had it occurred to him at the time. Ulysses and Odin were both wanderers.

We observe an error in p. 90, note, col. 1. (at least if the word is meant for Latin) *pyrata* for *pirata*. This corruption is not unfrequent, and seems, like some others of the same kind, to have originated in those early times of classical printing, when *i* and *y* were to a great extent confounded with each other.

ON THE PYRAMIDS OF EGYPT.

PART III.—[Continued from No. LVI.]

MR. BRYANT thinks that these mysteries originated in the deluge; which is not improbable as far as concerns some of the details, particularly where the ark or scyphus was introduced. I am however persuaded that the leading object of the mysteries, both Egyptian and Greek, was the "loss of Man's first perfect state," his fall, and anticipated restoration. The rites of the funereal Osiris seem rather to have typified the sentence of

¹ This propensity, or something like it, prevails among most nations. A copious and amusing article might be written on the subject.

death on the first man, and his restoration by the promised seed. A greater than Noah was implied, though the second Adam was evidently a type of the third. To this great secret, it is probable that the earliest initiation offered access and participation. The name of Proserpine, and the story of Eurydice, combined with that of Hercules, seem to confirm this view. But I hasten from this digression to concentrate the scattered rays of the Egyptian fable, in order that they may fall in one powerful focus on the pyramid of which we treat.

The funeral rites of Osiris were sometimes called those of Pluto or Serapis, which means the tomb of Apis.¹ We have before seen what reason there is for believing that the pyramids were dedicated to the triple deities of the infernal regions. In the three heads of the Egyptian Cerberus, the triple image of Hecate, the triple image at Eleusis, the triple image at Elephanta,² the numen triplex of Japanese and Chinese pyramidal fanes, there appears a strong and satisfactory connexion with the pyramid seated over the Egyptian hell or Necropolis, and in the neighborhood of Elysium. I come to a part of the subject which is in reality the strongest part of the argument, though hitherto considered as the most hostile to any such induction; I mean the coffer in the central room.

¹ This is Bryant's interpretation: but I should rather derive *Sar* from a Hebrew word signifying column, than from the Greek Σαρξ. It harmonises also with the word *Apis* or measurement, signifying mystic years (*Sari*), counted by TENS.

The most direct derivation is from *Scrap*, to burn, whence *Scraph*; since Serapis was so represented; and since it is evident that Moses cabalized in translating names, he may have done so here; and if this, meaning a column of measured time, evince connexion with the pyramid, the name *Boore-Muth*, cavern or well of Pluto, is a no less weighty than curious derivation.

Even now the word *Cabura* in Arabic (in Hebrew, a *pit* with the sign of classification affixed) signifies fire-worship, and thus the most ancient mysteries of the *three Cabiri*, the gods of fire and sons of Vulcan, to whom *triangles* were devoted, may be referred with great safety to *funereal* rites enacted in the pyramids.

So the name Osiris may be derived *ad libitum* from three words; first, meaning Measurer (*Apis*); second, Riches (*Dis*, or *Pluto*); and third, Ten, the *pyramidal number* (*Oshiri*).

The *Cabiri* are called the sons of king Sadek (*Shem*) by Sanchoniatho; but *Shem* was more probably one of them. Human victims were offered to them. They had a temple near Memphis, which none but priests could enter. One of the Pyramids is attributed by the Copts to *Shem*, and another to *Ham*.

² The whole island is dedicated to the Indian Pluto, the trident-bearing, three-eyed (*trilochos*) Mahadeva, who, as *Iswara*, is identified by name with Adonisiri, or Lord *Isiris*, (*Misra*) and who according to Sanchoniatho was brother of *Chna* (*Canaan*).

Similar stories of the murder and mangling of a body, its deposition in a coffin, and resurrection, were related of many gods besides Osiris, and entered into the rites of many institutions. Thus one of the Cabiri was murdered and commemorated with similar dreadful rites. Adonis was torn by a boar, the Egyptian image of Typhon, sought, mourned, and restored to immortality by Venus. • One of the Cabiri was to live half a year in heaven and half in hell; so was Persephone, and so was Adonis. A similar condition seems to have been imposed upon Osiris.

Bacchus was cut in pieces by the Titans, committed by Cadmus with his mother Semele to an ark, and restored to life by Minerva: it was also said that he was sewn into Jove's thigh; and the same account is given of Erechthonius and Minerva. Bryant argues that the thigh was a symbol of the ark, which is possible; but I rather incline to think, for reasons to be stated hereafter, that it was the type of a lost golden age. Certainly, the thigh of Apis seems to have been consecrated to Osiris. It is offered to him amidst the Hieroglyphics, and forms the central figure of the Tentyrian Planisphere. It was evidently an important feature of the mysteries. Perseus and his mother Danaë were also committed to an ark. To this god, as Sagittarius or Apollo, the thigh was consecrated, and this perhaps explains the mystery of the GOLDEN thigh of Pythagoras, and the reason why Abaris on that account pronounced him to be Apollo. Of the 14 worlds, the TENTH, of *agriculturists*, is seated by the Brahmins in the thigh of Brahma. It appears from Homer and Pausanias that the thigh was devoted to the gods at sacrifices. Among the Jews it was sworn by, and one of its sinews held sacred. The solar tripods were sometimes supported by three animal, and the great deity is often represented on Basilidian talismans by three human, thighs. Among the dismembered deities, Jupiter is reported to have been cut in pieces by the giants, and subsequently revived, as Jason's father was cut in pieces and restored to existence by Medea.

The Manicheans and Rosicrucians perpetuated these mysteries. Manes is clearly the funereal Maneros of the Egyptians. He also was deposited in a coffin, his bloody murder wept, and his resurrection affirmed; nor is it unlikely that the Persian heretics derived the Manichean story from the Magian mysteries of fire. The funereal rites of Hossein in Persia are apparently a relic of Magianism.

The mysteries of Freemasonry are derived from the same source—the murder of Hiram—the conspirators—the coffin, and the initiatory secret. Nor can it escape reflection where to look for the fountain-head,—in the earliest and most audacious MASONIC structures of the world, where theology was certainly

typified by the MASONIC emblems of the triangle and the square. The Great Pyramid was perhaps the first great Lodge. Even now the sun rising behind a pyramid is a symbol of Freemasonry: and the motto "Let there be light, and there was light," derived from Moses, was that of the Rosicrucians and Hermetic philosophers, and evidently applied to the secrets of the old fire-worship. A similar society to these, the tribunal of the Purrah, is still in existence in Africa, and evidently a remnant of Egyptian freemasonry.

My opinion, therefore, is that the stone coffer in the central room was not the coffin of a really buried personage, as Strabo and Diodorus, Pauw, and others imagine, but an ark or tabernacle, used (like the coffin of Hiram' and "Sarcophagus of Hossein") in the mysteries of the Egyptian Pluto, thence called Serapis and Busiris (*house of Osiris*). Nor is it unlikely that tradition has repeated truly of the last, and that the mysterious chest has streamed with the blood of human sacrifices, and the gloomy chamber where it stands resounded with the thrilling shriek of dying agony.

But let us proceed to the proofs. I have before inferred from many corroborating circumstances that the stone chest was not the sarcophagus of any deceased monarch. The alternative is, that it was an ark or cista employed in the initiatory rites. Such chests, in short, appertained to almost all the ancient mysteries.

The form of this chest is itself mysterious; it is composed of two cubes, which symbolised the Gemini or Dioscuri,¹ those conflicting principles of light and darkness which sprung from the egg of Chaos. Cubic stones were dedicated to Baal and Astarte, and Pluto and Proserpine, and, according to Proclus, to the mundane gods. The shrine of Butis was a cube of 60 feet: the temple of Mecca is a hollow cube, and, as Bryant affirms, the Arabians of Petræa worshipped a black cubic stone. At all events the cube is adored by the Javanese and Chinese, and generally devoted to tripitital deities. Nor is it unlikely that the phrase used in the Sibylline oracles (lib. 5. ad fin.) "*Καί σὺ, Σέραπι, λίθοις ἐπιτελειμένη*," referred to some similar representation: moreover, the chest is placed in a mystic manner, that is, if the containing chamber were divided by three lines, it occupies the farthest line east and west, which is precisely that of the ancient tabernacles and Holy of Holies; so, another line drawn from the lateral holes in the chamber completes the tripartite division. We

¹ Agreeing with the Urim and Thummim (perhaps from Horus and Thummuuz) in the Mosaic ark.

are informed that the Mosaic tabernacle was of dimensions not unlike, and shape exactly similar:¹ and was supposed to contain the Sephyroth or *spheric lights*, and the two stones of the law. . Now we learn from Plutarch that a chest containing a golden ark, was used in the mysteries of Osiris. Synesius informs us that these arks, according to the priests, contained the hemispheres, which agree both with the Sephyroth and Dioscuri. The two cherubim placed over the Jewish tabernacle had perhaps a not dissimilar interpretation. At all events those of Ezekiel coincide closely with the attendant *masques* of Serapis, the *calf* alone being substituted for the *dog*.

In the Bacchanalian mysteries a coffer was used, containing the secret symbols of the deity. These are of Egyptian extraction, (perhaps deposited with Osiris), consisted of the *phallus*, grains of sesame, heads of poppies, *pomegranates*, dry stems, cakes, salt, carded wool, rolls of honey and cheese; a *child*, a *serpent*, and a fan. In the mysteries of Ceres there was a similar coffer called the *mundus.Cereris*,² which contained *phalli*, grains of *wheat* and *barley*, a comb, a mirror, and a *serpent*. We are told, moreover, by Suidas and Eusebius, that *arks* were devoted to the mysteries of *fire* and the *three Cabiri*, and more particularly to the great triple deity of Eleusis, Bacchus, Proserpine, and Ceres. But that no link of affinity may be wanting in order to identify such arks with the pyramids and the sarcophagus, Pausanias informs us that the image of Bacchus or Osiris was found in an ark, which was said to be the work of Vulcan—that Vulcan of whom the pyramid is a symbol. He adds that the king who opened the coffer went mad on seeing him; and a similar story is told of Maneros in Egypt: the same author also informs us that the triple-headed palladium of Troy was deposited in a sacred chest. To a similar source may be attributed the fable of the chest in which Minerva deposited Erechthonius, consigning him to the care of three virgins. The *curiosity* of one, it seems, got the better of her obedience; and her fright at seeing his *serpent*³ limbs, and her subsequent punishment, are circumstances which clearly

¹ Exodus xxxvii, ver. 1. Two exact cubes. So is the incense-altar, *ibid.* ver. 25.; but it is worthy remark in this place, that as the coffers agree, so do the tabernacle and its enclosing chamber; there is scarcely any difference on this latter point, and the internal arrangement must have been as like as wooden and marble layers could be.

² Clem. Alex. Cohort. ad Gent. p. 19.

³ Pausanias. It was made of the *bones* of Pelops, in which sense it agrees with the talismanic figures of Osiris made by Isis, and Sesostris.

harmonise with the prohibition to Adam, and perhaps are connected with the fabled coffers of Psyche and Pandora. Lastly, to sum up the evidence, we learn that the image¹ of Osiris was consigned to a sepulchre for three days; and that, on the fourth, the priests opened it and brought forth a *heifer* to the people, as the deity restored to life. Other authority proves that it was in the immediate vicinity of the Pyramids, and near a temple of Vulcan² who made the coffer of Osiris, that this apparition took place. Now it is not a little singular that Arabians,³ most likely ignorant of these rites, should assert the finding of a statue, in the coffer of the great Pyramid. But, lest historical testimony should appear insufficient, there are ocular and pictorial evidences now extant of the great leading fact here assumed.

We have, as I hinted, no regular detail from history of the Epopic mysteries connected with the death of Osiris or Apis; but the gap is well supplied by sculpture and painting. Thus on Alexander's Sarcophagus are portrayed the magnificent water spectacles of the lower mysteries, the search of Isis, and the boats that accompanied her, and the great torch transferred afterwards to Eleusis. It is a remarkable confirmation of Bryant's hypothesis that the ship *Baris*, represented thereon, contains eight persons,⁴ the number in the ark. Among other appendages, are tumblers on their heads to represent perhaps the *bouleversement* of nature; and the plough-share and sickle are very conspicuous, as well as the crocodile Typhon. But our main business lies with the sculptured *tomb* of Osiris. He lies horizontally surrounded by the folds of a four-headed serpent, implying the four days of his sepulture, or the four great years during which the body was fated to attend its resurrection. At his head is a beetle, the type of the lower hemisphere, darkness and death; and that no doubt may remain that it was intended for his tomb, the same peculiar symbol decorates the entrances to the tombs of the kings.

I have before me similar records arranged to accompany every stage of the same fabulous drama and every grade of initiation: but as my purpose chiefly lies with the funereal rites of Osiris and their application to the Pyramid, I shall not but-

¹ Plutarch de Iside et Osir. Bacchus slept three nights with Proserpine. The word *Orgies* is derived from *Argoz*, a chest or ark.

² To the north and south of this temple, were personifications of Cancer and Capricorn, the two gates of the Sun.

³ Edd Ibn Alhokm.

⁴ The Sarcophagus of the Persian Hossein is carried by eight men.

den the attention with too much unnecessary detail, however interesting. Let us proceed to a second representation of these rites, which is to be found in the Zodiac of Esne. On that remarkable monument we have not only *the tomb of Osiris*, but *portions of his dismembered body*. We have not only the *triple* symbols of *the infernal deity* on the coffin, but the pyramidal temple of solar fire to which it is conducted. The coffin is like that described by Plutarch in a scyphus, and resembles in shape the double cubic form of the chest in the great pyramid. The next historic picture in the series is from the subterranean crypt in the temple of Tentyra, and represents the four days' sepulture of Osiris. The first seems to signify his death and subterraneous place of sepulture. The second his tomb, the *back of a lion*, with the lamentations of the ancient *Almehs*. The scene¹ in the third represents the same tomb, and an offering of that thigh of Apis, to which Horus as Bacchus Bugenes² owed his birth. The sphinx-like position of the god perhaps implied the day of his incarnation or new birth, in the figure of Apis, when the voice was heard proclaiming "the mighty Lord of all things is born." In the fourth picture, representing the fourth day, the figure is resurgent, and the presentation of the Tau evidently means resurrection. That the above leonine couch meant a tomb has been sufficiently argued. Bochart says, that *Orph* means neck, and *Aridaca* a tame lion; thence the story of Orpheus, and the eastern banner of Sol in *dorsa Leonis*. There is a similar figure between two serpents, appositely placed on a mummy in the British Museum, with Anubis the barker,³ waking the deceased from death.

Lastly, Denon furnishes a representation of a tomb with the image of the funereal Osiris, mentioned by Plutarch, reclined below, and the Ox Apis above, for such I conceive it to be, at the moment of *apparition*. The triple image of the globe, wing, and serpent, apparently dedicated to him, (see the Bembine table) is a circumstance deserving of remark. The re-appearance of Osiris in the form of Apis, was sometimes designated by a Sphinx with a hawk's head, and a bull's body.

The meaning of all this seems to be a typical representation

¹ The two first verses of Hosea, ch. vi. express the same initiatory revival.

² He also was cut in pieces, and slept three nights with Proserpine: Tauriformis was one of his titles.

³ Perhaps the barking of dogs and hissing of snakes at Eleusis may be referred to pictures like this.

of the sentence of death on the first man, and to *comprise some tradition of that promised redemption to which initiation offered to direct the way. It appears from the *Zendavesta* that the first man was represented as a minotaur, like Bacchus *Tauriformis*;¹ and it would seem that Joseph and his promised seed were represented under the same figure. There was no blame attaching to those, who in the dearth of language expressed a divine tradition by a hieroglyphic of astronomy; nor any impropriety in Jacob's adverting to the typical vehicle in which a true and glorious prophecy was innocently conveyed, though perhaps perverted, as it was by the Jews themselves shortly after. Huët thinks, that Apis was Joseph; this is not easily proved; but if the above premises be well based, the prophecy of Jacob, respecting Joseph, could not well avoid some reference to the rites of Apis, or the funereal Osiris; and it presents the features of an obvious connexion.

"Joseph is a fruitful *bull* by a *well*, whose *children* run over the *neck*; the *archers* have sorely grieved him; and shot at, and hated him; but his *bow* abode in strength."

Of all this, there are before me pictorial illustrations: the heifer by an eye or well, the pleiads or chickens upon his neck, the archers shooting at him; his scyphus, bow, &c. I have before said, that Apis was dismembered like Osiris. In the rites² of Bacchus a heifer, substituted for a man, was torn to pieces by the teeth of the priests. The thigh and head seem to be the most mysterious portions. Sufficient has been said of the first; the last appears frequently under a sacred aspect. It formed the ornament of friezes and doorways; it ornamented the angles of altars, and furnished the horns. An Egyptian altar exhibits it either as its upper part or in sacrifice upon it. It is seen frequently on Mithraic monuments. One sculpture portrays it on a pillar, and near it three steps, with a figure of Mithra or Eros, seated on a *rainbow*: another represents it hung upon a tree, with a *quiver of arrows*. On the Zodiac of Esne, a figure combined of the head and thigh of Apis, is held by Typhon, chained, while another figure pierces it with a dart. The derivation of Centaur here is sufficiently obvious, as well as the reason why Sagittarius is represented under the form of a Centaur whose arrow is directed towards the Zodiacal bull.


I have compressed a variety of interesting subjects here, the

¹ Sometimes crowned with apples; see Montfaucon; sometimes his head with horns was hung on a tree to promote revivification. A bull's head hung upon an apple tree, was devoted to Mithra.

² Porphyry de Abstemtia.

disquisition of which might fill many chapters, in order to keep the main argument in view. For any abruptness which the compression may have imparted to my style, I beg to apologize; but I have always thought that truth is better than fine words.

The main inference is, that the coffer in the Pyramid resembled, in purpose, the *cista* and *petroma* of Ceres, the tabernacle of the Jews, and the coffer in which Bacchus was deposited; that in the mysteries, it was used for the deposition of a similar image of Osiris, during his four days' sepulture, and perhaps for the members and relics of Apis. It is, moreover, probable that it was the great *dérouement* of the mysteries; that a resurgent image of Osiris Tauriformis was made to rise therefrom, or at least a mimic Sun, to which the animal was devoted, which bore the same name, that of Phra, and was an emblem of the great mediator and liberator, Orus or Mithra. And I found this latter supposition, apparently gratuitous, on several circumstances. If the Pyramid was a type of the universe, where could there be a better sanctuary for the tabernacle of the sun, than the centre of that structure? Analogy supports the inference; for the lower room still bears the name of the Queen's chamber (the Queen of Heaven, Heate of the three ways.) The supposition accounts for the Eastern type of *Sol in dorso tauri*; and if the propriety of placing a sun in the realms of Serapis or Pluto be questioned, it must be recollected, that there was a sun of the inferior world, or *Sol Inferus*,¹ which typified the mild calm of renewed life, that to produce light from darkness, a masonic emblem, illustrative of the creation, and the moral effect of a new birth, was an object of the mysteries, and as we know a leading feature. The final "beatific vision" has been already referred to, and some dazzling radiance seems to have been connected with it. "A miraculous light discloses itself," says Stobæus, describing

¹ All the Pagan nations had a *Nyctilicus* or *Sol Inferus*, who at once presided over funeral rites and Elysium, and to whom pots of fruits and flowers in both capacities were offered. Among the Syrians these were called the gardens of Adonis, and among the Greeks dedicated to Pluto as Lord and founder of Elysium, and deposited with the dead. They were occasionally gilt, by which was implied either the lost golden age, or the lost golden fruit of Hesperus to be recovered by Hercules. *Engonasis* (see the celestial sphere) the trampler on the Dragon's head. The hieroglyphic of the sun in the lower hemisphere is thus represented 

according to Jablonski; but Serapis was the *Sol Inferus* of Egypt, as Pluto was the *Jupiter Inferus* of the Greeks. Pluto is the sun under the earth, says Porphyry (apud Euseb. præp. Evan. lib. iii. cap. 8).

the mysteries. But the words of Apuleius in referring to the last stage of initiation are remarkably in point. "I rushed forward," says that writer, "amidst surrounding elements" (typifying the wreck of nature), and beheld a SUN SHINING WITH THE SPLENDOR of day amidst the depths of midnight." "They (the candidates) saw celestial beauty," says Plato, "in all the dazzling radiance of perfection." These descriptions, compared with another by Timarchus in Plutarch, would lead us to imagine that a grand orrery or solar system was displayed, accompanied with a profusion of radiance, and the most resplendent machinery; for the latter speaks of starry globes revolving to the sound of celestial symphonies and supernatural accents. I have before said, that the Rabbis affirm, that their tabernacle contained the Urim and Thummim, and the Sephyroth. The first are supposed to represent the zodiacal signs divided into two hemispheres; the last a mystic astronomical system or orrery, of which 'the kingdom' is the centre. The word Sephyroth means lights; the Urim and Thummim, something burning and resplendent.

Thus considered, my inference as to the Central room seems nearly completed, perhaps as nearly as any analogy can be trusted.

SOPHOCLES

Vulgatæ quædam Lectiones defenduntur atque explicantur.

QUOD versus 147 et seqq. Sophoclis Electræ, ego quidem penitus improbo G. B.—in nimis audaciter fictas lectiones, tueorque communem lectionem his quæ sequuntur argumentis. Plura depromere ex hac scena necesse erit, quibus depromptis vel leviter inspicienti erit manifestum, quod hæc loca et sibi consentaneum nec difficilem intellectu esse Sophoclem. Scena nobis inducit Chorum ex Argivis Virginibus constitutum quæ cum Electra colloquuntur. Vid. *Class. Journ.* No. LIV. 339.

Chorus.

ἀλλ' οὐ τοι τόν γ' ἐξ Αἴδα
παγκοίνου λίμνας πατέρ' ἀν-
στάσεις, οὔτε γόοις οὔτε λιταῖς.
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον

Chorus.

At patrem a Tartari flumine,
omnibus communi, nec ploratu
nec precibus inter vivos resti-
tues. Porro a mediocri ad

ἄλγος αἰὲ στενάζουσα διόλλυσαι.
ἐν οἷς ἀνάλυσίς ἐστιν οὐ-
δεμία κακῶν,
τί μοι τῶν δυσφόρων ἐφίει;

vehementem evadis tristitiam
semperque ingemiscens teip-
sam pessumdas. Cur mihi in-
toleranda projicis mala e quibus
nulla est liberatio?

. Electra.

νήπιος ὅστις τῶν οἰκτρῶς
οἰχομένων γονέων ἐπιλάθεται——
ἀλλ' ἐμέ γ' αἰ στονεῖσσ' ἄραρε
φρένας,
ἂ Ἱτυν αἰὲν Ἱτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα· Διὸς ἄγγε-
λος·
ἰὼ παντλάμων Νιόβᾱ, σὲ δ' ἔγωγε
νέμω θεὸν,
ἅτ' ἐν τάφῳ πέτραίῳ·
αἰεὶ δακρύεις.

Chorus.

οὔτοι σοὶ μούνα, τέκνον,
ἄχος ἐφάνη βροτῶν,
πρὸς ὅτι σὺ τῶν ἔνδον εἰ περισσά,
οἷς ὁμόθεν εἶ, καὶ γονᾶ ξύναιμος,
οἷα Χρυσόθεμις
ζῶει καὶ Ἰφιάνασσα,
κρυπτᾶ τ' ἀχέων ἐν ἥβᾱ,
ὄλβιος ὃν αἰ κλεινὰ
γα ποτὲ Μυκηναίων
δέξεται εὐπατρίδαν Διὸς εὐφρο-
νὸν βήματι μολόντα τάνδε γὰρ Ὀρέσ-
ταν.

Electra.

Infantula! quæcunque, paren-
tibus misere peremptis eorum
obliviscitur!—At Avis illa ge-
mebunda mentem mihi abri-
puit, quæ Itun, semper Itun
lamentatur—Avis territa Nun-
cia certe Jovis! Ego quidem
te, O Niobe miserrima, *Deam*
teneo quæ in marmoreo in sepul-
chro semper ploras!

Chorus.

Haud tibi soli mortalium eve-
nit calamitas; qua sorte num-
tu præ iis qui sunt in ædibus,
abundas quibuscum versaris,
esque sanguine consors; tali fa-
to vivit Chrysothemis et Iphi-
anassa, atque felix ille qui te-
nera in ætate tutus ab his la-
tebat molestiis,—quem clara
Mycenarum terra aliquando re-
cipiet, illum qui *divino* lætoque
gressu hos ad fines advenit, no-
bili natum Patre Orestam!

Fingit conjectative G. B—us, ut infra videre est,

ἀλλὰ μ' ἄγει στόνα αἶσα παρὰ φρένας,
— ἂ Ἱτυν αἰνὸν Ἱτυν ὀλοφύρεται,
ὄρνις ἅτ' ἀζομεν, εἰδεὸς ἄγγελος—

Horum admirabilium versionem ad literam factam dabimus—
“Sed Parca mihi gemitu (suo) sensus rapit, quæ Itun mise-
rum Itun lamentatur, avis veluti lugemus, veris nuncia!”

Præbent nobis Msti omnes, quos autem G. B., ut aliquando
videatur, pro nihilo estimat,

ἀλλ' ἐμέ γ' αἰ στόνεσσ' ἄραρε φρένας
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ἀ ἴτυν αἰὲν ἴτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα· Διὸς ἄγγελος.

Inprimis, ait G. B. “ἄραρε in linguam et metrum peccat”—

En versum qui Strophicus est ei ad quem adhæsit G. B. Loquitur Electra.

οἷδά τε καὶ ξυνήμι τάδ' οὐ τί με,——v. 131.

cui suum subjicimus Antistrophicum

ἀλλ' ἐμέ α' στονόεσσ' ἄραρε φρένας·—

Hic nil nisi quod aptum et suave sit vidimus. Notemus quod et Strophæ et Antistrophæ versus 4, 5, 10, 11, 12, 13. puri sunt dactylici.—Ego quidem non audio in τῷ “ἄραρε,” cum G. B. Amphibrachum, sed re vera, prout metrum postulat, anapæstum. Illud ρε ante φρε, procul dubio, commune est: ρ litera vel sola vel cum muta conjuncta eadem in syllaba coiens communem reddit antæcedentem vocalem; teste Homero, qui Sophocli quasi deus est. Primo, quoad quantitatis communitalatem τοῦ ρ literæ, habemus hocce notissimum.—Iliad. E. Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, κ. τ. λ. Deinde de litera ρ cum muta conjuncta,

ἔως δ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν.

ἀλλ' ὅγε μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν.

Inde plena auctoritate communique regula vocalis natura brevis ante φρ consonantes producit.—Hoc autem canone fit ἄραρε anapæstum.—Ergo recte se habet vulgata loci hujus lectio.—“ἄραρε; ait G. B., non alibi extat in sensu τοῦ placuit.”—Neque in hoc loco; at salvum nihilo minus esse potest vocabulum. Attamen, ponamus insincerum esse illud ἄραρε. Exulet igitur, ejusque vice fungatur παρὰ φρένας. At quid de illis ἀλλ' ἐμέ γ' α' στονόεσσ'?—Nullus extat accusator, nec ipse G. B.—Aptumne epitheton est στονόεσσα Philomelæ? Nemo recusat—Quid autem de manuscriptis? Adclamant omnes, atque huic vulgatæ lectioni favent.—Sociuntur deinde voces ἀλλ' ἐμέ γ' α' στονόεσσ' cum conjectura B—ana “παρὰ φρένας”

ἀλλ' ἐμέ γ' α' στονόεσσα παρὰ φρένας.

At cum sequentibus conjuncta hæc lectio sensu prorsus laborat. Nihilominus voces illæ ἐμέ γ' α' στονόεσσα per se ipsas innocuæ, imo et optimæ quoad sensum esse videntur, fautoresque habent eruditos codicesque omnes; sed male concordant cum τῷ “παρὰ φρένας.”—Nempe quia posteriora hæc non sunt a Sophocle, at potius merum G. B.—i figmentum.—“De literis mutatis nihil est quod dicam,” ait G. B.; et sibi consentaneus adjicere poterat, “neque est quod curem de manuscriptis.” Pereant, ait ille, ἀλλ' ἐμέ γ' α' στονόεσσ', et nova apten-

tur vocabula ad illud “παρὰ φρένας.”—Nimirum vir doctus postquam hanc meliorem, ut sibi videbatur, invenerat lectionem sibi conscius erat, τῷ “ἄραρε” avulso, sensum a se, quoad cætera, esse sœdatum, inde in Sophocleani versus effigiem refingere cōnatur hæc “disjecta membra Poëtæ:”

ἀλλὰ μ' ἄγει στόνω αἶσα παρὰ φρένας.

Sed quid de τῷ “ἀλλὰ μ',” anne differt de τῷ ἀλλ' ἐμέ? Prorsus nihil—responderet vel infimo ordine puerulus. Qua porro de causa hanc veram vulgatamque lectionem de loco deturbat B—us? Nempe ad sensum refarciendum quem manu audacissima corruerat. Nunc de ἄγει quid dicendum? Habentne manuscripti? ne unus quidem. Deerat autem nescio quid ad barathrum implendum, ingēritque illud miserum ἄγει. Eodem modo Διὸς ἄγγελον expellit, et illico corrui, quoad sensum, et metrum fortasse, totius versus compages! Sciverat hoc catus homo, versus namque debetur dactylicus: et dactylicum re vera prestant manuscripti omnes. At miratur G. B. “quid sibi velit ‘Διὸς ἄγγελος?’ nemo hominum satis bene definire potest.” Atque ita mehercule quia G. B. et alii, ut opinor, admodum pauci, phrasis cuiuspiam minus intelligunt sententiam, more hodierno decretum est ut *exul fiat et ipse Ζεὺς!* Ad rem redeamus. Elidere visum est B—o vocem Διὸς, et substituere εἶδeos.—Hoc autem facto, et copia data aliis vulgatæ lectionis vocibus ut sua sede fruantur, tale quid nobis exoritur Μέλος,

ὄρνις ἀτυζομένα, εἶδeos Ἀγγελος—!!

Sane mihi videtur idem accidere iis qui improba manu antiquorum scripta deturbant, atque illis qui veritatem minus colunt; his enim qui unum duntaxat mendacium edixerint, necesse est ut amplius mille acciantur in clientelam!!

Simili modo, qui nullo jure, nulla manuscriptorum auctoritate freti, vel tantillum rodunt ex Antiquorum scriptis, adeo sensum metrumve lacerant, ut omnibus pateat injuria. Hancque iterum atque iterum fieri injuriam videmus, usque dum *ipse auctor* totus evanuerit; deinde in vicem ejus Imagiunculam quandam in pompa ducunt. Hæc omnia evenire cernimus in G. B—ii aliorumque ipsi similiunt παμφώνη Ἐργαστηρίῳ. Scilicet trahitur ad supplicium ὁ ὄρνις ἀτυζομένα, extunditur autem in ὄρνις ἀτ' ἄζομεν, literis et sono (confiteor) alteri quam simillimum! sed Sophoclis sententiæ alienissimum. Ego quidem tueor communem lectionem, primo quod optime manuscripti eam exhibent, deinde quod omnes, justo titulo viri eruditissimi huc usque eam adprobaverunt.—*Mihi stat lectio communis.* Namque inesse loco, de quo agitur, videmus stylum bene Græcum, et Sophocle dignum; videmus quoque orationem personis aptam, contextui consentaneam, intellectuque facilem. B—næ autem

lectioni desunt tituli quibus ullo modo hic vir eruditus eam adprobare possit.—Communem lectionem ἄρα pro nihil in metrum offendisse demonstravimus, neque opus est, prout G. B. opinatur, ut ἄρα pro “placuit” intelligamus; sed ab αἶρα aufero, arripio, sustollo:—ergo ἄρα φρένας est, abstulit vel arripuit mentem.

Græcia lusciniis est regio notissima, quibus de avibus apud poetas frequentissimam invenimus mentionem. Mihique res certa videtur lusciniæ aliarumque avium cantus in prima hujus dramatis scena fuisse imitatos. Representabatur quoque Electra, quasi exierit ædibus paternis; pro foribus autem et sub dio hos questus effundebat:

ἀλλ' οὐ μὲν δὴ λήξω θρήνων,
 στυγερῶν τε γόων ἔς τ' ἄν
 λεύσσω παμφεγγεῖς ἄστρον
 ῥίπας, λεύσσω δὲ τὸδ' ἡμαρ
 μὴ οὐ¹—τεκνολέτειρ' ὥς ἀηδῶν,
 ἐπικωκύσω, τῶν δὲ πατρῶν
 πρὸ θυρῶν ἤχῳ πᾶσι προφανεῖν.

Siquis animum intendant veros ad affectus sententiasque quibus induere personam, hancce Electram, voluit Poëta, ne vocabulum quidem e communi lectione amovebit. Insanit illa quodam modo lugendo. Quam pulchre autem depingit Tragædus noster hunc animi illius affectum, evocatque sibi in auxilium amplissimas orationis Græcæ imagines! Versibus in choricis, de quibus nunc agitur, atque in mentione de lusciniæ et de Niobe facta, respicit Electra et in suas fortunas et pristinam gentis mythologiam.—Ut diximus supra, στονόεσσα est epitheton lusciniæ notissimum; hocque dato, veteres respiciebant ad cantum hujus avis, modulationemque subiinde murmurantem, ut quæ memor esset, revocaretque Philomelæ lugubre fatum. Quo teste igitur, quove jure, adimere velit G. B. hoc epitheton, et refingere novam suam ineptissimamque lectionem στόνω αἶσα? Pro “αἶεν Ἴτυν,” nobis largitur “αἰνὸν Ἴτυν,” balbutitque nescio quid de αἰνὸγάμος, αἰνολάμπης, αἰνομόρος, αἰνὸ-Πιρις. Horum autem illustrium claudat agmen et ipse αἰνὸ-B—ος!

Quid enim fecit illud innocuum αἶεν? annon verissime dici potest de ave illa de qua et ipse Aristoteles scribit, Ἡ δὲ ἀηδῶν αἶδι μὲν συνεχῶς ἡμέρας καὶ νύκτας δεκαπέντε? Detur nihilominus B—io ut αἰνὸν Ἴτυν dici possit de miserulo cujus membra

¹ Post voces μὴ οὐ, ellipsis est λήξω θρήνων: τεκνολέτειρ respicit ad Philomelam priusquam in lusciniam transformata erat; namque, sorore socia, Itun puerulum jugulavit.—Vid. Ovid. Met. lib. vi, 643.

dilaniata igne coquit et ipsa mater, Tereoque suo apponit marito!

Optimo jure nos quoque dicere possimus αἰνὸ Σόφοκλες!! Tua namquē membra, simili modo laniata, nobis apponit hodierna crudelitas! At rem seriam agamus.—Maluit Poëta αἶψα scribere, nec venit illi in mentem illud admirabile αἰνόν! Deinde ex ἀτυζομένα Διὸς, vera et manuscriptorum lectione, extundit G. B. ἄτ' ἄζομεν εἶδεος; aitque "Perpetuo ἄτε veluti sic usurpatur." Quid velit vir doctus per hoc suum "Perpetuo," ego quidem prorsus ignoro; sed hoc scio, et omnes, Sophocle lecto, scient, huic poëtæ solemnem et perpetuum esse usum, haud equidem ἄτε, at ὡς, pro *veluti, utpote, quasi*, et similia. Quumque G. B. mihi e Sophocle monstraverit unum duntaxat exemplum τοῦ "ἄτε," ego illi alterius, scilicet τοῦ "ὡς," facile proferam bis mille!—Nunc autem, si mihi quoque venia daretur vocabula fingendi, faberque fierem ad incudem B—anam, certe dicerem illud ἄτε δεινῶς ἐστὶν ἀσοφοκλεῖον: est igitur merito rejiciendum.—Dimisso autem ἄτε vocabulo, divulsoque a comite suo "ἄζομεν," metrum B—io laborat. Hoc fieri potest; sed de hac re ne simus nimium solliciti. Reddatur "*suum cuique*," reddatur et suum Sophocli, et Græcæ pulchritudini proprium. Sit nostrum ut colligamus "Poëtæ disjecta membra."—E B—anis ἄτ' ἄζομεν εἶδεος redeant, solit aut vice fungatur, ἀτυζομένα Διὸς ἄγγελος. Vox ἀτυζομένα est loco, et antiquis fortunis *Philomelæ*, et *Electræ* affectibus, imo et *avi lusciniæ* apprime idoneus. Hæc, ἀτυζομένα namque, i. e. terrore concitata avis fugit hominis cætum et frequentiam, seque abdit in sylvarum solitudinem. Duce Homero quoque, est *avium terrore* avolantium epitheton,

Ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὦς,

Πάντος' ἀτυζομένων, κ. τ. λ.—Olys. xi. 604.

Jam tandem grandi impingimus offendiculo Διὸς ἄγγελος. Aspicimus hunc qui sequitur contextum.

Electra.

ὄρνις ἀτυζομένα, Διὸς ἄγγελος.

ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεὸν

ἄτ' ἐν τάφῳ πετραίῳ

αἰεὶ δακρύεις.

Aitque paulo infra

Chorus—(ad Electram,)

ὄλβιος ὃν ἀ κλεινὰ

γα̃ ποτὲ Μυκηναίων

δέξεται σὺπατρίδαν, Διὸς εὐφροني

βήματι μολόντα τάνδε γὰρ Ὀρέσταν.

Hic nonne videre est concatenatam quasi sententiam de numine

aliquo fortunarum Electræ provido? Ponamus autem, casu aliquo, excidisse e *textu* has voces Διὸς ἄγγελος: tanta tamen emphasi in proximo versu effert Electra,

σὲ δ' ἔγωγε νέμω θεὸν,

ut cuipiam suspectum foret, his verbis auditis, aliquam *περὶ* "Διὸς," mentionem nuperrime esse factam. At "*ἀηδὼν* est *Ἦρος ἄγγελος*," dicunt eruditi quibus displicet communis lectio. Hoc autem haud impedit quin avis eadem, casu quodam, et augurio esset et Διὸς ἄγγελος. Mitto G. B—ium ad Xenoph. Memor. lib. i. cap. 1.—"Ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζοντες, οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσι τοὺς θεοὺς διὰ τούτων τὰ συμφέροντα τοῖς μαντευομένοις σημαίνειν."

Horum sacrorum habita ratione, poterat Electra, vel Lusciniā, vel aliam quampiam avem utpote augurium habere, et, justissima appellatione, hanc invocare Διὸς ἄγγελον.

Ad hæc, erat Electræ cum ave illa maxima fortunarum communitas. A sororis marito vi stuprata, horrendi hujus adulterii una cum sorore vindex fuit *Philomela*. A matre adultera, et scelere Ægisthi, patrem amisit Electra, et ipso temporis articulo quo cum Choro colloquebatur, scelerum horum brevi se vindicem esse futuram, fratre adjutante, sperabat: Quamobrem, lugubri cantu audito, omne ut faustum accepit Electra, *divinamque* quasi nunciam invocat Lusciniā, *prisca forma et fortuna sibi sociam*.—Porro quidnam nunciare Electræ possumus effingere Lusciniā? Scilicet, omine accepto, et revocata *Philomelæ* fortuna, illa animo effingere poterat, quasi modulo suo talia verba obmurmuraret avis: "Ego tibi a Jove nuncia sum. Quemadmodum olim ego, dum humana forma vivebam, mihi ipsi sororique carissimæ injuriam mariti ejus adulterio factam, particeps illa sorore, ulta sum, ita tu, fratre tuo adjuvante, meoque proposito exemplo, patris delectissimi necem, impia matre allatam, ulciscaris."

Exinde nobis liquida fit Chori sententia dicentis

—ὄν—
δέξεται εὐπατρίδαν, Διὸς εὖφρονι
βήματι μολόντα τὰν δὲ γᾶν Ὀρέσταν.

Scriptorum antiquorum plerique sibi ipsi sæpissime sunt interpretes. Διὸς εὖφρονι βήματι κ. τ. λ. gemina est τῷ "Διὸς ἄγγελος," et altera alteram tuetur explicatque lectionem. Nam si Διὸς εὖφρονι βήματι appropinquabat Orestes, sorori comes futurus in paternæ necis ultionem; pari ratione Διὸς ἄγγελος vel augurio, vel alio quovis modo, hæc annunciare poterat. Fit autem plenissima harum lectionum concinnitas ad Nio-ben apostrophe:

—σὰ δ' ἔγωγε νέμω θεόν.

Divina nempe avis erat quæ pietati suæ consulere, Electræ videbatur: *divino* quoque gressu venturus erat Orestes: *Dea* denique Niobe erat.—Quam ob causam? Ob tenerum proculdubio, ut Electra opinabatur, in filios amorem: quibus amissis, mater illa piissima.

• ————— ἐν τάφῳ πετραίῳ
αἰεὶ δακρύει.

At deme illud Διὸς ἄγγελος, et, ego non dubito affirmare, statim corruperis lectionis integritatem.

ἀλλὰ μ' ἄγει στόνῳ αἶσα παρὰ φρένας,
ut emendat G. B.— Hic notare cogor sermonis ambiguitatem. “Parca me gemitu rapit.” Anne *gemit* Parca? ἂν ἴτῳ αἰνὸν ἴτῳ ὀλοφύρεται,—præunte αἶσα vocabulo, articulus ille ἂν (si quidem antiquæ Grammatices *veras* habemus lectiones) ad αἶσα jure referendum est; indeque nobis alius exoritur solæcismus. Parca (i. e. αἶσα) luget Itun, miserum Itun! Ἄτε, pro veluti, otiiatur et redundat, nam re vera audiebat Electra lusciniam: sed hæc vox ἄτε pro “veluti” Sophocli est alienissima.—Ἀζόμεν! “Ἀζειν, τὸ στένειν,” ait G. B. “auctore Bekkerō:”—quod ego (pace tanti nominis) multum dubito: at rem ita se habere concedamus; ἄζομεν, etiam pro στένειν, omnino otiiatur et ταυτολογεῖ cum precedenti στόνῳ. “Postremo (ait G. B.) εἶδεος ἄγγελος amice convenit cum dicto Pub. Syri ‘avis exul hyemis titulus tepidi temporis,’ etenim εἶδος vel ἴδος est tempus æstivum.” Sed “tempus tepidum” est verni temporis epitheton. Quam amice convenit, ut ait G. B., verum tempus cum tempore æstivo!! ὅτε χροὰ Σείριος ἄζει!! Sed nusquam Luscinia, ut æstivi temporis, ut εἶδεος, id est καύματος μεσημβρινοῦ ἄγγελος, (quæ res cum bis mille avibus communis est) at verni temporis avis celebratur. Præterea, infelix hoc “εἶδεος” ἄγγελος prava positione adeo detorquetur, ut Electra se ipsam εἶδεος ἄγγελον nuncupasse videatur; hoc modo namque currit B—ana sententia:

ὄρνις ἂν ἄζομεν, εἶδεος ἄγγελος.

Avis veluti lugemus caloris meridiani nuncia!

J. W.

Dubam Liverpoolii, Septemb. 1823.

ἙΛΠΑΣΙΟΥ ΣΧΟΛΙΩΝ ΕΙΣ ΤΑ ἨΘΙΚΑ ΤΟΥ
ἈΡΙΣΤΟΤΕΛΟΥΣ ἘΠΙΤΟΜΗ.

E Codd. MSS. Græce primus edidit H. HASE, Statuarum antiquarum Dresdæ publicus Custos.

No. II.—[Concluded from No. LVI.]

Ad librum secund. Ethicorum Nicom. P. a. et P. b. sine titulo. VR. a. fol. 61. b. VB. 111 b. Fl. a. εἰς τὸ β. Ἀριστοτέλ. Ἠθικῶν, idem Fl. b. fol. 362 b. Omnes ita ordiuntur: Διτῆς δὲ τῆς ἀρετῆς οὕσης καθάπερ εἰρήκαμεν, ἐπειδὴ τῆς ψυχῆς δύο μέρη εἰσὶ, τὸ μὲν λόγον ἔχον, τὸ δ' οὐ, δίττη καὶ ἡ ἀρετὴ—

Nic. ii, 1. P. a. fol. 32 a. VB. f. 111 b.

P. b. fol. 28 a. Fl. b. 362 b.

Ἴνα δὲ δῆλον γένηται πῶς λέγει μὴ παραγίνεσθαι φύσει, διαιρετέον πωσάχως τὸ φύσει. Φύσει γὰρ λέγεται ὑπάρχειν, ὅσα αἰεὶ συνυπάρχει, οἷον φύσει πᾶν τὸ βαρὺ κάτω φέρεσθαι καὶ τὸ κοῦφον ἄνω· καθ' ἕτερον δὲ τρόπον λέγεται φύσει καὶ ὁ ἐξ ἀρχῆς μὴ συνυπάρχει, ἀπὸ δὲ τίνος χρόνου παραγίνεται· ὡς ἐπὶ τὸ πλείστον μηδὲν ἡμῶν πολυπραγμονούντων μήτε δι' ἔθους μήτε διὰ διδασκαλίας, οἷον ὁδόντων φύσις καὶ γενέων. ἄλλως δὲ λέγεται φύσει, οὐ ἐπιδεκτικοὶ ἔσμεν. οὕτως καὶ τὰ ἐναντία τῷ αὐτῷ γίνονται φύσει, οἷον νόσος καὶ ὑγίεια τῷ δεκτικῷ σώματι. ἔτι δὲ λέγεται φύσει πρὸς ἃ μᾶλλον τὸ δεκτικὸν πέφυκε καὶ πρὸς ὃ ἔχει ἀπὸ τῆς φύσεως ἀφόρμας μᾶλλον. οὕτως δὲ καὶ ἡ ὑγίεια μὲν φύσει, ἡ δὲ νόσος παρὰ φύσιν γίνεται στέρησίς τις οὕσα τῆς ὑγείας.²

Ad l. ii, c. 3. Commentarius, cuius versio Latina legitur partim apud Felicianum p. 42. (ed. Paris.)

P. b. 31 a.

VR. a. fol. 736.

V. b. f. 114 b.

Fl. b. f. 368 a.

“Περὶ ἡδονὰς δὲ καὶ λύπας ἐστὶν ἡ ἀρετὴ.” οὐ τοῦτο λέγων ὅτι διὰ τοῦτο ἐστὶ περὶ ἡδονὰς καὶ λύπας, ἐπειδὴ ἀκολουθοῦσι ταῖς καλαῖς ἐνεργείαις αἱ ἐπ' αὐτάς ἡδοναί. ἀλλὰ τοῦτο μὲν σημεῖον ἔθετο τῶν ἀρετῶν. εἰκότως δὲ ἀκολουθεῖν λέγεται ταῖς καλαῖς ἐνεργείαις τὰς ἐπ' αὐταῖς³ ἡδονάς. Ἐπειδὴ περὶ ἡδονὰς καὶ λύπας ἐστὶν ἡ ἠθικὴ ἀρετὴ, τῆς γὰρ αὐτῆς ἐστὶ καὶ περὶ ἡδονὰς καὶ λύπας εἶναι τὸ προσήκον μέτρον

¹ Car. διὰ Fl. b.

² Desinit in his verbis Fl. b. monens in marg. μετὰ πέντε φύλλα ὑρῆσις τὸ ἰσχύμιον. leguntur reliqua f. 368. 1060.

³ P. a. αὐτῶν.

αἰρουμένων τῶν ἡδονῶν καὶ τῶν πόνων καὶ ἀκολουθεῖν ταῖς ἐνεργείαις αὐταῖς τὴν ἡδονήν. Ἀπορήσειε δ' ἂν τις πῶς ἐστὶ περὶ ἡδονὰς καὶ λύπας ἡ ἠθικὴ ἀρετὴ. οὐ γὰρ δὴ ἡ διανοητικὴ αὕτη γὰρ φάνερρον ὥς οὐκ ἐστὶ περὶ ἡδονὰς καὶ λύπας. ἡ δὲ ἠθικὴ πῶς ἂν εἴη περὶ ἡδονὰς καὶ λύπας; ἄραγε ὥσπερ ὄργανα, καθάπερ ἂν εἴποι τις τὴν αὐλητικὴν εἶναι περὶ αὐλοῦς, τὴν δὲ τεκτονικὴν περὶ πελεκύν ἢ πρόνα καὶ τὰ ἄλλα ὄργανα, ἢ μᾶλλον ὥσπερ ὑποκείμενον καὶ ὕλην. ὃν τρόπον ἡ μὲν μουσικὴ περὶ μέλος ἐστίν, ἡ δὲ γεωμετρία περὶ μέγεθος. Ὅργανον μὲν οὖν τῆς ἀρετῆς¹ φάνει² τὴν ἡδονὴν καὶ τὴν λύπην οὐκ εὐλογον. ἐπ' οὐδὲν γὰρ χρῆται αὐταῖς ὡς ὀργάνοις.³ μᾶλλον δὲ ἔοικεν εἶναι τῆς ἀρετῆς ὑποκείμενα οὕτως, ὡς τῇ μουσικῇ τὰ μέλη. τὴν γὰρ ἐνέργειαν ποιεῖ⁴ τε περὶ τε τὰ πάθη καὶ τὰς πράξεις, καὶ τὴν τούτων συμμετρίαν, καθάπερ μουσικὴ περὶ τὰ μέλη τῶν οὖν ὑποκειμένων ἐστὶ καὶ ὕλης λόγον ἔχοντων τὰ πάθη. οὐ μόνον δὲ τὰ πάθη ὥσπερ ἔφαμεν, ἀλλὰ καὶ αἱ πράξεις, ἐπεὶ γὰρ πάντι⁵ πάθει ἔπεται ἡδονὴ καὶ λύπη, ὥσπερ προελθὼν ἐρεῖ, εἰκότως περὶ ἡδονὰς καὶ λύπας ἐστὶν ἡ ἠθικὴ ἀρετὴ ὥσπερ ὑποκείμενα.

Ἄξιον καὶ τοῦτο ζητῆσαι⁶ πῶς λέγεται, πάντι πάθει ἔπασθαι ἡδονὴν καὶ λύπην; ἔνιοι μὲν γὰρ ἡγήσαντο γενικώτατα εἶναι δύο ταῦτα πάθη κατὰ τὸν Ἀριστοτέλην, οὕτως δὲ γενικὰ, ὥστε διαιρεῖσθαι⁷ τὸ μὲν πάθος εἰς δύο πάθη, ἡδονὴν καὶ λύπην, τὰ δὲ ἄλλα πάντα πάθη εἰς ἡδονὴν ἀνάγεσθαι καὶ λύπην. οἷον ὀργὴν μὲν καὶ φόβον εἰς λύπην, θάρσος δὲ εἰς ἡδονὴν. τὴν δὲ ἐπιθυμίαν κοινόν τι εἶναι ἐκ λύπης καὶ ἡδονῆς· κατὰ μὲν γὰρ τὴν ἔνδειαν λύπη παρῆστι τῷ ἐπιθυμοῦντι, κατὰ δὲ τὴν ἐλπίδα ἡδονή.

Tunc pergit fol. 38 a. P. a., VR. a. 74 b. V. b. 116 a. Διὸ πειρώμεναι τινες λέγειν μὴ εἶναι αὐτὰ γένη μηδὲ τὴν πρώτην διαίρεσιν τῶν πάθων εἰς τοῦτο εἶναι· ἀλλὰ τὸν Ἀριστοτέλην λέγειν, παρέπεσθαι αὐτὰ τοῖς πάθεσιν οὕτως, ὡς τῇ μὲν ὑγιείᾳ παρέπεται ἡ εὐχροία, τῇ δὲ νόσῳ ἡ δύσχροία. ἐπισκεπτέον δὲ περὶ τούτων· ἔχει δὲ ἡ ἐπιθυμία, ὥσπερ εἴρηται μίξιν τινα ἡδονῆς καὶ λύπης καὶ ὁ θυμός. Καὶ γὰρ αὐτὸς δοκεῖ μεθ' ἡδονῆς γίνεσθαι καὶ λύπης· δηλοῖ δὲ καὶ Ὅμηρος λέγων,⁸

ὥστε πολὺ γλυκίων μέλιτος⁹ καταλειβομένοιο

ἀνδρῶν ἐν στήθεσσι, καὶ τὰ ἐξῆς.

ὅρα δὲ μὴ οὕτως βέλτιον ἀνθρῶν λαβεῖν τί ποτὲ ἐστὶ τὸ πάθος καὶ τίνα ἂν αὐτοῦ γένητο τὰ¹⁰ εἶδη. ἴσως γὰρ ἀληθῶς φανέται τῶν ἄλλων γενί-

¹ τὴν ἀρετὴν in textu; in marg. ἡ βίβλ. ἐκότερη.

² φάνει Par. Codd.

³ ὄργανον Par. Codd.

⁴ VR. a. et Par. ποιῆται.

⁵ P. b. et VR. a. in textu πάντων sic.

⁶ V. A. et Par. ζητῆς.

⁷ V. b. διακρίσθαι.

⁸ Cf. Comm. Ald. 34. a. l. 38. Fol. 41. a. 12.

⁹ VR. a. in textu μέντοι, in marg. π. γλυκ. κατὰ μέλιτος λειβομένοιο, ἡ βίβλ.

¹⁰ τὰ car. Rom. et Flor. Codd.

κώτατα¹ ἦδονη καὶ λύπη. οἱ μὲν οὖν ἐκ τῆς στοᾶς ἀήθησαν πάθος εἶναι ὀρμὴν σφοδρὰν ἢ ὀρμὴν ἄλογον, λαμβάνοντες τὸ ὑπεναντίον τῷ ὀρθῷ λόγῳ. οὐκ εὖ· οὔτε γὰρ πᾶν πάθος σφοδρὸν οὔτε πᾶν ὑπεναντίον τῷ λόγῳ, ἀλλὰ τίνα² οἰκεία ἐστὶν ἀγαθῶ.³

Τοὺς⁴ γοῦν ἀπαθεῖς καὶ σκληροὺς τὰ ἦθη ψέγομεν καὶ ἅμα τὸ ὀρεκτικὸν μῶριον τῆς ψυχῆς, ἐξελεῖν μὲν παντελῶς ἀμήχανον τῆς ψυχῆς, κοσμήσαι δὲ ὥσπερ καὶ τὸ λεχθὲν ἔχον δύνατον. εἷη δ' ἂν κεκοσμημένον ἐν τῇ τῶν πάθων συμμετρία. ὅτι δὲ ἐστὶ τι ὀρεκτικὸν καὶ παθητικὸν τῆς ψυχῆς, σκεπτέον ἐν ἄλλοις. Τῶν δὲ ἐκ τοῦ Περιπάτου⁵ τῶν παλαιῶν παρ' οὐδενὶ εὐρίσκομεν⁶ τὸν⁷ ὀρισμὸν τοῦ πάθους. τῶν δὲ ὕστερον Ἀνδρόνικος μὲν εἰρηκε πάθος εἶναι τῆς ψυχῆς κίνησιν ἄλογον δι'⁸ ὑπόληψιν κακοῦ καὶ ἀγαθοῦ· ἄλλο γὰρ⁹ λαμβάνων, οὐ τὸ ὑπεναντίον¹⁰ τῷ ὀρθῷ λόγῳ ὥσπερ οἱ ἐκ τῆς στοᾶς, ἀλλὰ τὸ τοῦ ἀλόγου τῆς ψυχῆς μορίου κίνημα. βοηθός¹¹ δὲ τὸ πάθος τῆς ψυχῆς κίνησιν ἄλογον, ἔχουσάν τι μέγεθος. ἄλογον μὲν λαμβάνων καὶ αὐτὸς τὴν τοῦ ἀλόγου¹² τῆς ψυχῆς μορίου κίνησιν. τὸ δὲ μέγεθος προστιθεῖς, ἐπειδὴ γίνονται τινες καὶ ἄλλαι κινήσεις τοῦ ἀλόγου τῆς ψυχῆς μορίου μετ' οἰκειώσεως¹³ τῆς πρὸς τινὰς καὶ ἁλλοτριώσεως βραχείας τὰς οὖν μετὰ βραχείας¹⁴ οὐκ ἄξιον ἡγεῖτο ὀνομάζειν πάθη.¹⁵ οὐκ οἶδα δὲ ὅπως ταῦτα¹⁶ εἶπε. πᾶσα γὰρ κίνησις τοῦ παθητικοῦ τῆς ψυχῆς μορίου ἂν μὴ λανθάνη πάθος¹⁷ ἂν εἷη τοῦ σώματος. οὐ μόνον δὲ ἡ σὺν μεγέθει. τὸ δὲ¹⁸ κατ' ἁλλοίωσιν¹⁹ ὥσπερ καὶ πᾶσα κίνησις σώματος οὐ κατ' ἁλλοίωσιν²⁰ ἂν μὴ λανθάνη,²¹ τὸ²² πάθος ἂν τοῦ σώματος προσκείται. ὅτι ταῦτα ἔοικεν ἢ κατὰ τὰ πάθη μεταβολὴ τῆς ψυχῆς· ὁ δὲ Ἀνδρόνικος εἰπὼν δι' ὑπόληψιν ἀγαθῶν ἢ κακῶν γίνεσθαι τὸ πάθος, πρῶτον μὲν ἴσως ἠγνόησεν²³ ὅτι γίνεταί τινα πάθη ἐξ αὐτῆς²⁴ τῆς φαντασίας χωρὶς συγκαταθέσεως καὶ ὑπολήψεως. καὶ γὰρ κατὰ τὴν αἴσθησιν αὐτὴν²⁵ ὅτε ἡδὺ ἢ λυπηρὸν φανῇ,

¹ γνικώτατον VR. a.

² ἀλλὰ τίνα desunt a Cod. Par. b. mutilissimo hoc loco.

³ ἀγαθῶν Par. b. οἰκεία ἐστὶν ἀγαθὰ Fl. b. VR. a. οἰκεία ἐστὶν ἀγαθός· ἴσως οὐκ οἰκεία καὶ ἀγαθὰ.

⁴ Fl. b. f. 368. verso.

⁵ VR. a. in textu περὶ πάθω.

⁶ Codd. Par. εὐρίσκομένον.

⁷ τὸν om. VR. a. V. b. Florent.

⁸ διὸ Codd. Par.

⁹ ἄλλο γὰρ Codd. universi; legas autem ἄλογον.

¹⁰ ὑπεναντίον VR. a.

¹¹ Par. b. Rom. et Flor. βοηθή. VR. a. in marg. ἴσως βοηθός· ἢ δὲ ἄλλη βίβλ. βόηθος.

¹² λόγον Fl. b.

¹³ Paris. omnes —κειος.

¹⁴ τὰς οὖν μετὰ βρ. abest a P. b. VR. a. in marg. ἴσως αἷς οὐκ, ἀλλ' ἢ βίβλος τὰς οὖν μετὰ βρ.

¹⁵ V. b. et Fl. b. πάθει.

¹⁶ VR. a. V. b. Fl. b. τοῦτο εἶπε.

¹⁷ Fl. a. πάθη.

¹⁸ P. P. τὰ δὲ.

¹⁹ Addit P. b. ἐπὶ τοῦ.

²⁰ VR. a. ἁλλοιώσεως.

²¹ Fl. a. λανθάνει.

²² Fl. a. τῷ. Fl. b. car. articulo.

²³ VR. a. et Fl. b. ἠγνόησεν; in marg. ἠγνόησεν ἢ βίβλος.

²⁴ Fl. a. αὐτοῦ. Fl. b. ἐξ αὐτῆς φανῇ.

²⁵ Fl. a. αὐτός.

ἐνίοτε γίνεται πάθος τῆς ψυχῆς, ὅτι οὐ μόνον¹ μετὰ τὰς ὑπολήψεις, ἀλλὰ καὶ πρὸ τῶν ὑπολήψεων τὰ πάθη γίνονται.

VR. a. 76.

V. b. 116 b.

μηνύουσι δὲ τοῦτο μάλιστα αἱ ἐπιθυμίας. ἰδὼν γὰρ τις πολλάκις ἐν ἐπιθυμία ἐγένετο καλοῦ ἢ καλοῦ οὐδέποτε γὰρ² ὑπολήψεως πρότερον γενομένης. ἐτὶ πολλάκις³ γίνονται οὐ πάντως ὑπολήψεως γενομένης εἴ τι⁴ ἀγαθὸν πάρεστιν; οἷον ἐπειδὴν ὑπὸ εὐτραπέλου⁵ λόγου κινῆται τῆς ψυχῆς τὸ ἄλογον· οὐ γὰρ ὑπολαμβάνομεν τότε ἀγαθὸν τι ἡμῖν παρῆναι,⁶ ἀλλ' ὅλως ὑφ' ἰδέας κινούμεθα, ἔστι δ' ὅτε καὶ ὑπολήψει τοῦ ἀγαθοῦ ἀκολουθεῖ⁷ τὸ ἡδεσθαι. τῇ δὲ ὑπολήψει τοῦ κακοῦ ἀκολουθεῖ τὸ⁸ λυπεῖσθαι, κινουμένης δηλονότι τῆς ψυχῆς, ὡς τοῦ μὲν ἀγαθοῦ ἡδέος ὄντος, τοῦ δὲ κακοῦ, λυπηροῦ. μήποτ' οὖν ἢ τὸ πάθος, κινήσεις τοῦ ἀλόγου τῆς ψυχῆς ὑπὸ ἡδέος⁹ ἢ λυπηροῦ.¹⁰ ἔάν τε γὰρ μετὰ φαντασίαν ἀκολουθήσῃ τὸ πάθος, ἔάν τε μεθ' ὑπόληψιν πάντως ὡς ἐπὶ¹¹ ἡδέῃ ἢ λυπηρῇ γίνεται, ὃ καὶ μηνύει, γενικώτατα¹² πάθη ὄντα, τὴν δὲ ἡδονὴν καὶ τὴν λύπην. γενικὰ δὲ πάθη οἱ μὲν ἐκ τῆς στοᾶς ἔφασαν εἶναι ἡδονὴν καὶ λύπην, φόβον, ἐπιθυμίαν. γίνεσθαι μὲν γὰρ τὰ πάθη ἔφασαν δι' ὑπόληψιν ἀγαθοῦ καὶ κακοῦ. ἀλλ' ὅταν μὲν ὡς ἐπὶ παροῦσι τοῖς ἀγαθοῖς κινῆται ἡ ψυχὴ¹³ ἡδονὴν¹⁴ εἶναι, ὅταν δὲ ὡς ἐπὶ παροῦσι τοῖς κακοῖς, λύπην. Πᾶσα¹⁵ δὲ ἐπὶ τοῖς μέλλουσι προσδοκωμένοις ἀγαθοῖς ἐπιθυμία ὀρεξίς οὔσα ὡς φαινομένου¹⁶ ἀγαθοῦ. κακῶν δὲ προσδοκωμένων τὸ συμβαίνειν πάθος ἴσως καὶ¹⁷ λύπην φόβον ἔλεγον. ἄξιον δὲ ἀπορῆσαι τί δήποτε τὸν μὲν¹⁸ φόβον παρελιθώμεν ὡς πάθος γενικὸν, καί περ εἶδος λύπης ὄντα. ἔστι γὰρ ὁ φόβος λύπη ἐπιπροσδοκωμένη¹⁹ καὶ οὐχ ὡς οἰωδῆποτε²⁰ οὐ γὰρ φαιμέν φοβεῖσθαι τὸν προσδο-

¹ Fl. a. μέρος.

² VR. a. τὸ γὰρ οὐκ ἔχει ἢ βίβλος.

³ Sic V. b. et Fl. b. In textu VR. a. et Fl. a. πολιτικῆς.

⁴ VR. a. ἴσως ἤτι, ἀλλ' ἢ βίβλ. καὶ ὡς εἴ τί (sic Fl. a.) ἢ δὲ ἄλλη, ὅτι.

⁵ Fl. b. εὐτραπέλας.

⁶ Sic Fl. a. et Fl. b. VR. a. ἴσως παρῆναι, οἶμαι· ἢ δὲ βίβλ. δοκεῖ ὡς ἔχιν· πᾶσι δ' ὅλως. τὰ δὲ λοιπὰ ἴσως ὡς πῶς, ἀλλ' ὅλως ὑφ' ἡδέας κινούμεθα.

⁷ Fl. b. ακολου.

⁸ Desunt hæc VR. a.

⁹ VR. a. in marg. ὑφ' ἡδέος.

¹⁰ In margine V. b. Apollinaris: pathos motio irrationalis partis in anima ab jucundo vel molesto.

¹¹ VR. a. ἐφ' ἡδ. Fl. ἐπὶ.

¹² γενικώτατοι VR. a.

¹³ V. b. Fl. a. et Fl. b. τῇ ψυχῇ.

¹⁴ V. b. Fl. b. ἡδονή.

¹⁵ Fl. a. πᾶσαν. Sic textus VR. a. sed in margine: ἴσως πᾶσα· ἀλλ' ἢ βίβλ. πάλην et sic V. b.

¹⁶ V. b. et Fl. b. φερόμενον, sic.

¹⁷ VR. a. ἴσως καὶ λύπην.

¹⁸ μὴν solus Fl. b. addit.

¹⁹ Fl. a. ἔστι προσδοκωμένη κακῇ, VR. a. ἴσως προσδοκωμένη κακῇ, et sic V. b. et Fl. b.

²⁰ VR. a. in marg.: καὶ οὐχ οἰωδῆποτε. ἢ δὲ βίβλ. ἔχει οἶω δήποτε. V. b. οἶω δήπ.

κοῦντα πέναν. ἀλλὰ μάλιστα δοκεῖ φόβος εἶναι καὶ κυρίως, ὅταν τῶν προσκινδυνοντῶν ¹ περὶ ² σωτηρίαν φερόντων κακῶν ἢ προσδοκία ἦ, τὸ δ' ἀντικείμενον αὐτῷ πάθος παρῆκεν. ³ λέγω δὲ τὸ θράσος ⁴ κατὰ προσδοκίαν γινόμενον τοῦ μὴδεν ἔσσεσθαι κακὸν ἢ καὶ γένηται κρατήσῃν αὐτοῦ. ὑπὸ γὰρ ταιαύτης τινὸς ὑπολήψεως γίνεται τὸ θάρσος οὐκ αὐτῆς τῆς προσδοκίας ὄντος πάθος, ἀλλὰ τοῦ ἐπακολουθοῦντος κινήματος ἐν τῷ λόγῳ. τὴν δὲ ὀργὴν τιθέντες παρῆκαν. λέγουσι μὲν γὰρ αὐτὴν ἐπιθυμίαν εἶναι. ἔστι δὲ οὐκ ἐπιθυμία, ἀλλ' ὑπὸ τὸ αὐτὸ ⁵ γένος· ὀρέξεις γὰρ ἄμφω. ἀλλ' ἡ μὲν ἐπιθυμία τοῦ ἡδέος ψιλῶς, ἡ δὲ τοῦ ἀντιλυπῆσαι. ἴσως δὲ οὐδὲ ἀεὶ, τοῦ ἀντιλυπῆσαι· οἱ γοῦν πατέρες ὀργιζόμενοι τοῖς υἱεῦσιν οὐκ ὀρέγονται τοῦ ἀντιλυπεῖν. μήποτ' οὖν κοινῶς ἔστι καὶ ὀργὴ κίνησις τῆς ψυχῆς ὑπὸ τοῦ ἡδικοκέναι δικοῦντο· καὶ ἄλλα τε πλείω ἂν τις ἔχῃ περὶ τούτων λέγειν. ὁ δὲ Πλάτων τὰ μὲν πολλὰ φαίνεται δηλῶν τὰ ἀνώτατα ⁶ πάθη, ἡδονὴν καὶ λύπην, ἐν τε ἄλλοις καὶ ἐπειδὴν λέγῃ· μεθῆνται ῥεῖν ⁷ δύο γὰρ αὐταὶ πηγαὶ μεθ' ἑτέρου εἰς ἕτερον ῥεῖ, περὶ ἡδονῆς λέγων καὶ λύπης. ὡς δέον τοῦτοις τεῖς πάθεσι γενικοῖς οὐσι τῶν ἄλλων πάθων ἀπάνταν. ἔστι δ' ὅτε καταριθμεῖται ⁸ πάθη ἕξ. ἡδονήν, λύπην, φόβον καὶ θάρσος, ἐπιθυμίαν, θυμόν. τὰ γνωριμώτατα ὡς ἐμοίγε δοκεῖ καταριθμούμενος. ⁹ τάχα δὲ, οὐκ ⁹ ἄλογον γενικώτατον μὲν φάναι ἡδονὴν καὶ λύπην, ἡδονὴν μὲν ἐνέργειαν τοῦ κατὰ φύσιν ἀνεμποδίστου, ¹⁰ λύπην ¹¹ δὲ, ὅταν ἐμποδίζεται τὸ κατὰ φύσιν ἐνεργεῖν. εἰς γὰρ ταῦτα τὴν τῶν πάθων ἀναγωγὴν ¹² ποιεῖσθαι, εἶναι δὲ τούτων εἶδη, τὴν δὲ ἐν μέρει λεγομένην ἡδονήν, καὶ τὴν ἐν μέρει λύπην, ὁμώνυμον τοῖς γένεσι· τὴν μὲν οὖν διάχυσιν ἐπὶ τοῖς παρούσι ἡδέσι, τὴν δὲ ¹³ λύπην δὲ σύγχυσιν ἐπὶ τοῖς παρούσιν λυπήροις. πάλιν δὲ θάρσος μὲν ἡδονὴν τινὰ ¹⁴ διὰ προσδοκίαν τοῦ μὴδεν ἔσσεσθαι δεινόν, ἢ καὶ γένηται, κρατήσῃν τοῦ δεινοῦ. φόβον δὲ λύπην διὰ προσδοκίαν δεινῶν. πρὸς δὲ τοῦτοις ἀριθμεῖν εἰώθασιν τὰ πάθη, τὴν φιλίαν καὶ τὸ μῖσος, φιλίαν λαμβάνοντες οὐ τὴν τῶν ἀντιπεπονθότων ἔννοιαν. ¹⁵ αὕτη γὰρ ἤδη διάθεσις τις. ἀλλὰ τὴν κατὰ τὸ φιλεῖν γινομένην κίνησιν τῆς ψυχῆς, ⁷ ἀντικεῖται ἢ κατὰ τὸ μισεῖν κίνησις. ἀνάγεται δὲ τὸ μὲν φιλεῖν εἰς τὴν ἡδονήν. οἰκείωσις γὰρ τις ἰδία γίνεται πρὸς τὸ φιλούμενον. τούναντίον δὲ ἐν τῷ μισεῖν, ἁλλοτρίωσις καὶ λύπη ἐν τῷ ὀρεῖν καὶ ἀκούειν τοῦ μισουμένου, ἢ ὅλως ὁπωσοῦν ἐτυγχάνειν τῷ μισουμένῳ. συναριθμοῦται δὲ ἐν τοῖς πάθεσι καὶ χάρις καὶ ὀργή, ὧν ἡ μὲν χάρις εἰς ἡδονὴν ἀνάγεται,

¹ προσκινδυνοντῶν Fl. b.; VR. a. ἴσως προσκινδυνον, καὶ ἡ βίβλ. πρὸς κινδυνον.

² VR. a. ἡ ἄλλη βίβλ. παρὰ.

³ V. b. et Fl. b. — ἦκαν.

⁴ V. a. ἴσως θάρσος.

⁵ VR. a. in textu αὐτόν.

⁶ VR. a. in textu ἀνωτάτω; in marg. ἀνώτατα ἢ β.

⁷ V. b. μεθηντ. β. addit; desunt VR. a.

⁸ Sic V. b. VR. a. in marg. ἴσως καταριθμούμενα καὶ ὧδε ἡ βίβλ.

⁹ Cx. ὅα V. b.

¹⁰ VR. a. in textu, V. b. Fl. a. Fl. b. ἀνεμποδίστου.

¹¹ V. b. et Fl. b. λύπη.

¹² V. b. ἀναγωγείν.

¹³ δὲ om. V. b.

¹⁴ V. b. Fl. b. τιμῶ. Fl. a. τιμῶ.

¹⁵ V. b. et Fl. b. ἀνοια.

κίνησις οὕσα τῆς ψυχῆς ὀρεκτικὴ τοῦ ἀμείψασθαι τὸν ἐνεργετήσαντα. ἀνάγκη δὲ ἅμα τῷ ὀρεγέσθαι τῆς τοιαύτης ἡδονῆς εἶναι. ἡ δὲ ὀργὴ λύπης εἶδος, ἥπερ ἐστὶ λύπη δι' ὑπόληψιν τοῦ ἡδικῆσθαι νομίζειν. εὐροὶ δ' ἂν τις καὶ τὰ ἄλλα πάθη εἰς ταῦτα ἀναγόμενα, οἷον νέμεσιν μὲν καὶ φθόνον καὶ ἔλεον εἰς λύπην. ἔτι δὲ πρὸς τούτοις ζῆλον, τὸν κατὰ ζηλοτυπίαν τιθεμένον· ζηλοτυπία γάρ τις καὶ κατὰ τὸ ζηλοῦν καὶ μιμεῖσθαι.

Δείκνυσι δὲ αὐτὸ ἐπὶ παραδείγματος. οὐ γὰρ εἰ τὰ δέκα μναὶ πολὺ κ. τ. λ.—

P. a. fol. 46 b.

P. b. fol. 39 a.

VR. a. fol. 91 a.

V. b. fol. 121 b.

Fl. a. fol. 49 b.

Τοσοῦτον δὲ νῦν ἐπισκεπτέον—πῶς περὶ ὀργὴν μεσοτήτες¹ καὶ ὑπερβολὴν καὶ ἔλλειψιν. ἀνωλύτως εἶναι πρότερον λέγει· καίτοι² ἡ πραότης καὶ ὁ πρᾶος καὶ ὑπὸ Πλάτωνος καὶ ὑπὸ τῶν ἄλλων τῶν τότε φιλοσόφων ὠνομάζετο. καὶ ἡ ὀργιλότης δὲ καὶ ὁ ὀργίλος κατὰ τὴν ὑπερβολὴν τεταγμένος, παλαιὸν ὄνομα. ἴσως δὲ καὶ ἡ ἀοργησία παρ'³ αὐτοῦ ὠνόμασται. καίτοι ἀοργητοὶ τινες ἀεὶ ἐλέγοντο ὑπὸ τῶν Ἑλλήνων. εἰ μὴ ἄρα ἡ μὲν πραότης ἐκεῖτο ἐπὶ τοῦ ἡσύχου ἢ ἀοργήτου, ἐπὶ δὲ τοῦ μέσους ἔχοντος πρὸς ὀργὰς καὶ ὅτε μὲν δεῖ ὀργιζομένου καὶ ὡς δεῖ καὶ κατὰ τοὺς ἄλλους διορισμούς, πάλιν⁴ δὲ μὴ ὀργιζομένου ὅτε μὴ προσήκει, αὐτὸς ἔθετο δὲ τοῦ πρᾶου ὄνομα καὶ πραότητα ὠνόμασε τὴν τοιαύτην ἀρετὴν. πάλιν δὲ ὀργίλος μὲν ὠνομάζετο κατὰ τὴν φυσικὴν ἐπιθεϊότητα καὶ δύναμιν. αὐτὸς δὲ ἤνεγκε τοῦτομα ἐπὶ τὸν ἔχοντα τὴν ἔξιν, τὴν δὲ ἔλλειψιν ἀοργησίαν ὠνόμασε. καὶ γὰρ οὐδ' ἂν εὐροιμεν ἐπὶ τῶν ἄλλων κακιῶν παρωνομασμένας αὐτάς⁵ ἀπὸ τῶν παθῶν. διὰ τὸ τὰς δυνάμεις παρωνομαῖσθαι οἷον ἐπὶ τῆς ἀνδρείας. ὁ μὲν ἐλλείπων δεῖλος καλεῖται· ὁ δὲ ὑπερβάλλων θράσος. οὗτος δὲ δοκεῖ μὲν ἀπὸ τοῦ θράσους⁶ ὠνομαῖσθαι. οὐ μὲν ἔχει οὕτως· μεταβέβληκε γὰρ τοῦτομα καὶ θράσος ὠνομάζεται.

Textus P. b. fol. 39 b.

VR. a. fol. 93 a.

V. b. fol. 122 a.

Καλεῖ δὲ τὴν μὲν ἀρετὴν ἀλήθειαν, μεσοτήτος⁷ οὕσαν καὶ τὸν καθ' αὐτὴν ἀληθῆ⁸ τινά. τὰ ὑπάρχοντα αὐτῷ ἐν τῇ πρὸς τοὺς πέλας ὁμιλίᾳ καὶ λόγῳ καὶ ἔργῳ ἐνδείκνυμενον ὅποια τυγχάνει ὄντα, οὔτε ἐπὶ τὸ

¹ V. b.—τήτα.

² καίτοι V. b. VR. a.

³ P. a. ὑπ' VR. a. ὑπί.

⁴ VR. a. et Fl. a. πᾶς.

⁵ Addunt P. b. VR. a. et V. b. ὡταῖς.

⁶ Felician. θάρρους. Ita quoque in textu contra Codd. auctoritatem est omnino legendum.

⁷ μεσοτήτα V. b.

⁸ P. b. et VR. a. ἀληθῆ

πλέον ἐξαίροντα,¹ οὔτε ἐπὶ τὸ ἔλαττον. διὰ τὸ φιλεῖν καὶ περὶ πολλοῦ ποιεῖσθαι τὴν ἀλήθειαν. τῶν δὲ² κακιῶν τὴν μὲν ὑπερβολὴν,³ προσποιήσιν ἐπὶ τὸ μείζον καὶ λόγῳ καὶ ἔργῳ οὖσαν.⁴ ὀνομάζει δὲ αὐτὸς⁵ ἀλαζονείαν καὶ τὸν ἔχοντα ἀλαζόνα. πρότερον ὀνομαζομένην ἀλαζόνων τῶν προσποιουμένων μαντείαν ἢ σοφίαν,⁶ ὥσπερ οἱ σοφισταὶ προσπειοῦντο, καὶ ὅλως τῶν γοήτων τοῦτο ἔχόντων τὸ ὄνομα. οὗτος δὲ πάντας τοὺς ἐπὶ τὸ μείζον καὶ αὐτῶν λέγοντας⁷ ἅπαντας ἀλαζόνας ὠνόμασε καὶ τὴν κακίαν ἀλαζονείαν. τοὺς δ' ἐπὶ τὸ ἔλαττον τὰ αὐτῶν κατὰγοντας τῷ λόγῳ καὶ προσποιουμένους ἐλάττω ἔχειν τῶν ὑπαρχόντων αὐτοῖς μοχθηροὺς μὲν καὶ αὐτοὺς. Πᾶσα γὰρ ἐπὶ⁸ τὸ ψεῦδος σπουδή,⁹ μοχθηρία, εἰρωνας ὠνόμασε καὶ τὴν κακίαν εἰρωνείαν. δοκεῖ δὲ τισὶ μὴ εἶναι κακία ἡ εἰρωνεία, τὸν γὰρ Σωκράτην εἰρωνά φησι γεγενῆσθαι. μήποτε δὲ οὐκ¹⁰ ἦν εἰρων ὁ Σωκράτης. τεκμήριον δὲ τὸ¹¹ μηδενὰ τῶν ἐταίρων αὐτοῦ οὕτως αὐτὸν ὀνομάζειν, ἀλλὰ τοὺς πολλοὺς διαμαρτάνοντας αὐτοῦ,¹² οἷον Θρασύμαχον ἢ Μένωνα. ἀλλ' ἔλεγεν, ὡς ἔοικεν αὐτὸν μηδὲν εἶναι (l. εἰδέναι) παραβάλλων τὴν ἀνθρωπίνην σοφίαν πρὸς τὴν τοῦ Θεοῦ. ταῦτα γὰρ καὶ ἐν τῇ Πλάτωνος Ἀπολογία εἴρηται. ἴσως δὲ καὶ τὸ φορτικὸν φυλαττόμενος καὶ ἐπαχθὲς οὐ διὰ τὴν πρὸς τὸ ψεῦδος φιλίαν, ἐπ' ἔλαττον ἔλεγε περὶ ἑαυτοῦ, ὅπερ οὐκ ἔστιν εἰρωνεία ἢ δύο τρόποι εἰρωνείας, ὁ μὲν ἐπίψογος, προσπεπονθὸς τινὸς καὶ ἀκραιωμένου τῷ ψεύδει· ὁ δὲ χαριεντισμῷ ὅμοιος, φυλαττομένου τινὸς τὸ ἐπαχθὲς ἐπὶ τοῖς λόγοις.

VR. a. fol. 99.

V. b. 124 a.

Εἰς τὸ τρίτον τῶν Ἠθικῶν Ἀριστοτέλους.

Τῆς ἀρετῆς δὲ περὶ πάθη, ἕως τίθεμαι ἀκούσια. ἡ πρόθεσις περὶ ἀκουσίου καὶ ἐκουσίου εἰπεῖν κ. τ. λ.

V. b. 125 b.

— οἷον εἰ τύραννος προστάττει αἰσχροῦ τι πράξει, ἀπειλήσας γυνέων καὶ τέκνων θάνατον, καὶ πράξαντος μὲν σώζοιτο, μὴ πράξαντος δὲ ἀποθνήσκειεν, ὁ δὲ τοῦτο ὑπομείνει ἐπὶ τῷ καλῷ, ἀμφισβητεῖται γὰρ περὶ τοῦ τοιούτου πότερον ἔκων ἢ ἄκων ποιεῖ ὑπομείνει τὰ αἰσχροῦ ἐπὶ σωτηρίᾳ τῶν φιλτάτων, ἑαυτῷ παραμελήσας τοῦ καλοῦ. Ὁ οὐκ ἐποίησεν ὁ Σωκράτης, ἀλλὰ τῶν τριάκοντα κελευσάντων ἀγεῖν ἐπὶ θάνατόν τινα τῶν πολιτῶν, λέοντα ὄνομα, ἵνα δὴ κοινωνήσῃ, αὐτοῖς τῶν πράξεων καταφρόνησας καὶ τῆς ἑαυτοῦ σωτηρίας καὶ τῶν τέκνων καὶ τῆς γυναικὸς οὐχ ὑπηρέτησαι τὸ πραχθὲν διὰ τὸ καλὸν καὶ τὸ δίκαιον.

¹ VR. a. V. b. ἐξαίρονται. ² V. b. om. δι. ³ Omitt. ὑπερβολὴν VR. a. et V. b.

⁴ Om. V. b.

⁵ P. a. VR. a. et V. b. αὐτὴν.

⁶ V. b. κακίαν.

⁷ VR. a., τὰ αὐτῶν V. b. τὰ αὐτῶν λέγοντα.

⁸ V. b. γὰρ ἢ περὶ P. b. περὶ.

⁹ V. b. σπουδῇ.

¹⁰ V. b. habet lacunam.

¹¹ Addit P. b. μὴ.

¹² αὐτοῦς Fl. a.

Cod. P. a. fol. 53 b.

VA. b. 127 b.

VR. a. 109.

. (Ad I. III. c. v.)

Ἄ δ' ἐξῆς λέγει δυνατόν μὲν ὡς ἀκόλουθα λαμβάνειν τοῖς προειρημέ-
νοις, δυνατόν δὲ αὐτὸ καθ' αὐτό. φησὶ γὰρ πάντα τὸν μοχθηρὸν ἀγ-
νοεῖν ἃ δεῖ πράττειν, καὶ ὧν ἀφεκτέον καὶ διὰ τὴν τοιαύτην¹ ἄγνοιαν
ἀδικοὺς καὶ κακοὺς γίνεσθαι. λέγει δὲ ἐν προαιρέσει ἄγνοιαν, ὅταν τις
προαίρεσιν ἔχῃ μοχθηρὰν δι' ἄγνοιαν τοῦ συμφέροντος. τὴν δ' αὐτὴν
καὶ καθόλου καλεῖ ἄγνοιαν, ὅτι μὴ περὶ ἓν τί ἐστιν, μηδὲ περὶ μίαν πρᾶ-
ξιν ἢ τοιαύτη ἄγνοια, ἀλλὰ καθόλου. τὸν οὕτως ἀγνοοῦντα² λέληθε τὰ
συμφέροντα ἅπαντα. οὐ δὴ διὰ τὴν ἄγνοιαν ἀκούσια λέγεται τινα
ἁμαρτήματα. τεκμήριον δὲ συγγνώμης τυγχάνουσιν οἱ ἀκούσια πε-
ποιηκότες καὶ περὶ³ τῶν νόμων καὶ περὶ⁴ τῶν δικαζόντων. ἡ δ' ἐν τῷ
ἦθει ἄγνοια μισεῖται καὶ εἰκότως. αἵτιοι γὰρ αὐτοὶ αὐτοῖς οἱ ἄνθρωποι
τῆς τοιαύτης ἀγνοίας καὶ ἐπιμελούμενοι⁵ τοῦ διαγινώσκειν τὰ ὡς ἀλη-
θῶς συμφέροντα τίνα ἐστίν. καὶ ὅτι ἡ κακία καὶ ἡ ἀδικία πάντων χρη-
μάτων βλαβερώτατον τῷ ἔχοντι. ταῦτα δὲ ὡς ἔφην, δυνατόν μὲν καὶ
ἐπεσθαι τοῖς προειρημένοις. ὁ γὰρ μοχθηρὸς λέγοιτ' ἂν ἀγνοεῖν μὲν ἃ
ποιεῖ. οὐ μέντοι δι' ἄγνοιαν πράττειν τὴν ἐν τοῖς πράξεσιν. ἀλλ' εἴπερ
ἄγνοιαν, τὴν καθόλου ἢ τὴν ἐν τῇ προαιρέσει, ἣτις ἐστὶ ἡ τοῦ συμφέ-
ροντος, δυνατόν δὲ καὶ καθ' αὐτό τι εἶναι θεώρημα πρὸς τοὺς λέγοντας
ἐκούσια τὰ ἁμαρτήματα. ἕκαστον γὰρ ἀγνοοῦντά τι⁶ αὐτῷ συμφέρον
ἁμαρτάνειν. πρὸς γὰρ τοὺς οὕτω ἀποφαινομένους λέγεται ὅτι ἀγνοοῦσι
μὲν ὡς ἀληθῶς οἱ μοχθηροὶ τὸ συμφέρον αὐτοῖς. οὐ μὲν διὰ τὴν τοιαύ-
την ἄγνοιαν τὸ ἀκούσιον λέγεται, ἀλλὰ διὰ τὴν ἐν τῇ καθέκαστα⁷ καὶ
περὶ ἃ ἡ πράξις.

Αὕτη γὰρ ἐστὶ τυγχάνουσα ἐλέου καὶ συγγνώμης. καὶ διὰ τὴν τοι-
αύτην ἄγνοιαν παττόμενα. διορίζει δὲ καὶ τίνα ἐστὶν ἐν οἷς ἄγνοια.
ἐστὶ δὲ αὕτη ἣτις ἐστὶ ἢ⁸ περὶ τὶ, ἢ ἐν τινι,⁹ ἢ τινι¹⁰ πράττει ἢ ἐνεκά
τινος καὶ πῶς. σημαίνει δὲ τὸ τίς, τίς¹¹ ὁ πράττων, ὅπερ οὐκ ἂν ἀγνοή-
σεις,¹² μὴ μαινόμενος· (οὐδεὶς γὰρ ἂν ἑαυτὸν ἀγνοήσεις¹³ μὴ μαινόμενος.)
τὸ δὲ τί ἐστὶ τὸ παττόμενον ὅπερ ἐκπεπτῶκε καὶ αὐτοὺς ὡς ὁ Αἰσχύλος
τὰ μυστικά. ἔλεγε μὲν γὰρ οὐχ ὡς μυστικά, ἔλαθε δὲ εἰπὼν μυστικά,
καὶ δεῖξαι τις βουλόμενος τὸν καταπέλτην τῷ φίλῳ καὶ τοῦτο πράξαι βου-
λόμενος ἀφείλετο ἐπ' αὐτόν. ἄλλο οὖν πράττων ἄλλο ἐπραξεν, ἡγνόει
οὖν ὁ ἐπραξε. Τὸ δὲ περὶ τί καὶ ἐν τίνι ἐφ' ἐν ἔοικε φέρειν. διὸ καὶ οὐ-

¹ τοιαύτην addit V. b.² P. a. et V. b. . . νοοῦντα.³ V. b. παρὰ.⁴ V. b. παρὰ.⁵ — λουμ— V. b.⁶ τὰ V. b.⁷ V. b. καθ' ἑκάστων.⁸ Deest ἢ P. a.⁹ VR. a. ἢ τίς ἐστὶ ἢ περὶ τί ἢ τινι, ἢ βίβλ.¹¹ τίνι V. b.¹¹ Alterum τις omissum in Paris.¹² V. b. ἀγνοήσει.¹³ Addunt πράττων VR. a. V. b. F. a.

τως· ἐπεὶ ἐν περὶ τί καὶ ἐν τίνι ὅλον εἰ ἀγνοοίει¹ περὶ τίνα πράττει. εἰ γὰρ τὸν υἱὸν οἰηθεὶς πολέμιον εἶναι ἀποκτείνει² περὶ ὃν ἡ πράξις³ ἡγνόησε. δύνατον οὖν ἔστι φᾶναι τὸ ἐν τίνι τόπῳ ἔπραξεν ἀγνώων,⁴ ὅλον ἐν ἱερῷ. οὐκ ἔοικε δὲ ἐπὶ τούτῳ φέρειν. φανερόν δ' ἔσται ὀλίγον ὕστερον— τοῦτο δὲ τίνι, ὅταν ἀγνοῇ τις τὸ ὄργανον. ἀγνοεῖ γὰρ ὃ ἔπραξεν, πῶς⁵ εἶχεν· ἔβαλε⁶ μὲν γάρ τις τὸ δόρυ ἐπὶ τὸν πλήσιον, ὡς ἐσφαιρωμένον, ἔλαθε δ' αὐτὸν λελογχωμένον. καὶ ἔβαλε μὲν τις ὡς κίσσηριν, ἣν δὲ⁷ λίθος. τὸ δὲ ἔνεκα τίνος εἰ ἄλλου μὲν ἔνεκα πράξεις, ἄλλο δ' ἀποβαίη,⁸ ὅλον ὡς τὸ φάρμακον δοῦς ἐπὶ σωτηρίᾳ ἀγνοήσας ὅτι θανάσιμον⁹ ἦν. καὶ ἐπὶ σωτηρίᾳ μὲν ἔπαισε τὸν ἐξεσθήκοτα ἑαυτοῦ, ἵνα ἀνανήψῃ.¹⁰ ἔλαθε δ' ἀποκτείνας οὐκ ἐπὶ τούτῳ παίσας. τὸ δὲ πῶς εἰ αὐτὸς ὡς τὸ ἥρέμα παίειν· ἔπαισε δὲ σφοδρῶς, ὥσπερ οἱ γυμναζόμενοι.

Περὶ πάντα δὴ ταῦτά φησιν¹¹ τῆς τοιαύτης ἀγνοίας οὔσης ἐν ταῖς καθέκαστα¹² πράξεσι [πάντα μὲν ἐξῆς οὐδεὶς ἀν' ἀγνοήσεις, τουτέστιν οὐ συμβήσεται ποτε ἀγνοῇ¹³ αὐτόν. καὶ τί πράττει καὶ ἐν τίνι πράττει καὶ πῶς καὶ ἄλλα.]¹⁴ ἔτι δὲ ἑαυτὸν εἰ μὴ ποῦ εἴη μαινόμενος. ἐν δὲ τι ἀγνοῆσαι αὐτὸν οὐδὲν καινόν. καὶ]¹⁵ ὁ τούτων τι ἀγνοήσας, ἅκων δοκεῖ πεποικημένοι καὶ μάλιστα, φησὶν,¹⁶ ἐν τοῖς κυριωτάτοις. κυριώτατα δ' εἶναι δοκεῖ ἐν ᾧ ἡ πράξις καὶ τὸ οὐ ἔνεκα. ὅτι δὲ τὸ οὐ ἔνεκα κυριωτάτον ἔστιν ἐν¹⁷ τῇ ἀγνοίᾳ, δῆλον. κυριώτατον γὰρ ἐν τῷ ἀγνοεῖν δ'¹⁸ μάλιστα φαίη τις εἶναι δι' ἀγνοίαν. τοῦτο δὲ¹⁹ τὸ οὐ ἔνεκα. ὅταν γὰρ φαίνηται τις ἄλλου μὲν ἔνεκεν πράξας ὅλον ἀγαθοῦ καὶ ὠφέλιμου τοῦ τοιοῦτου, διὸ καὶ οἱ ἀπολογούμενοι²⁰ ἐπὶ τούτῳ μάλιστα εἰώθασιν καταφεύγειν τὴν προαίρεσιν²¹ αὐτῶν ἀξιοῦντες ἐξετάζειν. καὶ τίνος ἔνεκεν ἔπραξεν, πότερα σώσαι, βουλούμενοι ἢ ἀποκτείνειν. σχεδὸν γὰρ καὶ ἄλλα πάντα, τὰ δι' ἀγνοίαν εἰς τοῦτο ἀνάγεται (καὶ γὰρ ὁ τὸ τί ἔπραξεν ἀγνοήσας, εἰς τοῦτο ἀνάγει,²²) οἷον ἔτι ἐξέπεσεν αὐτὸν λέγοντα τίνος ἔνεκεν ἔλεγεν, πότερον ἴν' ἐξαγγείλῃ τὰ μυστικά ἢ οὐ. ἀλλ' ἄλλο τι λέγων ἔλαθεν ἐξαγγείλας.—

P. a. P. b.

VR. a. 161 a.

V. b. 143 b.

Fl. a. et b. 367 b.

¹ V. b. ἀγνοῖν.

³ P. a. addunt ἴσθιν, VR. a. in textu quoque.

⁵ P. a. ὡς.

⁶ P. a. ἔβαλλε.

⁸ P. a. ἀποκειμένη V. b. et VR. a. in marg. ἀποβαίη.

¹⁰ V. b. ἀνανήψῃ VR. a. ἀναλήψῃ. in marg. ἀνανήψῃ ἢ βίβλ. ἴσως δὲ ἡ λήξις καλῆ.

¹¹ φησὶν, soli V. b. et F. a.

¹³ VR. a. in marg. ἀγνοῖν ἢ βίβλ.

¹⁵ φησὶν soli VR. a. et V. b.

¹⁶ ἔν om. a VR. a.

¹⁷ P. a. δ.

¹⁸ Sic VR. a. in marg. P. a. οὐ τότε τό.

¹⁹ Sic VR. a., V. b., F. a. P. a. ἀπολογούμεν.

²⁰ P. a. π....

² ἀποκτείνει V. b.

⁴ V. b. et VR. a. ἀγνοῖν.

⁷ δι om. in Par.

⁹ θανάσιμον P. a.

¹² V. b. καθέκαστον.

²¹ V. b. ἀνάγει.

²² V. b. ἀνάγει.

Ἀσπασίου φιλοσόφου Ἐπομνήμα εἰς τὸ δέλτα τῶν Ἱθικ. Ἀρ.

Incipit: Λέγομεν δὲ ἐξῆς περὶ ἐλευθεριότητος ἕως καὶ ταῖς δύσεσιν ὑπερβάλλειν κ. τ. λ.

P. b. 97 a.

Fl. b. 370 a.

Ad verba textus, Οὐκ ἐν τῇ δυνάμει δὲ εἶναι τὴν ἀλαζόνα, ἀλλ' ἐν τῇ προαιρέσει· ἔλεγε δὲ καὶ ἐν τοῖς Τοπικοῖς¹ καὶ ἐν ἄλλοις λόγοις, ὅτι οὐκ εἰσὶν αἱ δυνάμεις ψεκταί, ἀλλ' αἱ προαίρέσεις.²

P. b. 97 b.

Καλοῦνται δὲ οἱ εὐρυθμοὶ εὐτράπελοι, παίζοντες ἀποχασμένως.

Ibid. 98 a.

De βωμολοχοῖς loquens:

Ἐνεκεν δὲ τοῦ γέλωτος κινεῖν, οὐδενὸς φείδεται οὔτε φίλου οὔτ' ἐχθροῦ. ἐνίοτε δὲ οὐδὲ τῶν θεῶν καθάπερ οἱ τῆς παλαιᾶς κωμωδίας. ὑπὸ γὰρ βωμολοχίας οὐδὲ τῶν θεῶν ἀπείχοντο.

Ibid. 81 a.

Διόπερ καὶ Ἀρ. βαναυσίαν καλεῖ τὴν παρακειμένην κακίαν τῇ μεγαλοπρεπείᾳ — — — τῷ ὅθ' θεωρεῖν τῆς κυρίως καλουμένης ἐπιστήμης. τὰς γὰρ θεωρητικὰς κυρίως ἐπιστήμας ὀνομάζων. ἡ ἐπιτήμημονα λέγει τὸν τεχνίτην· πάντος γὰρ τεχνίτου τὸ πρέπον θεωρῆσαι ἕκαστον ἔργον· οἷον σκυτοτόμου, τὸ παιδί ἀρμόζον ὑπόδημα, καὶ γραφέως εἰδέναι οἷον δεῖ τὸν ἥρωα γεγραφῆαι. ἡ τὸν ιδιώτην ἢ τὸν ἡδόμενον ἢ τὸν λυπούμενον κ. τ. λ.

Ibid. 81 b.

Ἡ γὰρ ἀκριβολογία μικροπρεπῇ, ἀπὸ δὲ τῆς ἴσης φησὶ δαπάνης τὸν μεγαλοπρεπῇ μέγα ποιήσῃ τὸ ἔργον. οἷον εἰ δέοι κατασκευάσασθαι τι αὐτὸν τῇ πατρίδι ταλαντῶν ἕκαστον—οὐχὶ ποιῆσαι. μικρὸν μὲν, πολυχρύσον δὲ ἢ πολυτελῶν λίθων τινῶν, οὐκ ἔστι γὰρ ποικίλως ποιήσαντα σαρδίους ἢ σμαράγδους ἢ ἄλλοις τισὶ τοιοῦτοις λίθοις βραχύ τι ἀπιδεῖναι ἔργον.

P. c. 123 a.

VR. b. 77.

V. b. 176 a.

Fl. a. 369 a.

Καὶ γὰρ ὁ ἐπιεικὴς διὰ γυμνασίων καὶ πόνων³ πειράσσεται παρασκευάζειν⁴ αὐτῷ ἡδῆα καὶ τὰ βρώματα καὶ τὰ πότα. ἐὰν δὲ ἐπιλάβῃ⁵ μηχανῶνται τὰς παρασκευὰς φαῦλοι καὶ ἐπίψογοι, οἷον ὡς οἱ πεπληρωμένοι⁶ καὶ ὅμως ἡδονῆς ἕνεκα μηχανώμενοι, ὅπως πάλιν πίωνσιν⁷ ἢ φά-

¹ Post Τοπικοῖς P. b. lacunam habet. Verba καὶ ἐν ἄλλοις λογ. solus Fl. b.

² P. b. προαιρ...

³ Addunt καὶ πόνων V. b. et Fl. a.

6 κ.

⁴ παρασκευάζεται V. b.

⁵ ἐπιβλά V. b.

⁶ VR. b. sic ἀπιδεῖναι, V. b. et Fl. a. πεπληρωμένοι.

⁷ πίωνσιν P. c.

γωσιν ἢ τὴν δι' ἀφροδισίων ἡδονὴν καρπώσονται.¹ διὰ γὰρ τὸ μὴ ἔχειν ἄλλο ἐφ' οἷς χαίρουσι, ταῦτα ποιουμέναι· τὸ δὲ μὴδ' ἕτερον,² τὸ μήτε ἡδυσθαι μήτε λυπεῖσθαι, πολλοῖς λυπηρὸν καὶ τὸ δοκεῖν ἢ κρατίστη αὐτῶ εἶναι³ κατάστασις. ὅδε φησὶ πολλοῖς ἀλγεινὸν εἶναι τοῦτο διὰ⁴ τὴν φύσιν γὰρ αἰεὶ πονεῖ⁵ τὸ ζῶον, ὥσπερ⁶ καὶ οἱ φυσιόλογοι λέγουσιν. [ὁ γὰρ Ἀναξαγόρας ἔλεγεν αἰεὶ πονεῖν τὸ ζῶον⁷ διὰ τῶν]⁸ αἰσθήσεων. ταῦτα δὲ οὐχ ὡς συγκαταθεμέ[νος⁹ λέγει, ἀλλ' ἱστορῶν· ἐπεὶ οὐκ ἐδόκει¹⁰ αὐτοῖς]¹¹ αἰεὶ ἐν πόνῳ εἶναι τὸ ζῶον. καὶ τὸν Ἀναξαγόραν αἰ[τιᾶται¹² ὁ Θεόφραστος]¹³ ἐν Ἡθικοῖς, λέγων ὅτι ἐξελαύνει ἡδονὴ λύπην, ἣγ' ἐναντίον, οἷον [ἡ]¹⁴ ἀπὸ τοῦ πινεῖν¹⁵ τὴν ἀπὸ τοῦ διψᾶν. καὶ ἡ τυχεύουσα τουτέστι ἥτις οὖν ἂν εἴη ἰσχυρά ὥστε¹⁶ ἐνίστε πείναν ἐξελαύνει καὶ ἀκοῆς ἡδονή, ὅταν ἄσματος ἢ ἄλλοις τισὶν ἀκούτμασιν διαφερόντως χαίρωμεν.¹⁷

Codex VR. a. desinit in l. iv. pergīt vero textus in Cod. VR. b. titulum ferenti, Ἀσπασίου τοῦ φιλοσόφου εἰς τὰ Ἠθικά, incipienti :

Οὗτι δῶρον καλῶς διδόμενον ἢ Δίος διὰ Φιλίου χάρις ἢ Ξενίου. λέγε (sic) δὲ τὸν μεγαλοπρεπῆ περὶ ταῦτα μᾶλλον δαπανᾶν ὅσα πολυχρόνια τῶν ἔργων οἷον ναοὺς, θεοὺς, καὶ τέχων ἀνασκευὰς καὶ ἄλλα τὰ τοιαῦτα ἅπερ μόνιμά ἐστιν—

13 a.

VR. b. (locus mutilus :)

—τὸν δὲ μεγαλόφυχον καὶ ὡς ἀληθῶς φιλόσοφον λέληθε ταῦτα πολὺ μᾶλλον, ὥς ὁ Πλάτων φησὶν ἐν τῷ Θεαιτήτῳ ἡ οἱ ἐν τῇ θαλάττῃ χόρις. ἀλλ' οὐδὲ περὶ αὐτοῦ λέγει. τίνες οὖν αἱ τοῦ μεγαλοφύχου ὀμιλίαι καὶ λόγοι ἐπειδὴ ἀνθρώπων αὐτῶ (sic) λόγος οὐκ ἔστιν ;

Ad l. vii.

Pariss. Romani (V. b. p. 357 b. et VR. b. p. 30 b. ἀκέφαλος) et Florentini (Fl. b. 397 b.) omnes.

Ἀσπάσιος ἐς τὸ ἦτα τῶν Ἀριστοτ. Ἠθικῶν, Νικομάχου, οὐ κατ' ἀρχὰς, ἀλλ' ἀπὸ μέσου, ἀπὸ τοῦ ῥήτου, τοῦ οὕτως διεξιόντος. ὅτι μὲν

¹ καρπώσονται V. b.

² μὴδέτερον P. c.

³ αὕτη καὶ εἶναι καταστ. P. c. αὕτη εἶναι κ. Fl. a.

⁴ ἀλγινὸς εἶναι οὗτος ἐπὶ λον. τὴν φ. VR. b. ἀλγεινὸν εἶναι πονεῖ V. b., Fl. a.

⁵ ὡσεὶ sic P. c.

⁶ ὡς 36 P. c. ὡς solum V. b.

⁷ αἰεὶ πονεῖν τῷ ζῶντι V. b.

⁸ Uncis inclusa desunt Cod. P. c.

⁹ συγκατατιθεμένος Fl. a.

¹⁰ οὐχ ἰδιώκει Fl. a.

¹¹ Caret uncis inclusis P. c.

¹² Sic Fl. a. VR. b. in marg. ἵσως αἰτιᾶται· ἡ δὲ βίβλ. ἔχει μόνον a.

¹³ [] Lacunam Cod. P. indicant.

¹⁴ [] Lacuna P. c. οἱ Fl. a. et V. b.

¹⁵ Textus est Codd. Fl. a. et V. b. ἀποπίπει est P. c.—VR. b. ἀπὸ πίπεις et in marg. ἀπὸ καὶ ἡ ἄλλη βίβλ.

¹⁶ τότε P. c.

¹⁷ χαίρωμεν P. c.

οὖν ἀκρασία καὶ ἐγκρατεία ἐστὶ μόνον περὶ ἅπερ ἀκολασία καὶ ταφρόσυνη.

P. a. 120 a.

P. b. 104 b.

VR. b. 37. V. b. 361.

Οὐ γὰρ εἴ τις ὑπερβαλλουσῶν ἀλγηδόνων ἡττᾶται ἢ λυπῶν θαυμάσιον, ἀλλὰ συγγνώμης ἄξιον. οἷον εἴ τις ὥσπερ ὁ¹ παρὰ τῷ Θεοδέκτῃ Φιλοκτῆτης² ὑπὸ τῆς ἐχέως πεπαρμένος κρύπτειν βουλόμενος τοὺς περὶ τὸν Νεοπτόλεμον, μεχρὶ μὲν τινος ἀνέχει, ὕστερον δὲ οὐχ ὑπομένων τὸ μέγεθος τῶν ἀλγηδόνων φάνερος³ γίνεται. Τὸν αὐτὸν δὲ τρόπον εἰσῆγαγεν αὐτὸν καὶ Σοφοκλῆς καὶ Αἰσχύλος· ἔοικε δὲ καὶ ὁ Καρκίνος εἰσαγεῖν τὸν Κερκόνου ἡττούμενον ὑπὸ μεγάλων ἡδονῶν. οὐτοι μὲν οὖν οὐκ εἰσὶ μαλακοί· ἀλλ' εἴ τις πρὸς ἃς οἱ πολλοὶ οὐ δύνανται τὰς λύπας ἀντέχειν, ἀλλ' ἡττώνται, ὁμοίως δὲ⁴ ἔχει καὶ ἐφ'⁵ ἡδονῆς α... [οὐ γὰρ εἴ τις]⁶ ὡς Θεόφραστος λέγει [γευσ]⁷ ἄμενος τῆς ἀμβροσίας⁸ ἐπιθυμεῖ αὐτῆς, μέμφεσθαι ἄξιον. [ἀλλ' εἴ τις σφοδρῶς ἡττᾶται τῶν ἡδονῶν ὡς οἱ πολλοί.]⁹ ἔοικε δὲ ὁ Ἀρ. τὸ Ξενοφάντου¹⁰ συμβὰν παρὰδειγμα τίθεσθαι τῶν ὑπὸ ἡδονῆς σφοδρῶς ἡττηθέντων, καὶ συγγνώμης ἄξιον. μεχρὶ μὲν γὰρ πολλοῦ κατασχῶν τὸν γελῶτα τελευτῶν ἐξεκάγχασεν, ὅπερ καὶ ἄλλοις συμβαίνει.

P. a. 125 b.

V. b. 365 a.

VR. b. 47.

(Comm. Ald. f. 119 b. 50. Fel. 163 b. in fine.)

Οἷον ὡς ἐν τῷ Φιλοκτῆτῃ τῷ Σοφοκλέους. ἀνείσθη¹¹ μὲν γὰρ ὑπὸ τοῦ Ὀδυσσεύς τὰ ψευδῆ λέγειν πρὸς τὸν Φιλοκτῆτην, οὐκ ἐμμένει δὲ, χαίρων καὶ ἡδόμενος τῷ μὴ ψεῦδεσθαι.

VB. b. 367.

—Οἰκεῖα τῷ πολιτικῷ ἢ περὶ ἡδονῆς καὶ λύπης θεωρία· ἐνίοις μὲν οὖν δοκεῖ μηδεμία ἡδονὴ εἶναι ἀγαθόν· ἥς δοξῆς φασὶ καὶ Ἀντισθενῇ γεγενέαι.—

P. a. 138 a.

V. b. 372.

VR. b. f. 68.

Ὡς γὰρ Σπεύσιππος ἔλεγε, οὐ συμβαίνει ἡ φύσις. ἦτοι δὲ λύσειν λέγει τὴν δεξιῖν, ἣ τῷ ὄντι ἔλυσεν τὸν λόγον τῶν φασκόντων μὴ εἶναι ἀγαθὸν τὴν ἡδονήν. οὐ μὲν γὰρ αὐτάρκως ἔλυσεν λέγων, τὸ ἐνάντιον κακῷ ἀγαθόν.

¹ P. a. et P. b. ἡ.

³ φανερῶς Fl. b.

⁵ ἐπὶ ἡδον. P. a.

⁷ Lacuna in textu Par.

¹⁰ Ξενοφάντου Fl. b. Ξενοφάντων Fl. a. VR. b. τῷ Ξενοφάντῳ VR. a.

² VR. a., Fl. a. et P. a. et P. b. Φιλοκτῆτης.

⁴ δι' solus V. b.

⁶ Uncis inclusa om. P. a. et P. b.

⁸ ἀμβροσίας Par.

⁹ Lac. in Par.

¹¹ ἀνείσθαι P. a.

ἐναντίον δὲ¹ τῇ λύπῃ, κακῷ ὄντι, ἡδονή. ἀγαθὸν ἄρα, κακῷ γὰρ οὐ μόνον τὸ ἀγαθὸν ἐναντίον, ἀλλὰ καὶ τὸ κακόν. ὡς τῇ θρασύτητι οὐ μόνον ἡ ἀνδρεία [ἐναντίον, ἀγαθὸν οὐσα],² ἀλλὰ καὶ κακόν, ἡ δειλία. διόπερ ὡς ἐναντία τοῦ λύσαντος αὐτὰ εἶναι ὁρθῶς θεῖς, μὴ μόνον ἀγαθὸν εἶναι τῷ κακῷ ἐναντίον, ἀλλὰ καὶ κακόν, εἴτα προσέλαβε τὴν ἡδονὴν μὴ εἶναι κακόν. ἐξ ᾧ εὐλόγως συλλογίζεται τὴν ἡδονὴν ἀγαθὸν εἶναι. ὁ δὲ ἐπὶ πᾶσιν εἴρηκεν. οὐ γὰρ ἂν φαίη τις εἶναι τὴν ἡδονὴν τῷ λόγῳ αὐτὴν συναπτόν³ ἐν ᾧ εἰληπται. οὐκ ἔστι δὲ κακόν ἢ ἡδονή· τοῦτο γὰρ συνεχέσ⁴ ἂν . . . φαίη. τὸ μὴ κακὸν εἶναι ἡδονήν. “ὁ δὲ μετὰ ταῦτα λόγος” ἔοικε λέγεσθαι πρὸς τοὺς μὴ φάσκοντας τέλος εἶναι τὴν ἡδονὴν μηδὲ τὸ ἄριστον. διότι εἰσὶ τινες ἡδοναὶ φαῦλαι, οἷον αἱ τῶν ἀκολάστων. ὅσον γὰρ ἐπὶ τούτῳ τῷ λόγῳ⁵ ἔστι τινα ἡδονὴν⁶ ἡγεῖται⁷ τὸ⁸ ἄριστον καὶ τοῦτον τῇ εὐδαιμονίᾳ. ἀλλὰ πρὸς τοὺς οὕτω δεικνύοντας ἐνίστανται⁹ τί γὰρ κωλύει¹⁰ φαυλῶν ἡδονῶν οὐσων, εἶναι τινα ἡδονὴν τὸ ἄριστον τῶν ἀνθρωπίνων ἀγαθῶν. ὥσπερ καὶ¹¹ ἐπιστήμη τις ἔστι ἢ ἀρίστη τῶν ὄντων, οἷον ἡ σοφία. καίτοι πολλῶν τέχνων¹² φαύλων οὐσων, οἷον τῶν βαναύσων, φαύλων δὲ οὐχ ὡς κακῶν ἀκουστέον, ἀλλ’ ὡς ἀτελῶν¹³ καὶ¹⁴ μηδεμίας σπουδῆς ἀξίων. ἃ δὲ ἐξῆς ἐπιφέρει¹⁵ αὐτῶ¹⁶ δόξειεν ἐν ἀληθείᾳ ἀποφαινόμενα τὸ μέγιστον καὶ¹⁷ ἄριστον τὴν ἡδονὴν. λέγει γὰρ ἴσως δὲ¹⁸ καὶ ἀναγκαιῶς¹⁹ αἰρετώτατον εἶναι, δηλονότι²⁰ τὴν ἡδονὴν. τὸ δὲ αἰρετώτατόν τι ἐπὶ τέλει²¹ ἔστι τοῦ λόγου, καὶ συνηγορεῖται²² τῷ λόγῳ, πάντων αἰρετώτατον²³ εἶναι τὴν²⁴ ἡδονὴν λεγόντων²⁵ εἰ γὰρ ἐκάστης ἐξῆς εἰσὶ τινες ἐνέργειαι²⁶ ἀνεμπόδιστοι, οἷον αἱ τῶν ἀρίστων ὅταν ἐν προηγουμένοις καὶ αἰρετοῖς γίνωνται, μηδενὸς ἐμποδίζονται. καὶ ἔστιν ἡ εὐδαιμονία ἢ πάσων τῶν ἔξεων, τουτέστι τῶν ἀρετῶν, ἐνέργεια ἢ τινος αὐτῶν ἀνεμπόδιστος, οἷον

¹ V. b. sine δὲ, τὴν λύπῃ κακῶν ὄντι, sic. ² Uncis inclusa soli V. b. et Fl. b.

³ In Cod. Fl. a. et in P. a. per compendium sic scriptum πᾶς

⁴ VR. b. in marg. ἢ δὲ βιβλ. δοκεῖ οὐδενὰ ἐχέειν ἑλλειψιν. Nulla desunt in Fl. b.

⁵ τοῦτῳ λόγῳ Fl. a.

⁶ Lacuna in omn. Codd.

⁷ Lacuna iterum.

⁸ το sine accentu Fl. a.

⁹ ἐνίσταται P. a. et P. b.

¹⁰ τί καὶ κωλύει V. b. ¹¹ Addunt ἢ PP.

¹² P. a. —χρων et prima syllaba deficiente. Fl. a. et VR. b. αἰσχρῶν in textu, notante altero in margine, τεχνῶν ἢ βιβλ.

¹³ P. a., VR. b. et Fl. b. εὐτελῶν. ¹⁴ καὶ om. PP.

¹⁵ Addunt τάχα post ἐπιφέρει VR. b., V. b., Fl. a.

¹⁶ PP. . . . τῷ, VR. b. ἀντῶ sine accentu; V. b. ἂν τῷ δόξει ἐν ἀληθείᾳ.

¹⁷ Om. καὶ PP.

¹⁸ Om. δὲ P. a. et VR. b.

¹⁹ ἀναγκαῖον P. a.

²⁰ Om. δηλονότι P. a. et textus VR. b.

²¹ Sic VR. b. in marg. Textus omn. librorum ἐπιτελεῖ.

²² συνηγορεῖ τί Fl. a. et VR. b. P. a. τι.

²³ Fl. b. sic αἰρετῶ
τῷ

²⁴ Om. τὴν P. a. et textus VR. b.

²⁵ λίγην addunt V. b. et Fl. a. et Fl. b.

²⁶ ἐνέργειαν Fl. a.

τῆς σοφίας. ταυτὸν δὲ τούτῳ καὶ ἡ ἡδονή· ἐνέργεια γὰρ ἀποδεδόται² τῆς κατὰ φύσιν ἕξεως, ἀνεμπόδιστος, φανερόν ὡς ἂν εἴη τις ἡδονὴ τὸ ἄριστον καὶ τελειότατον τῶν ἀγαθῶν. εἰ οὕτως ἔτυχε φαύλων οὐσῶν ἡδονῶν.³ ἔστι δὲ ὡς φησι τὰ ἐξῆς τῆς φράσεως ἴσως⁴ ἀναγκαῖον αἰρετωτάτην εἶναι τὴν ἡδονήν, εἴπερ ἐκάστης ἕξεως καὶ⁵ τὰ⁶ ἐξῆς. διὰ μὲν οὖν τούτων δοκεῖ ταυτὸν ἀποφαίνεσθαι τάγαθὸν καὶ τὴν ἡδονήν. οὐ μὴν οὕτως ἔχει· ἀλλὰ πρὸς τοὺς λέγοντας γένεσιν εἶναι ἢ φαύλας τινὰς τῶν ἀγαθῶν, αἷς καὶ δι' αὐτὸ τὸ μὴ εἶναι τὸ ἀγαθὸν⁷ ἐπιγίνεται καὶ ἐπιχειρεῖ ἐνδόξως, ὡς ἐνὸν⁸ αὐτὴν τὸ ἄριστον λέγειν. ἐπεὶ ἔν γε τοῖς Νικομαχείοις ἔνθεν⁹ διείλεκται καὶ περὶ ἡδονὰς Ἀριστοτέλης σαφῶς εἴρηκεν, αὐτὴν¹⁰ μὴ εἶναι ταυτὸν¹¹ τῇ εὐδαιμονίᾳ, ἀλλὰ παρακθλουθεῖν ὥσπερ τοῖς ἀκμαίοις τὴν ὥραν. σημειώ-
τεον δὲ τοῦ μὴ εἶναι τοῦτ'¹² Ἀριστοτέλους, ἀλλ' Εὐδήμου, ὃ¹³ ἐν τῷ
.....¹⁴ λέγει¹⁵ περὶ ἡδονῆς¹⁶ ὡς οὐδέπω περὶ τῆς¹⁷ αὐτῆς διειλε-
γμένου.¹⁸ πλὴν εἴτε Εὐδήμου ταῦτά ἐστιν, εἴτε Ἀριστοτέλους ἐνδόξως εἴρηται.

VR. b. definit in Comm. I. VII., omisso octavi libri Commentario, fol. 79. (V. b. 377 a.)

'H¹⁹ ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ . . . ἀνδρία ἐστὶν ἢ ἐν κίνησει. ἡ γὰρ ἡσθη²⁰ καὶ ἀληθεστάτη ἡδονὴ τῷ ὡσαύτως ἔχοντι καὶ αἰεὶ περὶ τῶν καλλίστων²¹ θεωρίαν ἐνεργοῦντι, ὃ δὲ λέγουσιν τινες, μεταβολὴν²² πάντων, γλυκὺ, περὶ τῆς πονηρίας καὶ εὐμεταβόλης²³ φύσει²⁴ λέγουσι. τοιαύτη δὲ ἡ φθέρη.

Cod. Fl. a. habet Ἀσπασίου εἰς τὸ θ' τῶν Ἀριστ. Ἠθικῶν Νικομαχείων (Fl. b. 399 b.)

Incipit: Μετὰ²⁵ δὲ ταῦτα δὲ περὶ φιλίας· ἕως τοῦ λανθάνοντος ὡς ἔχουσιν αὐτοῖς.²⁶

Desinit: τὸ ἐπαρκεῖν καὶ οὐ σπουδαστὸν καὶ περὶ μὲν τούτων, τάδε μοι εἴρηται: f. 401 a.

¹ Car. ἢ V. b. et Fl. b.

² ἀποδίδεται PP.

³ Quanquam pravæ sunt voluptates Felic.

⁴ Addunt δὲ VR. b., V. b. et Florentini.

⁵ Om. καὶ Fl. a.

⁶ τὰς VR. b.

⁷ τὸ ἀγαθὸν PP.

⁸ P. b. ἔν.

⁹ P. b. ἔνθα V. b. ἔν

¹⁰ P. a., Fl. a. et VR. b. αὐτῶν.

¹¹ μὴ ταυτὸν VR. b., Fl. a.

¹² τόντ' PP.

¹³ τὸ P. h., V. b., Fl. a. et Fl. b.

¹⁴ Indicant lacunam soli P. b. et Fl. b.

¹⁵ λέγειν VR. b., V. b. et Fl. b.

¹⁶ ἡδονῆς ἢ βίβλ. in marg. VR. b.

¹⁷ Addit solus Fl. a.

¹⁸ διαιλεγμένου P. b., V. b. et Florr.

¹⁹ Addit V. b. διὸ καὶ ἡ δ.

²⁰ Omissum in Cod. VR. b., nullo spatio relicto; in marg. ἡ δ.

²¹ καλλίστην VR. b. in marg. καλλίσ

²² VR. b. μεταβολήν. V. b. et P. a. μεταβολή.

²³ Textus VR. b. εὐμεταβόλου. V. b. εὐμεταβολίας.

²⁴ VR. b. φύ ἢ βίβλ. καὶ ἴσως γέγραπται φύσις. ἀλλὰ μὴ, φύσει.

²⁵ Fl. a. μετέχει.

²⁶ Fl. b. ἐαυτοῖς.

Sequitur in Fl. b. f. 370 a., post Commentarium l. 11. Aspasio tributum—qui desinit verbis: εἰ μὲν οὖν τούτω φαίνεται τὸ σκάμμα μέσον τι. Deinde Michaelis Ephesii Scholia leguntur, in * Ethicor.

NOTICE OF
*PEINTURES ANTIQUES ET INEDITES
 DE VASES GRECS, tirées de diverses collections,
 avec des explications, par J. V. MILLINGEN. Folio.
 Rome. Pr. 7l. 7s.*

ACCORDING to our intention declared in the account of Mr. Millingen's English work, (see *Classical Journal*, No. LV. p. 144.), we shall here describe that splendid French volume which the same learned author published at Rome under the title above mentioned; a folio of considerable size, beautifully printed, and illustrated with sixty-three plates. Sixty of these exhibit the paintings found on various Greek, or, as they are often improperly called, Etruscan, vases; and three plates represent the different forms of those vases. All the paintings have hitherto been unedited, with the exception of two; which were so inaccurately copied in former engravings, that their subjects could not be ascertained. Notwithstanding the great variety of designs comprehended in so many plates, and the impossibility of remarking, within our limits, the very minute details, we shall endeavor to gratify antiquarian and classical readers by indicating, though briefly, the principal subject of each painting.

But we must previously notice the Introduction (occupying thirteen pages), in which Mr. Millingen most ingeniously traces the history of earthen vases. He observes that they were in general use among the Greeks until Alexander's time, when, luxury having been introduced, silver, gold, and even more precious materials superseded clay in the formation of vases. He describes the various purposes, civil and religious, to which the ancients applied their earthen vases: these, originally, were not colored; they were painted black, and subsequently, as the arts improved, were ornamented with figures. That monuments of brass or of marble should have disappeared, while vases of so frail

a substance as clay should be found at the present day in considerable numbers, our learned author ascribes to the custom of placing these with the dead, whose tombs were preserved from violation by a feeling of religious respect. He divides the vases into seven grand classes, according to the subject of their paintings: 1. Those relating to the divinities; their wars with the giants, their amours, the sacrifices offered to them, &c. 2. Those relative to the heroic ages; the most numerous as well as the most interesting, for they comprehend all the mythological facts from the arrival of Cadmus till the return of Ulysses to Ithaca; the Heracleïd, the Theseïd, the two wars of Thebes, the wars of the Amazons, the Argonautic expedition, and the war of Troy. 3. Dionysiac subjects: Bacchus, Satyrs, Silenus, Nymphs, dances, festivals, processions, &c. 4. Subjects of civil life: marriages, amorous scenes, feasts, hunting-parties, warriors, theatrical representations, &c. 5. Those relating to funeral ceremonies, a very numerous class. 6. Those relative to gymnastic exercises; and 7. Those alluding to the mysteries and preparatory ceremonies of initiation. Most vases, says Mr. M., exhibit pictures on both sides, though one has seldom any relation to the other; that which is painted with the most care, may be considered as the principal face; on the reverse is generally found some gymnastic or Dionysiac subject. Vases abound in most parts of Greece, in the kingdom of Naples, and in Sicily; the finest have been discovered at Nola, Locri, and Agrigentum. As the potter's wheel, the art of modelling in clay, and even painting, are said to have been invented at Corinth, we may suppose this place the first in which painted vases were made; probably about seven hundred years before the commencement of our era. But we must pass over without notice a multiplicity of curious and interesting remarks in the Introduction, and proceed to our author's explanation of the plates.

(Plate i.) represents that memorable punishment inflicted by Bacchus on Lycurgus, king of Thrace; a subject not yet discovered on any other monument of ancient art, though the story has been related by Homer, Hyginus, Apollodorus, &c.: inspired with madness by the offended deity, Lycurgus is seen killing his own wife and son, whilst he fancies that he is destroying the vines of Bacchus. The vase which exhibits this painting once belonged to Mr. Millingen, and is now in the Royal Museum *degli Studj* at Naples: the subject was probably copied, says our author, from some ancient and celebrated picture: according to Pausanias (Attic. c. xx.), the punishment of

Lycurgus was represented in the temple of Bacchus at Athens.—(Plate ii.) shows the reverse or opposite side of this vase, with a figure of Bacchus caressing a young panther that sits upon his knees; a person standing before the god pours out a libation, and behind him are a Menade and two Satyrs.—(Plate iii.) In this we see Perseus holding up the formidable head of Medusa, which turns into stone two Satyrs preparing to attack him.—(Pl. iv.) illustrates the story of Peleus, who, having pursued the beautiful Nereid Thetis through various transformations, surprises her at last, and she consents to become his wife.—The same vase exhibits another composition, (Pl. v.) presenting two different subjects; one consists of seven figures, a warrior attacked by Menades or Bacchantes; the other, a combat in which five warriors are engaged, and this, Mr. Millingen thinks, may represent some circumstances of the Trojan war, or perhaps a military dance, such as Xenophon denominates *ὀπλοποιία* (Cypri. vi, vii.)—In (Pl. vi.) Medea appears sitting at the foot of a tree round which is twined a dragon or serpent; to this she offers a soporific potion, while Jason approaching with a sword, prepares to kill the monster, that he may seize the golden fleece preserved under its guardianship. Venus is seen on one side, encouraging the lovers in their enterprise; and on the other side is a winged youth, whom Mr. M. regards as Alastor, *Ἀλάστωρ*, the evil genius of Medea, often mentioned by the tragic authors: thus Euripides (in Medea, v. 1333.)

τὸν σὸν δ' Ἀλάστωρ εἰς ἔμ' ἔσκηψαν θεοί.—

(Pl. vii.) represents Æetes, king of Colchos, to whom Phryxus brings the golden fleece. Most of the circumstances in this composition might be supposed to indicate Jason; but Mr. M. considers the presence of Mercury as a decisive proof that Phryxus was the hero intended.—(Pl. viii.) This subject, from a vase in the author's collection, alludes to the story of Cæneus, whom two centaurs attack, and overwhelm with branches of trees.—In (Pls. ix. and x.) we discover Theseus preparing to destroy Procrustes by means of the bed whereon this famous robber had tortured so many travellers.—(Pl. xi.) Hercules, or rather Theseus, as Mr. M. conjectures, overcomes the Marathonian bull, in presence of Minerva.—(Pl. xii.) represents Theseus offering a sacrifice to Neptune, and soliciting from this god the destruction of his son Hippolytus, whom Phædra had unjustly accused.—(Pl. xiii.) exhibits the unfortunate youth, with his step-mother Phædra, and the nurse, who appears from other monuments to have acted a conspicuous part in this tragical adventure.—The story of Orestes furnishes an interesting subject for (Pls.

xiv. and xv.): we behold him standing near the tomb of his father Agamemnon, at the foot of which sits Electra, his sister, with whom he proceeds to concert measures for the punishment of Clytemnestra and Ægisthus, who had usurped the throne;—and (Pl. xv.) represents probably the marriage of this usurper with the wicked mother of Orestes; for a male figure bearing the name of *ΑΙΥΣΤΟΣ* holds by the hand a female entitled *ΚΑΤΤΕΜΝΕΞΤΡΑ*, who wears a radiated crown, whilst another female seems to offer such a box or casket as usually contained the nuptial presents.—(Pl. xvi.) from a vase in the Royal Museum at Naples, relates to the same subject: Electra appears sitting on the step of a sepulchral monument, in an attitude expressing grief; her brother Orestes is near to her on one side, and on the other his friend Pylades.—The subject of (Pl. xvii.), Mr. M. thinks, may have been taken from the Tragedy of Troilus, composed by Sophocles, but now lost. In this painting we see some Trojan women making libations and offerings at the tomb of Troilus, whose name is written on a column. He was the son of Priam, and, although mentioned but once by Homer, (Il. xxiv. 257.) is celebrated in the work of Dares Phrygius as a most valiant hero, who, on the death of Hector, commanded the Trojan army and killed many Greeks with his own hand; he was slain at last by Achilles. The vase exhibiting this picture is the only monument hitherto known that celebrates the memory of Troilus.—(Pl. xviii.) Here, on a cippus, we perceive the name *ΦΟΙΝΙΞ*; by the side of this monument sits a young man seemingly engaged in conversation with a woman, who holds a casket of offerings to be placed on the cippus. Many personages in the heroic ages bore the name of Phoenix; Mr. M. thinks it most probable that he to whom this painting refers, was the son of king Amyntor, and, together with Chiron, the preceptor of Achilles. In (Pl. xix.) is represented a sepulchral monument resembling a small temple, containing the figure of a warrior, the deceased, whose buckler and *κνημίδες* are suspended from the wall; a woman and a young man bring offerings to the tomb.—On a vase painted at least four hundred years before the Christian era, are two subjects, (Pls. xx. and xxi.) The first relates to a circumstance in the famous war of the seven chiefs against Thebes. We see Amphiaraus with his shield, helmet and two lances, and his Squire Baton, in a chariot drawn by four horses: a female figure precedes them, which appears to be Eriphyle, the wife of Amphiaraus. The second picture represents also a quadriga with two warriors, whom we may suppose Amphilochous and Alcmaeon, the sons of Amphiaraus; a woman likewise precedes

the car, and an inscription *EPIΦΤΑΕ* shows her to be their mother Eriphyle. Mr. M. observes that there is some uncertainty respecting the two male figures, which may be Adrastus and Polynices.—(Pl. xxii.) alludes probably to an event mentioned only by the scholiast on Euripides, (*Phoenissæ*, v. 58.) yet of some celebrity as it has afforded a subject for pictures on many vases: Tydens appears ready to kill Ismene, near the fountain which afterwards bore her name.—(Pl. xxiii.) is from a vase in the Vatican Museum; it was published by Passeri, (*Pict. in Vasc. Tom. III. Pl. cclxxx.*) who pronounced its subject to be the Apotheosis of Hercules and Hebe. The ingenious Abbé Lanzi, not satisfied with this explanation, proposed another; regarding it as a scene from the *Heracles* of Euripides. But our learned author with much diffidence states his reasons for supposing it to represent *Œdipus* at *Colonus*, with his daughter *Antigone*, *Theseus*, a fury, and other figures.—On the reverse of this vase we find a very different subject, (Pl. xxiv.) *Bacchus* holding a vessel called *cantharus*, into which a young Satyr pours wine; there are also *Menades* or *Bacchantes*, &c.—(Pl. xxv.) *Jupiter* under the form of a bull carries off *Europa*, whilst *Neptune* seems to favor his brother's enterprise, by calming the waves.—(Pl. xxvi.) represents young persons who, under the influence of a winged *Love* and of *Venus*, seem disposed to indulge in amorous dalliance. From employing their pencils on scenes of this kind, some ancient artists celebrated by *Athenæus* acquired the title of *Pornographs*, or painters of courtesans.—(Pl. xxvii.) exhibits the combat between *Hercules* and *Geryon*, who does not appear with three bodies, as generally described, but with three heads, such as *Hesiod* mentions (*Theogon.* v. 287.) *Minerva* encourages *Hercules*, and *Mercury* attends, holding an olive-branch.—In (Pl. xxviii.) *Busiris*, king of *Egypt*, having made preparations for killing *Hercules*, according to his annual custom of sacrificing a stranger, is here seen on the point of perishing by the hand of that hero, who, escaping from the slaves who had led him to the altar, attacks the tyrant with his ponderous club. Two women, of whom one plays on a double flute, the other holds a vase and a basket, appear as assistants at the intended sacrifice.—(Pls. xxix. and xxx.) relate to *Apollo*, who in the former is seen richly habited, and playing on the lyre; near him is a female engaged in divination by means of some small objects, shells, flints, or pieces of clay thrown on the ground; she may be supposed a priestess; and a young man on the other side of *Apollo* has perhaps come to consult the divinity at *Delphos*. On the reverse of this vase *Hercules* appears carry-

ing off the sacred tripod of the Delphic Oracle, and Apollo, holding a branch of laurel, endeavours to regain it, while the Pythian priestess Xenoclea, terrified at the dispute, waits to see the result from a window of her dwelling.—(Pl. xxxi.), a vase of considerable antiquity in the Royal Museum at Naples, represents the contest between Hercules and Eryx ; as on most occasions Minerva and Mercury attend the Grecian hero. This subject has not hitherto been discovered on any other monument.—(Pl. xxxii.) also exhibits a subject for the first time—Hercules struggling with Nereus, who had assumed the form of half-man, half-fish.—In (Pl. xxxiii.) Hercules appears wielding his club against the Centaur Dexamenus, whose name is written in the *boustrophedon* manner : Dejanira and Ceneus also are seen ; and the difficulties of this subject are happily removed by a passage which our ingenious author has discovered in the Scholiast of Callimachus, on the following line :

Βούρα τε, Δεξαμενίου βοότασις Οινιάδαο. Hymn. in Del. v. 102.

—The same vase, on its reverse, (Pl. xxxiv.) offers a scene from civil life ; a man of middle age seems listening to the animated conversation of two women : the name ΠΤΑΛΕΣ is inscribed over his head, and refers, in Mr. M.'s opinion, to the person for whom this vase was destined.—(Pl. xxxv.) shows Hercules awaking from his slumbers, and four Satyrs or Cercopians who during the hero's sleep had stolen his bow, his quiver, and club, and are now seen running off much alarmed.—(Pls. xxxvi, xxxvii, and xxxviii.) are from a most beautiful and valuable vase in the collection of Prince Torrella at Naples. Its principal face represents the Apotheosis of Hercules, who is introduced among the gods by Minerva ; this goddess brings him in her car drawn by four magnificent horses. The reverse of this painting exhibits a combat of Amazons, with some warriors ; and the vase, round its neck, is ornamented with Dionysiac figures of young men dancing to the sounds of a double flute, on which a woman plays. We see also a woman offering wine to two warriors, and a young man who brings a vessel containing probably oil or perfumes used on coming from the bath.—In (Pl. xxxix.) a female elegantly attired is seated on the steps of a sepulchral monument, attended by an old woman, such as we may suppose the nurses who generally accompanied young princesses on the ancient Greek stage ; another woman brings a perfume-vessel, a garland, and a basket.—The reverse (Pl. xl.) exhibits a man crowned with myrtle, who presents a cup or *patera* to a female richly dressed. These paintings do not offer any circumstance sufficiently marked to authorise conjectural explanation.—In

(Pl. xli.) we behold Venus beautifully clothed with garments which she had received from the Hours, and resplendent with golden ornaments, whence Homer (Hymn. in Vener.) styles her *Ἀφροδίτη πολύχρυσος, χρυσή, and χρυσοστέφανος*. Love crowned with myrtle, and winged, stands near his mother; and a young woman propitiates the goddess by offering incense on a little altar.—Paris and Helen are easily recognised in (Pl. xlii.): the scene is Menelaus's palace; Helen caresses a winged child, Love or Desire, whom she, sitting, holds upon her knees; while Paris, splendidly dressed, stands before her.—The subject of (Pl. xliii.) has been already published, but incorrectly, by D'Hancarville, and previously by Passeri. But Mr. M. gives an accurate delineation and a new explanation of it. Instead of an allusion to the story of Telephus, as supposed by D'Hancarville, he discovers a scene on Mount Ida, where Paris appears, with Venus leaning on a column; the god Pan, a Satyr, a winged Love, and a woman (either Ceneone or Helen,) fill up this interesting composition.—(Pl. xlii.), from a vase found at Athens, represents seven figures, forming a nuptial procession, in which Apollo is seen with a branch of laurel, and Diana with her bow and quiver.—(Pl. xlv.) shows a young man seated, who holds in one hand the triangular harp called *sambuca*, and with the other a little bird fastened by a string; near him is a woman bringing a vase, a half-open box, and a diadem or ornament for the head; a winged Hermaphrodite genius places over the woman a crown or garland; and the vase was probably destined, like others that present similar subjects, as a gift from a lover, or on occasion of marriage.—(Pl. xlv.) represents a scene from one of the ancient burlesque comedies, such as Aristophanes censured in his play called *The Clouds*: four men, ridiculously dressed and masked, seem acting, in a theatre dedicated to Bacchus, what Mr. M. thinks may have probably been a parody of some tragedy of Procrustes.—In (Pl. xlvii.) a winged female, representing Victory, receives an offering from a young warrior;—and on the reverse, (Pl. xlviii.) we see an altar or cippus inscribed with the word *NIKA*, Victory; near which stand two young men, who, before their gymnastic exercises, seek to conciliate the goddess's favor.—Of a large and highly interesting picture on a vase in the author's collection (Pl. xlix.), the principal figure is Achilles, as an inscription indicates; this hero is engaged in combat with a warrior, whom we may believe Memnon; two goddesses, Minerva and Victory, attend Achilles; Memnon fallen on the ground supports himself on one hand, whilst with the other he seems to implore mercy. An armed hero, probably

Æneas, appears coming to the assistance of Memnon, and another, imperfect from some injuries which the vase has received, endeavours to prevent him from interfering in the combat.—On the reverse, still more injured than the principal face, this vase exhibits (Pl. i.) the altar of Minerva at Chrysé, with the Palladium or image of that goddess: a serpent is seen inflicting on the leg of Philoctetes that wound which induced the Greeks to leave him at Lemnos, when they proceeded against Troy; three other figures appear in this ancient composition, perhaps Ulysses, Chalcas, and a priest of the temple.—(Pl. li.) represents also the altar of Minerva and Palladium, over which the word Chrysé (*ΧΡΥΣΗ*) is written; near this stands Hercules (*ΗΡΑΚΛΗΣ*), and beyond him Jason (*ΙΑΣΩΝ*), by whose side is an ox destined for a sacrifice to the goddess; a winged Victory (*ΝΙΚΗ*) makes an offering at the altar in favor of the two heroes, and a young man prepares some objects necessary for the sacrificial rites.—(Pl. lii.) offers a subject that admits of two interpretations: an altar is seen with a statue which may represent either Minerva or Diana, from different circumstances. If we suppose it Minerva, the three female figures sitting at the altar may be Iuo, Autonoe and Agavé, the daughters of Cadmus, soliciting expiation for the murder of Pentheus. If the statue represent Diana, we may regard those females as the daughters of Proetus king of Argos, who was cured of madness in the temple of Diana at Lyssa in Arcadia: our learned author's remarks induce us to consider this as the more satisfactory interpretation.—(Pls. liii. and liv.) show two paintings on one vase: A young warrior seems to have alighted from his horse that he may receive from a female of high rank, the vessel containing wine or water which one of her maids presents to him; another young warrior, sitting on a horse, leads or holds that from which his companion had alighted. On the reverse are two warriors, (perhaps the same) who bring before some prince or great chief, a female; she appears in a state of dejection.—(Pl. lv.) exhibits the fine figure of a young warrior who seems to take leave of his aged father; whilst a woman brings a vessel, probably with wine: and on the reverse, (Pl. lvi.) are two warriors or hunters engaged in conversation with a woman holding a vase and a cup.—The subject of (Pl. lvii.), from a charming fragment in the Queen of Naples' collection, Mr. M. refers to a marriage: one man, five females, an imperfect human figure, and part of a horse, form this composition.—In (Pl. lviii.) a young man, on his return from the chase, drags a boar towards an altar; and a woman brings a box

with perfume-bottles.—(Pl. lix.) offers, in two compartments, the whimsical design of a man falling from an ass, and another man running towards him.—(P. lx.), from a vase in the Royal Museum at Naples, represents three fine female figures; one holds a box, containing probably some offerings for a divinity; another caresses a little winged genius or Love; near the third is a swan, the emblem of domestic virtues. Although this picture does not present any determined object, it is highly interesting from its details, the elegance of its composition, and fine execution.

We trust that our slight indication of the principal subjects, exhibited in each Plate of Mr. Millingen's splendid volume, may prove acceptable to many readers; but they must consult the work itself if desirous of examining his learned illustrations, which fully evince an intimate acquaintance with classical antiquity, and consummate skill in a most interesting branch of archæology.

NUGÆ.

No. VIII.—[Continued from No. LV.]

— collecting toys
And trifles for choice matters, worth a sponge;
As children gath'ring pebbles on the shore.
Paradise Regained, iv. 325.

IN No. LV. of this *Journal*, p. 30, l. 10, read,
Impigra præcipiti celerabat Luna meatu,
Atra quidem, at radiis circum illustrata supernis.

The verses "Ad Chrysidem," p. 172, ought to have concluded as follows:

ἀλλὰ σύγ' ὃν σέβομεν τῷδ' ἡματι, πατ' Κυθέρειας,
* * * * *
θελεῖν δὲ διδασκᾶν πειθοῦς, λυτὴν δδυνάων,
πάτης ἀνθρώποις πρόδρομος ἀγλαΐης·
σοὶ μὲν παρθενικῇ πᾶσ' εὐχεται ἡματι τῷδε,
σοὶ δ' αὖ παρθενικῆς ἡΐθεος ποθέων·
κέλευθι δὲ καὶ ἐμεῖο, κόρη δὲ σὺ θυμὸν Ἰνῆης,
ὡς ἰλάσῃ, τάλανος δ' ἀντεράσῃ Λυκίδου.

Hom. Odys. iv. 169, Speech of Menelaus to Telemachus.

Ἄν ποῖοι, ἢ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
 ἴκεθ', ὃς εἵνεκ' ἐμεῖο πολεῖς ἐμόγησεν αἰέθλους·
 καὶ μιν ἔφην ἐλθόντα φιλήσεμεν ἔξοχον ἄλλων
 Ἀργείων, εἰ νῶϊν ὑπεῖρ ἄλα νόστον ἔδωκε
 νηυσὶ βοῇσι γενέσθαι Ὀλύμπιος εὐρυόππα Ζεὺς·
 καὶ κέν οἱ Ἀργεῖ νάσσα πόλιν, καὶ δῶματ' ἔτευξα,
 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ,
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας
 αἰ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῶ·
 καὶ κε θάμ' ἐνθάδ' ἔόντες ἐμιογόμεθ' οὐδέ κεν ἡμέας
 ἄλλο διέκρινεν φιλέοντε τε τερπομένῳ τε,
 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.

Such a proposal carries with it an appearance of absurdity to modern ideas; yet a similar one is made by the Sultan to the Prince of the Black Islands in the Arabian Nights, and accepted. (Night, xxvii.)

Grecisms and Latinisms in English writers.

[Continued from Nos. XLVIII. and LIII.]

Gifford's Massinger, vol. i, p. 190. (Unnatural Combat, Act iv, sc. 1.)

Or twine mine arms about her softer neck—

i. e. her *soft* neck: our old poets frequently adopt, and indeed with singular good taste, the comparative for the positive. He quotes the following as instances:

When I shall sit circled within your arms,
 How shall I cast a blemish on your honor,
 And appear only like some falser stone
 Placed in a ring of gold, which grows a jewel
 But from the seat which holds it!

Old Poem.

————— I beseech you
 To tell me what the nature of my fault is
 That hath incensed you; sure 'tis one of weakness
 And not of malice, which your gentler temper,
 On my submission, I hope, will pardon.

Unnatural Combat, as above.

Judge not my reader will by the event.

Virgin Martyr.

This usage (which Mr. Gifford has not exactly defined)•corre-

sponds with that of the Greeks (Matthiæ § 457. 3.) and the Romans; especially in some particular words, as *νεατέρος*, *οκτωρ*, &c.

The double negative likewise occurs frequently in our elder writers:

And he hoped they did not think the Silent Woman,
The Fox, and the Alchymist, outdone by no man.

Sir J. Suckling's Session of the Poets.

He had not a word to say for himself, nor knew not in the world what to allege in his own excuse.

Old Translation of Gusman d'Alfarache.

So Massinger:

————— in the blossom of my youth,
When my first fire knew no adulterate incense,
Nor I no way to flatter but my fondness.

The same idiom occurs in our established translation of the Bible.

The late accomplished translator of Ariosto has copied this ancient idiom:

————— Death,
Nor yet discomfort, never enter here.

Rose's Orlando, Canto v.

It appears to be one of those modes of expression, which having been originally in common use, have now become vulgarisms; such is the usage of "as" for the pronoun "that," which is to be found in Locke and other writers, (Essay on Human Understanding, Vol. i. p. 94, ed. 1817, note: "These words of your Lordship's contain nothing as I see in them against me." So Osborne: "Under that general term were comprehended not only those brain-sick fools as did oppose the discipline and ceremonies of the church," &c.), and many other phrases, as well as modes of spelling and pronunciation, inflections, &c. which are now confined to the common people, or to particular districts.

Extract from "Luther's Table Talk," in the Tenth Number of the Retrospective, p. 298. "He shed the blood of many innocent Christians that confessed the Gospel, those he plagued and tormented with strange instruments;" i. e. *others*, τοὺς ἄλλοις, in Latin, *illos*.

In the dedication to Bishop Taylor's *Ductor Dubitantium*, a remarkable number of Grecisms and Latijnisms occur. "It was impossible to live—but as slaves live, that is, such who are civilly dead, and persons condemn'd to *metals* (mines)." "But

now our joys are *mere* and unmixed." "I was willing to *negotiate* (*negotiarî*) and to labour." "You will best govern by the arguments and *compulsory* of conscience, and this alone is the greatest (*ἐν τούτῳ μέγιστον*) *firmament* of obedience."

Vol. iv. of Gifford's *Massinger*, p. 304, note, Mr. Gifford observes on Shakespeare's expression,

————— my way of life

Is fall'n into the sere, the yellow leaf—

"The fact is, that these ingenious writers" (Mr. Gifford's *stipites, fungi, &c.*) "have mistaken the phrase, which is neither more nor less than a simple periphrasis for *life*." He cites examples of this periphrasis from the old dramatists:

————— So much nobler

Shall be your way of justice.

Massinger's Thierry and Theodoret.

Thus ready for the way of death or life,

I wait the sharpest blow.

Pericles.

So the Greek tragedians:

τρισσαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί,
'Ιόλαε, τοὺς σοὺς μὴ παρῴσασθαι ξένους.

Eurip. Heraclid. 237.

οὗτοι πέφυκα μάντις, ὥστε, μὴ κλύων,
ἔξιτορῆσαι σὼν ὁδὸν βουλευμάτων.

Id. Hecub. 743:

lb. p. 318.

I pray you, take me with you;

i. e. "let me understand you." Thus *συμπεριφέρειν* in the latter Greek writers. Polyb. iii. 10. ὦν χωρὶς οὐχ ὅσον τε ἦν συμπεριενεχθῆναι δεόντως οὔτε τοῖς νῦν λεγομένοις, οὔτε τοῖς μετὰ ταῦτα ῥηθησομένοις ὕφ' ἡμῶν: "absque quibus non licet intelligere," &c.

In a late poet we have:

No voice from some sublimer world hath ever

To sage or poet these responses given:

i. e. *hæc responsa*, a response on this subject—a solution of certain difficulties which had been previously spoken of. Another modern poet has not scrupled to imitate the classical *anacoluthon*:

Has Hope, like the bird in the story,

That flitted from tree to tree

With the talisman's glittering glory,

Has Hope been that bird to thee?

The following lines, by Joannes' Charga, an Italian poet,

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appear to us singularly expressive of the feelings natural to a person in the situation of the writer.

Senex respiscit.

Hei mihi misero, hei mihi !
 Tempus quam cito præterit !
 Homo quam cito deficit !
 Et mors quam cito criminum
 Pœnas exigit omnes !
 Magnam qui bene fecerint
 Mercedem referunt : ego
 Annis jam gravis, et gravis,
 Culpa, en distrahor omnium
 Per tormenta malorum.
 Nox cæcis tenebris premit
 Morbo languida lumina :
 Menti et sensibus incubat
 Quidquid est miserum et grave :
 Vivum es, Charga, cadaver.
 Vivum : nam patulæ vigent
 Aures ; sed tuba, in ultimum
 Quæ te judicium vocat,
 Quali, proh pietas, sono
 Metus duplicat omnes !
 Ergo tam miser et nocens
 Ad quem confugiam, nisi
 Ad te, Rex meus, et Pater ?
 O Rex, O Pater, O Deus,
 Tu mei miserere.
 O et perfugium et salus
 Humani generis, pie
 O Jesu, precor, ah precor
 Illa luce novissima
 Tu mei miserere.
 Tu quem sanguine, quem cruce
 Æternis redimis malis,
 Pro tua pietate me
 Æternis recrea bonis,
 Et mei miserere.¹

¹ These lines have much of the pathos of Herrick's beautiful
 'Litany:'

When I lie upon my bed,
 Sick at heart, and sick at head,
 And with doubts discomforted,
 Sweet Spirit, comfort me !

Errors in the Orthography of Classical Names, &c.

(Continued from No. XLVIII, and LII.)

WE have strung together some additional instances, arranged under their proper heads.

1. *Change of termination*.—Under this head may be specified *Alcestes* (*Alcesté* was mentioned before), *Colchos*, *Tralle* for *Trælles*, *Eleusina*, otherwise *Eleusyna*, *Leontium* for *Leontini*, *Leucadia* for the rock of *Leucas* (Class. Journ. No. LIV. p. 258.), *Æolia* for *Æolis*, *Bactria* for *Bactra*, *Caprea* for *Capreæ*, *Mycene* for *Mycenæ*, *Clazomene* (Classical Journal No. LIV. p. 288.), also *Clazomenia* (XLVIII. p. 338.), for *Clazomenæ*. The termination *ia*, signifying the territory of a town, has in many cases superseded the proper termination of the town itself. In the same manner, common terminations have superseded uncommon ones.

2. *Change of vowels*.—*Æ* for *E*, *Æmathia*, *Ægeria*, *Cheronæa*, *Tegæa*, *Nemæa* and the *Nemæan* games (originating in the frequency of the termination *æa*), *Pagasæan*, *Ætion*: also for *Æ*, as *Ænone*, *Ænotrin*, &c. and vice versa.

E for *Æ* may be considered as legitimate in most cases.

Y for *I*, *Ilyssus*, *Thyatyra*, *phyllyrea*, for *philyra*, *Stagyrite*, *Phygalia*, *Cyrrhæ*, *Tysiphone*, *Tygris*, *Syren*.

I for *Y*, *Cariatides*, *Lestrigon*, *Troglodite*, *Phillis*.

When these two vowels occur in contiguous syllables, they are not unfrequently interchanged; as in *Typhis*, *Amphyctions*, *Amphytrion*, *Tyrinthius*, *Orythia* for *Orithyia*, *Sybil*, *Sybilline*, *Sysigambis*, *Bythinia*, *Lybia*.

A for *I*, *Cataline*; and vice versa, *Alexipharmic*.

3. *Dissolution of vowels, &c.*—*Coos* for *Cos*; *Hygeia*, *Cassiopeia*, *Teian*, and many other forms of the same kind; *Alpheus*, *Peneus*, &c. as dissyllables (Pope has *Sperchius*, Il. xxiii.) On the other hand, *Briarëus*, otherwise *Briareus*. Milton adheres to the Homeric form, only changing it to a quadrisyllable: "Briareos or Typhon." We have also *Typhæus* for *Typhœus*.

Sometimes a vowel is interpolated, as *Dionysius* for *Dionysus*, *Dionysiodorus*.

Change of Consonants, &c.—The most common corruption of this kind consists in the insertion and omission of *h* after a consonant, as in *Anthony*, *Chalcas* (originating in the frequent occurrence of compounds with *χαλκός*). On the other hand, *Calchedon*; *Choræbus*, *Choryphæus* (of which the origin is obvious).

On the other hand, *Erectheum* or *Eryctheum*, and *Ericthonius*, *Erichtho*, *Naptha*, *Riphæan* for *Rhipæan*. We have also *Pyrennees*, and many similar reduplications.

The English poets (with the exception of those who were themselves scholars, and wrote on the classical model, as Milton, Akenside, Glover, Gray, &c.) are not very scrupulous with regard to the orthography or prosody of ancient names.

We might take this opportunity of touching on a number of prevailing inaccuracies in words of classical origin, as *apothegm*, *dissyllable*, *suppositious*, *descendant*, *dependant*, *resistance* (on the other hand, *existence*, *independence*, &c.), *dissention*, *reflection*, *extacy*, *apostacy*, *corruscation*, *vaccillation*, *extrinsical*, *philanthrophy*, *incontestible*, &c. &c. &c. We might also say something on the numberless portents in the shape of Greek and Latin compounds which the daily newspapers offer to our view, as *Eidouranion*, *Kaleidoscope*, *Diastrodoxon*, *Peristrepheic*, *Panorama*, *Sinumbra*, *Kalydor*, *Therapolegia* (a curious complication of barbarisms, signifying an office for servants). But we leave this, and other matters of the same description, to more experienced word-mongers than ourselves.

Parallel Passages, &c. (Continued.)

1. Οἶονται γὰρ οἱ μὲν, τῇ ἀπουσίᾳ ἂν τι κταῖσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἔτοιμα ἂν βλάψαι. *Thucyd. l. 70.*

————— dumque agmina longe,
Dum licet, Hesperii præceps elabere terris,
Ne nova prædari cupiens, et parta reponas.

Claudian. de Bello Get. 500.

2. Μισῶ πολίτην, ὅστις ὠφελεῖν πάτρην
βραδὺς φανεῖται, μέγала δὲ βλάπτειν ταχὺς,
καὶ πόριμον αὐτῷ, τῇ πόλει δ' ἀμήχανον.

Eurip. ap. Aristoph. Nub. 1464.

————— cetera segnis,
Ad facinus velox. ———

Claudian. in Rufin. i. 239.

————— preferring such
To offices and honors, as ne'er read
The elements of saving policy,
But deeply skill'd in all the principles
That usher to destruction.

Massinger's Bondman, Act i. Sc. 3.

LETTER on a GREEK INSCRIPTION engraved on an Ancient Helmet of Brass, discovered in the ruins of Olympia in the Peloponnesus; which Helmet has been most graciously accepted by His Majesty; from MAJ. GEN. SIR PATRICK ROSS, K. M. K. J. and placed in the British Museum: also some Observations on the Island of Ithaca, by the CHEVALIER D. BRONSTED, of the University of Copenhagen, Agent of the Court of Denmark, &c.

Ithaca, April 3d, 1820.

I HAVE the pleasure of sending to your Excellency some information from these classical rocks, where I have passed the last days of a brilliant and truly Greek spring with my patron and friend Lord Guilford.

Among us the pre-eminence will be always given to our venerable master, Greek Antiquity, to whom we owe so much.

First, then, I will speak of an ancient and interesting Greek monument, which I had lately the pleasure of examining in the island of Zante.

It is a HELMET OF BRASS, DISCOVERED IN 1817, AMONG THE RUINS OF OLYMPIA IN THE PELOPONNESUS. It is now in the possession of Colonel Ross, the English resident in the island of Zante; a soldier of a cultivated mind, in whose house I was received with the sincerest hospitality.

Mr. Cartwright, the English Consul-general at Constantinople, who travelled in the Morea in 1817 with Signor Pouqueville, found, near the site of the ancient Olympia, three antique helmets of brass, one of which was the helmet I have mentioned; the two others were more ornamented, but without inscriptions: he afterwards gave that with an inscription to Colonel Ross, who now possesses it. It is of a common oval form, in good preservation, and has on the front, nearer to the upper extremity than to the lower, the following inscription perfectly legible:

ΞΙΑΡΟΝΟΛ ΕΙΝΟΜΕΝΕΟΞ
 ΚΑΙΤΟΙΣΨΡΑΚΟΣΙΟΙ
 ΤΟΙΛ ΙΤΥΡΑΝΑΓ'ΟΚΥΜΑΣ

Will your Excellency permit me to request the assistance of your penetration in the explanation of these curious lines, and to give your opinion in writing (before you continue to read my letter) on the singular word *TOIAITVPAN*, which has not a little embarrassed me.

For my own part, I have no doubt that this helmet is a fragment of some work of the celebrated *ONATAS*, a sculptor of Egina, who in the fifth century before the Christian era was the glory of his country, as Albert Thorvaldsen forms that of ours in the present time; and of the same Onatas of whom Pausanias speaks so frequently in his itinerary of Greece.¹ If I was the fortunate possessor of the incomparable statues discovered among the ruins of the temple of Egina in 1811, by my friends Messrs. Haller and Linekh, Cockerell and Foster,² I would give much to add this helmet to those admirable relics of the ancient Eginian school of art, as the fragment of a great work of the same family.

I find myself, although in an island extremely classical, destitute of Greek books, except three or four faithful companions which never abandon me; Homer, Strabo, and Pausanias.

Perhaps the aid lent me by these my masters, will be sufficient to support the opinion which I have advanced on the origin of this helmet, furnishing at the same time the necessary historical illustrations on the great engraved works of which the helmet appears to me to be a fragment.

Two passages in Pausanias are particularly interesting, as containing the history of the noble Olympic monument, to which, in my opinion, this helmet belongs.

The first passage is found in the sixth book of his Itinerary, chap. 12.

“Near this (the statue of Theagenes, a Thasian hero, in Olympia), is a car of brass with a man in it; near the car are two horses running, one on each side, with boys on their backs. They are monuments of the Olympic victories of *HIERO*, son of *Dinomenes*, who was king of Syracuse after Gelo his brother. These offerings were not sent by Hiero, but they were present-

¹ Pausan. lib. v. cap. 25.; cap. 27.; lib. vi. cap. 12.; lib. viii. cap. 42.; lib. x. cap. 13, &c.

² I presume that it is known to the true lovers of the fine arts, that these precious marbles are in the possession of His Serene Highness the hereditary Prince of Bavaria, and that it is two years since the Chev. Thorvaldsen terminated the successful restoration of these statues, which are still at Rome.

ed to Jupiter by Dinomenes. *The car is the work of Onatas of Egina. The horses and the boys by Calamis.*"¹

The second important passage in Pausanias, is in b. viii. chap. 42. where the new statue of the black *Demeter* (Ceres) is mentioned, which was made of brass by Onatas the son of Micon, and a celebrated sculptor of Egina, for the Figalesi, a people of Arcadia. I explain elsewhere my opinion of this mystical object of the worship of the Figalesi; it is sufficient at present to observe, that Pausanias wishes to prove by chronological combinations, that the brazen statue of the black Ceres was made by Onatas in *such a century* (*γυγέαλ*), at least half a century after the invasion of Greece by Xerxes. This he shows in the following observations, which are singularly applicable to our present object:

"Because at the time of the European expedition by Xerxes, Gelo, son of Dinomenes, was king of Syracuse and other parts of Sicily. After the death of Gelo the kingdom came to Hiero his brother: he died before he could send the offerings to Jupiter Olympius, which he had vowed to make for the victory of horses; *Dinomenes, his son, offered them instead of his father. These are likewise the works of Onatas, and may be found in Olympia with the following inscriptions.*

"This on the gift:

"For having in thy sacred contests,
Jupiter Olympius, gained many victories,
Once with four swift horses,
And twice with a noble horse, invincible in the course,
Hiero dedicates these gifts to thee;
But Dinomenes the son offers them to thee,
A monument of his Syracusan father."

"The other inscription says:

"Onatas the son of Mico made these,
Who dwells in the island of Egina."²

After these clear indications from Pausanias, and the discussions of the celebrated Schelling,³ it appears to me useless to

¹ Of the edition of *Facius*, (Lipsiæ, 1795. 8vo.) vol. ii. page 167.

² Edition of *Facius*, vol. ii. page 483.

³ In the book published by him with Sig. *Wagner* on the statues discovered in Egina: ("Über die Äginatischen Bildwerke.")

speak of what has been already established by others, namely, the age and great merit of Onatas. I infer from the comparison of the passages, quoted from Pausanias, with our inscription, that the first line, which in the common Attic dialect runs thus—

“*ΙΕΡΩΝ ὁ ΔΕΙΝΟΜΕΝΟΣ,*”

“Hiero son of Dinomenes”—

can only designate *that* Hiero, of whose vows for his Olympic victories, and of whose monument erected after his death in Olympia Pausanias speaks in the passages I have quoted, in short, of *the brother of Gelonus, that Hiero who was the first king of Syracuse of that name*, who reigned about twelve years (according to the computation of the Olympiads, 478-466. before J. C.) and whose valor and victories Pindar has sung in four immortal hymns, the first in the Olympic odes, and the other three among the Pythian odes, in our collection.¹

¹ Greater praise cannot easily be given to a prince, than that which Pindar bestows upon this Hiero, *Pyth. Od.* 11. v. 108.

Similar incense is bestowed on him by the poet, perhaps with too liberal a hand, in the third Pythic, v. 124. and elsewhere. His actions are sufficiently known from *Diodorus Siculus* (b. xi.) and other authors. (Visconti *Iconographie*, vol. ii. p. 17.)

Many beautiful medals referring to Hiero the first still remain, (see p. c. *Torremuzza Siciliae. Vet. N. Tab.* 98 and 99. *Mionnet Description de M. A.* vol. i. p. 330. and supplement p. 453.) Most of these are of copper, with the *portrait of this prince*, generally well done, on one side, and on the other *a cavalier armed, with his lance in the rest*, and under him this legend, *ΙΕΡΩΝΟΣ*. The symbol on the reverse perhaps commemorates some victory gained by that running horse whose name, (*φειρίνος*) is preserved by Pindar in two places, *Olymp.* i. 24. and *Pyth.* iii. 132.

At present I dare not decide on the difficult question, *at what time these medals were coined*, and the others resembling them, which are attributed to the first Hiero.

The fact that the *diadem* (an ornament used by the Oriental despots) was not adopted by the Grecian princes until after the invasion of Persia by Alexander the Great, first induced Spanheim to pretend (*De Præst. & U. N.* vol. i. p. 545.) that all the money which bears the effigies of Gelon and Hiero I. decorated with that symbol of despotic power, (either unknown or detested by the Greeks in the fourth and fifth centuries,) must have been coined in *memory of those princes after their death*, and at a time when the diadem was not unknown in Greece.

Eckhel (a name venerable in history and in the numismatic science) embraced the same opinion of the *non-synchronism* of the medals which exhibit the names and portraits of the Syracusan kings, and establishes his opinion in that singular treatise, introduced into his immortal works, (*D. N. V.* vol. i. p. 251.) by powerful arguments derived from the history of the art, Greek paleography, and from the numismatic science: he affirms that the style of the designs on these medals, the form of the

But there are other circumstances commemorated in our inscription which Pausanias does not mention, namely :

letters upon them, and the custom of the age of which we speak, of never portraying *living* princes upon the medals which they coined, absolutely prove that *Gelo* and *Hiero* did not exist in the *fifth* century before the Christian era.

From the force of this reasoning the most skilful antiquaries have been induced either to adopt his opinion in every respect, or to remain doubtful of the exact period of the coinage of the money commonly attributed to the two first Syracusan kings of the Dinomenean family. See, for ex., Sig. *Lanzi*, in the third dissertation on the antique painted vases, p. 150 ; Sig. *Avellino*, in his Numismatic Journal, No. iii. p. 37 ; *Visconti*, *Iconographie Grecque*, Tom. ii. p. 16. In consulting my learned friend Sig. *Caralli*, I find that his opinion does not differ from that of *Visconti*.

I do not pretend entirely to solve this enigma, as Sig. *Avellino* justly terms it; on the contrary, I shall perhaps contribute to render it still more inexplicable by publishing a silver medal (that in the frontispiece) from my collection, which appears to me curious, and has not been engraved. A Horseman with a helmet, on the right. Reverse: A Victory in a swift car; on the left, *ΙΕΡΩΝΟΣ*; in the space above the horses, a star; behind the Victory, H—. I obtained this medal in Sicily, in the city of Cefalè. It is in perfect preservation; and I consider it a little treasure on account of its coarseness, which in my opinion shows the *true* state of the art of coining in that part of Sicily, in the remote time of *Hiero I.* Here we see the portraits of that prince and his courser, very different from the beautiful representations of him on the common medals. One would suppose it to be the tall, lean, and aged, but renowned Don Quixote de la Mancha, mounted on Rozinante, rather than the youthful king, the Olympic victor, on his noble palfrey, *Ferenicos*.

I do not expect that any objection will be made to the Omega (Ω), or to the form of the characters on this medal. It is true, that they are different from those inscribed on the helmet, which were undoubtedly cut, if not in the time of *Hiero I.*, at least not many years after his death. But what connoisseur in Grecian antiquities will affirm that the innovation of Simonides in the Greek alphabet was *immediately* adopted *throughout* Greece? Such an opinion would be contradicted by the history of every human invention, and would be confuted by the evident proofs which we possess from Grecian art. There are still many prejudices on this subject, even among the most respectable literati, who look upon a statue, a basso-relievo, a coin, &c. as of remote origin, because they are executed in the antique style. Even Winckelmann was not free from this error. But let us consider the great difference between Greece in a state of freedom, and any country in Europe in the present time. In those great political bodies which now form the different states of Europe, almost every thing proceeds from the *Capital*. In the Capital the *fashion* is formed, which is often influenced by the *Court*, where, from many causes, true and good taste is seldom found. Fashion, from being confined and capricious in its nature, selects *one thing* from many, and rejects all the rest; consequently it is an enemy to *good taste*, which, being universally generous and liberal, excludes nothing, and prefers every

THAT THE SYRACUSANS WHO CAME FROM CUMA, PASSING BY THURIA, HAD CONTRIBUTED TO THE MONUMENT, (of which our helmet is part) OF THEIR PRINCE. For it is thus that I explain the two last lines of our inscription, which are thus sounded in common Attic dialect—

ΚΑΙ ΟΙ ΣΤΡΑΚΟΣΙΟΙ
ΟΙ ΔΙΑ ΘΟΥΡΙΑΝ ΑΠΟ ΚΤΗΗΣ—

supposing that some verb or participle, as, for example, ἀφίκοντο, ἦλθον, ἀφικόμενοι, was omitted in the engravings on stone.

The form of an apostrophe given to the preposition, ΔΙ instead of ΔΙΑ, although before a consonant, is not extraordinary, particularly in engravings, which are seldom spelt correctly. As to the circumstance of "THE SYRACUSANS COMING FROM CUMA, PASSING BY THURIUM," it will be sufficiently explained in remembering that seven or eight decenni after the unfortunate catastrophe¹ of the great and rich city of *Sybaris*, the rising *Sybaris* (Thurium) flourished anew in the fourth and

thing that is good or beautiful in its kind. It is the greatest misfortune of modern art, that it is too much influenced by fashion.

It was very different in Greece. Greece in a free state had no Capital, was never subjected to fashion. A custom, a mode of execution, a style of art, was continued in one country, while it was abandoned in another, perhaps very near it. While things were executed in one manner in Athens, they were very differently performed in Egina; while one style of writing was adopted at Neapolis, another was long after in use at Crotona, or Metapontus. Let us look, for instance, at the two curious medals of *Hyrium* and *Metapontus* in the Museum of Sig. Jorio, lately published by Sig. Avellino, in the first division of the *Unpublished Monuments*, (Naples, 1820) in 4to. p. 8-10. These interesting coins have the legends on both, reversed, one of them indented by being beaten on two medals of Neapolis and Agrigentum, in a style apparently recent; that of Neapolis still shows, by the side of the second type of Hyrium with the retrograde inscription, the letters ΟΠΟΛΙ of the first coin with the common legend ΝΕΟΠΟΛΙΤΩΝ.

It does not therefore surprise me, that I have at last found what *Eckhel* desired to see, (Doctr. N. V. i. p. 252.) a coin of Hiero I. the great friend and patron of Simonides (see Xenoph. de Regno, Cicero de Nat. Deor. B. 1.) which should bear the impression of the *Omega* of *Simonides*, while the name of the same Hiero was written differently in other countries, where the Simonidean innovation had not been introduced, both at that period and for some time after; for I imagine that *Onatus* did not execute the group in brass, of which our helmet formed a part, in Syracuse, but in Egina his native country, or perhaps in Olympia.

¹ Well and clearly explained by Diodorus Siculus in the twelfth Book of his Historical Library, and remarked by Strabo, (Geogr. b. vi.) by Elian, (Hist. Anim. b. xvi.) and by other ancient authors.

fifth centuries before the Christian æra, and precisely by the same means which, before the exterminating war with Crotona, had rendered the ancient *Sybaris* great and powerful by the great fertility of the soil, by navigation and commerce.¹

It appears also, that at the time of which we speak, as well as afterwards, the passage from Thurium to the Peloponnesus, and nominally to Cyllene, a famous port in Elis, was common, and established in a regular manner; and I suppose that the Syracusans, mentioned in our inscription, coming from Cuma and wishing to pass into Elis, perhaps to be present at the celebration of the Olympic games, preferred a journey of a few days through Greek Italy (Magna Græcia was thus named), through friendly and partly allied countries, to a long and uncertain voyage from Cuma to *Cyllenê*; and that they embarked at Thurium for *Cyllene*, where *Alcibiades* embarked with other fugitives (after leaving the Athenian expedition in Sicily), to go to Cyllene, and from thence to Lacedæmonia.²

We may rather be surprised at the manner of writing the name of the city, TVRAN instead of TVRIAN, which is the same as Θουρίαν.³ That the omission of the *iota* in the name of the city is surprising, I confess before I say more: that circumstance alone has made me doubtful of the explanation, which I have presumed to submit to the examination of your Excellency and our learned friends. But I am somewhat encouraged by observing the extraordinary differences, in the ancient authors, in the manner of writing the Greek names of places. Those, for example, who have read Strabo, Ptolemy, and Stephanus Byzantinus, must have perceived the strange dissimilarities in the local denominations. There are many varieties entirely *provincial*, of which we are ignorant, as we only know the Greek language from the authors (who are not silent). We sometimes find these provincial varieties inscribed on marbles. Deprived as I am of books, I shall only cite one example, which will at

¹ Let us remember, for example, the memorable words of Diodorus on the rising colony of Thurium (Bib. Istor. lib. xii. p. 485. ed. Wesseling in fol.)

² Thucyd. b. vi. p. 227. (ed. of Eur. Stefano 1564 in fol.)

This handsome and ingenious but wicked man had his own reasons for not going to Athens to give an account of his conduct.

³ I say only "the same as Θουρίαν," because it appears useless to demonstrate the ancient value of the τ for θ, and of the sign υ instead of the diphthong ου; as the Greek paleography, which is known to every one, is not here spoken of.

least be *new*, for it is taken from an inscribed marble, lately brought from Arcadia, which I shall perhaps soon publish.

Pausanias, in B. viii. ch. 53. (ed. *Facius* vol. ii. p. 514.) remarks the names of the four tribes, φυλαί, of the city of Tegea, in Arcadia,—Ἰπποβοίτης, Ἀπολλωνιάτης, Ἀθανεάτης, and Κλαρεῶτης: but on a fine and rather antique marble, a long inscription, which treats precisely of the four tribes of Tegea, mentions the names of the citizens of the last, as Κραρεῶται πολῖται.¹

But if we merely consider the name of the city before mentioned, we shall find a great variety in its denominations in the different authors. The plural form Θούριοι is doubtless the most common among the ancient writers. *Thucydides* writes the name Θουρία; *Ptolemy* and *Diodorus Siculus* write Θούριον. In consequence of these diversities, *Stephanus Byzantinus* gives all the three forms, Θούριοι, Θουρία, and Θούριον. *Titus Livius* declines the name *Thuria*, *iarum*, and one of the two ancient *tabula itinerar.* writes *Turii* and *Turis*, a form not far from that of our inscription TVRA.

The question which now remains to be considered is the most important, as it relates to the historical part of the inscription; it is this, WHY WERE THE SYRACUSANS IN CUMA? AND WHEN DID THEY GO THERE? The inscription on the helmet, which without doubt covered the head of “the man in the car” as he is called by Pausanias,² that is, of the statue of the same Olympic victor, Hiero king of Syracuse,—the inscription, I say, sculptured in such a place, in a country so celebrated for brilliant actions, and the gift of a king, must indicate some remarkable event, some great and signal action of the Syracusans in Cuma. If this is not proved, our inscription will not be fully illustrated.

¹ This interesting marble was found in *Paleoepiscopi*, the site of the ancient city of Tegea in Arcadia; it was obtained by Colonel Ross, and taken by him to Zante, where I lately copied the inscription. The caco-graphy of the word Κλαρεῶται in the marble, is the same provincialism which is so often heard in Greece in the present time. In Epirus, in Attica, and in many parts of the Peloponnesus, the common people almost always pronounce ἡρθε, Ἀρβανίτης, &c. instead of ἔλθε, Ἀλβανίτης, &c.; a vice exactly contrary to that called by the ancients τραυλισμός. See the curious verses of *Aristophanes*, *Vespe* 42-46, where Alcibiades is ridiculed for his bad pronunciation:

Εἴτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας

ὁλῶς Θίωλος τὴν κεφαλὴν κόλακος ἔχει. *

instead of ὁλῶς.—Θίωλος—κόλακος.

² See note 1. p. 135.

I have no doubt that it relates to the assistance generously given by Hiero to the Cumeans, when they were attacked a second time by the Tyrrheneans, who possessed some naval force, and were jealous of the flourishing state of Cuma and of its increasing power. The most circumstantial account of these facts with which I am acquainted, may be found in Diodorus, in the eleventh book of his Historical Library: "When Acestorides was archon in Athens, he sent to Hiero a considerable number of galleys, to succour the Cumeans of Italy, who had implored him to assist them against the Tyrrheneans, who were powerful at sea. The commanders of this navy went to Cuma, united with the Cumeans, gave battle to the Tyrrheneans, and gained a great victory, which relieving the Cumeans from their anxiety, they returned to Syracuse."¹ The anonymous author of the chronological list of the Olympiads² only remarks two hostile enterprises undertaken by the Tyrrheneans against Cuma, and that both ended unfavorably to the aggressors. The first occurred in the first year of the 64th Olympiad, which corresponds with the year 524 before our era; and the second, about half a century after, in the *third* year of the 76th Olympiad, or the year 474 before J. C.³ I understand from chronological arguments, which any one may easily combine, that the assistance of Hiero, to which we suppose that the author of our inscription alludes, must have been granted to the Cumeans in the second defensive war which they supported against their enemies.⁴

Pindar has not passed over this generous action of Hiero. The verses in which he celebrates two of the most brilliant victories of the Syracusan princes of the Dinomenean family, that over the Tyrrheneans near Cuma, and that other, renowned in Grecian history, over the Carthaginians near Imera in Sicily, are of the greatest beauty.⁵

¹ Diodorus Hist. Lib. vol. i, p. 442, ed. Wesseling. in fol.

² Intituled *Συναγωγή Ιστοριών*, and published by Joseph Scaliger as the *Chronicon Eusebii*.

³ Here are his own words: "Ὀλυμπιάδος ξδ' ἔτει α' οἱ κατὰ τὴν Ἰταλίαν Κυμαῖοι πολλὰς Τυρρήνων καὶ Ὀπικῶν μυριάδας ἠνίκησαν." And afterwards: "Ὀλυμπιάδος στ' ἔτει γ' οἱ Τυρρήνοι ὑπὸ Κυμαίων ἡττηθέντες δεινῶς Ἰτακινῶθησαν."

The diligent and learned *Cluverio* has not forgotten these places in his singular itinerary compilation, *Italia Antiqua*, lib. iv. p. 1106. ed. Lugd. Batav. 1624. in fol.

⁴ See note 1. p. 136.

⁵ Pyth. i. 137. I cannot help transcribing these transcendant verses,

From these combinations I do not think it presumptuous to conclude, that the commanders of the Syracusan navy, after having gained so brilliant a victory, eagerly repaired to Olympia, to join their Sovereign, who, to mark his satisfaction, commanded that their valor should be recorded on the great monument which he had dedicated to Jupiter Olympius, and that his orders were executed by Dinomenes, his son.

that my reader φιλέλλην may at least find something beautiful in this little treatise:

Λίσσομαι, νειῶσον, Κρονίων, ἄμεινον
 Ὅσρα κατ' οἶκον ὁ Φοι-
 νιξ, ὃ Τυρσάντων τ' ἀλαλατὸς ἔχῃ,
 Ναυσίστοτον ὕβριν ἰδὼν,
 Τὴν πρὸ Κύμας
 Οἷα Συρακοσίῳ ἄρ-
 χῷ δάμασθίντες πάθον
 Ὀκυπόρων ἀπὸ ναῶν
 Ὅς σφιν ἐν πόντῳ βάλεθ' ἀλικίαν,
 Ἑλλάδ' ἐξίλκων βαρείας
 Δουλείας. Αἰρέομαι
 Πάρ μιν Σαλαμίνος Ἀθηναίων χάριν
 Μισθόν ἐν Σπάρτῃ δ' ἐρίῳ
 Πρὸ Κιθαιρῶνος μάχαν
 Ταῖσι Μῆδοι μὲν καί μιν ἀγκυλότοξοι
 Πάρ δέ γε τὴν εὐνδρον ἀκτὰν
 Ἱμῆρα, παίδισσιν ὕμνον
 Δεινομένειος τελέσεις,
 Τὸν ἰδίζαντ' ἀμφ' ἀρετᾶ,
 Πολεμίων ἀνδρῶν καμόντων.

Then grant, O son of Saturn, grant my pray'r !
 The bold Phœnician on his shore detain ;
 And may the hardy Tuscan never dare
 To vex with clam'rous war Sicilia's main ;
 Rememb'ring Hiero, how on Cuma's coast
 Wreck'd by his stormy arms their groaning fleets were lost.
 What terrors ! what destruction them assail'd !
 Hurl'd from their riven decks what numbers died !
 When o'er their might Sicilia's chief prevail'd,
 Their youth o'erwhelming in the foamy tide,
 Greece from impending servitude to save.
 Thy favor, glorious Athens, to acquire,
 Would I record the Salaminian wave,
 Famed in thy triumphs ; and my tuneful lyre
 To Sparta's sons with sweetest praise should tell,
 Beneath Cithæron's shade what Medish archers fell.
 But on fair Himera's wide-water'd shores
 Thy sons, Dinomenes, my lyre demand,
 To grace their virtues with the various stores
 Of sacred verse, and sing th' illustrious band
 Of valiant brothers, who from Carthage won
 The glorious meed of conquest, deathless praise.

If I have discovered the true meaning of the inscription, which I cannot absolutely affirm, the sense of it will be as follows :

Hiero the son of Dinomenes, and the Syracusans who were victorious at Cuma, coming by Thurium, erected this monument.

“ Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.”

ITHACA is really a beautiful rock. I have been almost all round it, for the second time, during the last three days.

I had only two books with me in my knapsack, the *Odyssey*, and the admirable work of my learned friend Sir William Gell.¹

Your Excellency knows that I have no inclination to what is called *sentimentality*.²

But I can aver, that, with you, I only pretend to simple and natural sentiment: I behold with the greatest pleasure the beautiful and classic height, called by the inhabitants the *Mount of the Eagle*, ἀετὸς, ἀετὸ-βουνὸν,³ clothed in the brilliant verdure of April, or red with the glowing colors of sun-set; I can affirm that every one, even those with the least degree of enthusiasm, if they understand Greek, will read the 14th canto of the *Odyssey* with singular and almost domestic pleasure, at the unchanged

¹ On the Geography and Antiquities of Ithaca, in 4to.

² The Italians, who rarely suffer from this *ultramontane* malady, will pardon me this word, which, fortunately for them, does not belong to their fine language. I wish to express by it, an extraordinary delicacy of sentiment, an extreme sensibility, a disposition of the nerves and fibres to feel in an excessive manner, (*super-sentire*, υπεραισθανισθαι) any thing fine or great in nature or art, &c. which we of colder dispositions only *feel*. Besides the momentary transports, and a great number of local exclamations (which are of no consequence, since no one pays any attention to them) arising from this disposition, it leads some of our authors, and almost all our *authoresses* of Travels, to repaint amply in print the beauty and grandeur of nature. These delightful descriptions are of some consequence, as they might at least spoil the taste of those who read them. Certainly it is a bold and arduous undertaking to describe the extraordinary beauties of Nature, on which the Almighty has lavished all the colors of the universe, in a thousand various tints.

³ Which unites the two parts of the island, the *Neios* and the *Neritos* of the *Odyssey*.

The summit of the mountain ἀετὸς is covered with ancient polygonal walls, which have been perfectly described by Sir W. Gell. I consider it as the site of the dwellings of the heroes of the *Odyssey*.

fountain of *Arethusa*, under the majestic rock of *Κόραξ* (which still bears the name of *Κόρακα*), and near the house of the faithful *Eumæus*.

The work of the learned and diligent Sir W. Gell is certainly valuable. It would be a great advantage to science if we had many such monographs on Greek locality. But that part which contains the combinations and results of ancient literature, is weaker than that which is purely topographical. In this last respect almost every one is satisfied with him. Two only of these localities seem to me to want further elucidation: 1st, a part of the island towards the North-west, and principally that height near the place called *Porto Poiis* (Πόλις-λιμάνι) where there are still some remains of polygonal walls, extremely ancient: 2d, to discover and establish, by ermineutic arguments taken from the *Odyssey*, another locality for the Grotto of the Nymphs (*Odys. Canto viii. vs. 96.*), and the discovery of the πολυπλάγκτος Ulysses, and that the little bay now called Δεξιὰ¹ could not be the port of *Phorkys* with the Grotto of the Nymphs.²

If I am interested so much by *ancient Ithaca*, I certainly have not felt an inferior pleasure in the *modern* island. The principal object of Lord Guilford in this journey, in which I have accompanied him since our parting in Rome, is to arrange in a better and more definite manner the public instruction in the Ionian isles, and to establish a university, an institution extremely necessary and of good augury to the interesting Greek nation. In order to promote the execution of his benevolent designs, the Earl of Guilford was lately made President of the university and of the department of public instruction in these islands, by His Majesty the King of England, and confirmed in his title by the Ionian senate resident at Corfu. I have every reason to believe that this true and generous friend of the Greeks is satisfied with his reception in the principal

¹ See Gell on the Geography and Antiquities of Ithaca, p. 40. seq.

² It cannot be the port of *Phorkys*, for various reasons, which perhaps I shall explain elsewhere. Dexia being in the great port, and thus, as one may say, under the eyes of the *pretenders* (πρόκοι) of the *Odyssey*, would not be a proper place for the discovery of Ulysses. As all the localities of this fine rock perfectly accord with the events in the *Odyssey*, and with the prudence and circumspection for which its heroes are remarkable, I am persuaded that the localities of the Grotto of the Nymphs and of the discovery of Ulysses may be found in some other bay, corresponding to the port of *Phorkys* of Homer, in the opposite and more southerly part of the island.

islands of Corfu, Cephalonia, and Zante, which we have lately visited—but in no place have we met with so sincere a zeal for this important object, with so active and truly patriotic an enthusiasm, as in the small and poor island of Ithaca. I have felt great pleasure in witnessing the universal joy which was produced by the account of Lord Guilford's plans for the improvement of public instruction, and the foundation of a university. The brave Ithacans, animated by the example of their chiefs, the Regent Count *Bretòs* and Signor *Zavo*, (Lords of the country, who have often hospitably conferred favors on us foreigners,) and the zeal of their English resident Captain *Dumas*, have voluntarily offered more considerable subsidies, in land, materials for building, &c. than could have been expected from so small a place.

But this is not the only reason which has induced Lord Guilford to prefer Ithaca for the establishment of the university. The decision on the choice of the place of erection belongs to the Ionian senate, and as I am persuaded from the wisdom of that illustrious body that it will consider the opinions of the respective authorities with the greatest care and attention, I cherish the hope that the beautiful and ancient Ithaca, and not S. Giorgio in Cephalonia (which was mentioned in some English newspapers,) will possess the rising institution, and thus become the nurse, or, as one may say, the *faithful Euryclea*, of a youth which forms the hope of Greece. Perhaps some schools may be opened in the Ionian University, in the approaching year, whose young professors, who will be all Greeks, have been for some years preparing themselves to fulfil their important destiny, in English, German and Italian colleges.

To those who are acquainted with the poetical and historical interest of Ithaca, which has been rendered famous by "*That master of the lofty song, who soars like an eagle above all others,*" it is gratifying to think that on this classic rock, a light will be kindled that will one day disperse the darkness which yet covers this degraded and unfortunate, but still beautiful and celebrated country.—May God accept the augury! The light which he kindles in the human mind, is not only a light, but a flame, not only beautiful but powerful, not only splendid and illustrious, but sparkling and ardent,—*that* light is sufficient, not only to dissolve the lead of ignorance, but also the iron of despotism.

PARALLEL PASSAGES.

1. Eurip. Hippol. 201-2.

Βαρύ μοι κεφαλῆς ἐπικράνον ἔχειν
 "Αφελ', ἀμπέτασον βόστρυχον"

Shakspeare. K. John.

I will not wear this form upon my head,
 When there is such disorder in my wit.

2. Horat. ad Pison. 89.

— versate diu, quid ferre recusent,
 Quid valeant humeri—

Epictet. Enchirid. λς'.

— τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύναται
 βαστασαι —

3. Eurip. Orest. 1581.

Τὴν ἐμὴν ψυχὴν κατώμοσ', ἣν ἂν εὐορκοῖμ' ἐγώ.

Shakspeare. Merchant of Venice. Act v. Sc. 1.

An oath, an oath—I have an oath in Heav'n;
 Shall I lay perjury upon my soul?—
 No, not for Venice—

4. J. Hales. (Golden Remains, &c. p. 174.)

— in this chorus and quire of these angelic thoughts, the
 Devil finds a place to rest himself in.

Shakspeare. Othello. Act III. Sc. 3.

Utter my thoughts? why, say they're vile and false,—
 As where's the palace whereinto foul things
 Sometimes intrude not?—who hath a breast so pure,
 But some uncleanly apprehensions
 Keep leets and law-days, and in session sit
 With meditations lawful?—

5. Anthol. Epig. Meleag. iin. 7.

— εὖ ἐς τέλος αὐτίκα καὶ Ζεὺς
 Οὐρίος ὑμετέρας πνεύσεται εἰς ὁδόνας·

Shakspeare. Othello. Act II. Sc. 1.

— Great Jove, Othello guard,
 And fill his sail with thine own powerful breath;
 That he may bless this bay with his tall ship.

6. Hom. Il. N'. 474.

θαλμῷ δ' ἄρα οἱ πυρὶ λάμπετον·

Dan. x. 6.

— his face was as the appearance of lightning, and his eyes as lamps of fire.

7.

Alcæus. Naufrag.

Πὰρ μὲν γὰρ ἄντλος ἱστοπέδαν ἔχει,
· Λαῖφος δὲ πᾶν ζάδην ἤδη,
Καὶ λακίδες μεγάλαι κατ' αὐτό·

Isaiah. xxxiii. 23.

Thy tacklings are loosed—they could not well strengthen their mast, they could not spread the sail.

8.

Dante. Purgat. iv. 30.

——— questa montagna è tale,
Che sempre al cominciar di sotto è grave,
E quant' uom più va su, e men fa male.
Pero quand' ella ti parra soave,
Tanto, che'l su andar ti sia leggiero,
Com' a seconda giù 'l andar per nave;
Allor sarai al fin d' esto sentiero.

Hesiod. 'Egy. καὶ 'Ημ. 289.

Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν
'Αθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτήν,
Καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
'Ρηϊδίῃ δ' ἡπείτα πέλει, χαλεπῇ περ ἐοῦσα.

9.

Pindar. Pyth. vi. 10.

Τὸν οὔτε χειμέριος ὄμβρος ἐπακτὸς ἐλθὼν,
'Επιβρόμου νεφέλας στρατὸς ἀμείλιχος,
Οὔτ' ἄνεμος ἐς μυχοὺς ἀλδς
'Αἶξε, παμφόρῳ χερᾶδαι τυπτόμενον.

Lucret. iii. 18.

Apparent numen Divûm, sedesque beatæ ;
Quas neque concutiant venti, neque nubila nimbis
Adspergunt, neque nix, acri concreta pruina,
Cana cadens violat—semperque innubilis æther
Integit, et large diffuso lumine ridet.

Compare also Dante. Purgat. xxi. 48.

Perchè non pioggia, non grando,¹ non neve,
Non rugiada, non brina più su cade,——
Nuvole spesse non paion, nè rade,

¹ This is a curious instance of the Latin word preserved in Italian: the modern form is *grandine*.

Nè coruscar, nè figlia di Taumante,
Che di la cangia sovente contrade.

10. Q. Mary's Adieu to France.
(See Seward's Anecdotes. iv. 293.)
La nef qui déjoint nos amours,
N'a eu de moi que la moitié.
Une part te reste, elle est tienne.
Je la fie à ton amitié,
Pour que de l'autre il te souviennne.

Horat. Od. 1. 3. 5.
Navis quæ tibi creditum
Debes Virgilium, finibus Atticis
Reddas incolumem, precor,
Et serves animæ dimidium meæ.

11. Shakspeare. Hamlet. Act II. Sc. 1.
—— the Spirit that I have seen
May be the Devil—and the Dev'l hath pow'r
T'assume a pleasing shape—yea, and perhaps
Out of my weakness and my melancholy,
As he is very potent with such spirits,
Abuses me to damn me.

Burton. Anat. of Melan. p. 50. (4to ed.)
—— of all other, melancholy persons are most subject to
diabolical temptations and illusions, and most apt to entertain
them—and the Devil best able to work upon them.

12. Dante. Purgatorio. vi. 102.
Giusto giudicio dalle stelle caggia
Sovra 'l tuo sangue, e sia nuovo e aperto,
Tal che 'l tuo successor temenza n'aggia.
Pope. Elegy on an Unfortunate Lady, 35, seq.
Thus, if eternal justice rules the ball,
Thus shall your wives and thus your children fall—
On all the line a sudden vengeance waits.

13. Eurip. Orest. 1037.
"Αλις τὸ μητρὸς αἷμ' ἔχω· σὲ δ' οὐ κτενῶ·
Shakspeare. Macbeth. Act v. Sc. ult.
But get thee back—my soul is too much charged
With blood of thine already——

14. " Eurip. Hippol. v. 247. (Ed. Barnes.)
Τὸ γὰρ ὀρθοῦσθαι γνώμον, ὀδυνᾷ·
Τὸ δὲ μαινόμενον, κακόν· ἀλλὰ κρατεῖ
Μὴ γιγνώσκοντ' ἀπολέσθαι

Gray. Eton College, ad fin.

Yet ah! why should they know their fate?
Since sorrow never comes too late,
And happiness too swiftly flies—
Thought would destroy their paradise:
No more—where ignorance is bliss,
'Tis folly to be wise.

15. Plautus. Amphit. Act v. Sc. 1. 40.

Invocat Deos immortales, ut sibi auxilium ferant,
Manibus puris, capite operto—ibi continuo contonat
Sonitu maximo—ædes primo ruere rebamur tuas.
Ædes totæ confulgebant tuæ, quasi essent aureæ.

Hom. Od. T'. 37.

Ἔμψυ μοι τοῖχοι μεγάρων, καλαί τε μεσούμαι,
Εἰλάτιναί τε δοκοί, καὶ κίονες ὑψόσ' ἔχοντες,
Φαίνοντ' ὀφθαλμοῖς, ὥσπερ πυρὸς αἰθομένονιο·
Ἥ μάλα τις θεὸς ἔνδον, οἷ οὐρανὸν εὐρὺν ἔχουσι.

16. Theoc. Id. κδ'. 39.

Οὐ νοεῖς ὅτι νυκτὸς ἅωρί που οἶδ' ἔτε τοῖχοι
Πάντες ἀριφραδέες; —————

Hor. Od. iii. 16. 9.

concidit auguris

Argivi domus, ob lucrum

Demersa excidio —————

Soph. Antig. 295. (ed. Br.)

τοῦτο καὶ πόλεις

Πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων.

17. Shakspeare. Macbeth. Act v. Sc. 6.

Upon the next tree shalt thou hang alive,
Till famine cling thee.

Soph. Antig. 308.

Οὐχ ὑμῖν Ἀδης μῶνος ἀρκέσει, πρὶν ἂν
Ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν·

18. Æsch. Choeph. 30.

Τορὸς γὰρ ὀρθόθριξ φόβος —

Pers. Sat. iii. 115.

Alges, cum excussit membris timor albus aristas.

Soph. Œd. Col. 1460.

————— ἐς δ' ἀκράν

Δεῖμ' ὑπήλθε κρατὸς φόβαν·

Id. v. 1625.

ὥστε πάντα ὀρθίας

Στῆσαι φόβῳ δέισαντας ἐξαίφνης τρίχας·

Shakspeare. Macbeth. Act v.

———— and my fell of hair
Would at a dismal treatise rouse and stir
As life were in it————

19. Eupolis, of Pericles. (Plin. Ep. i. 20. p. 25. Elz.)

———— πρὸς δὲ γ' αὖ τούτῳ τάχ' ἢ
Πειθῶ τις ἐπεκάθητο τοῖσι χεῖλισιν·
Οὕτως ἐκῆλει, καὶ μόνος τῶν ῥητόρων
Τὸ κέντρον ἐγκατέλιπε τοῖς ἀκροωμένοις.

Shakspeare. Henry V. Act i. Sc. 1. 50.

———— When he speaks,
The air, a charter'd libertine, is still,
And the mute wonder lurketh in men's ears,
To steal his sweet and honeyed sentences.

20. Cowper. Alex. Selkirk.

Ye winds that have made me your sport,
Convey to this desolate shore
Some cordial endearing report
Of a land I must visit no more !

Soph. Philoct. 254. (ed. Br.)

ᾠ πόλλ' ἐγὼ μοχθηρὸς, ὃ πικρὸς θεοῖς !
Οὐ μὴδ' ἐκλήδων ὥδ' ἔχοντος οἰκαδε,
Μηδ' Ἑλλάδος γῆς μηδαμοῦ, διῆλθέ που·

21. Lucan. Pharsal. vi. 511.

———— desertaque busta
Incolit, et tumulos expulsis obtinet umbris.

Isaiah. lxx. 3, 4.

A people ——— which remain among the graves, and
lodge in the monuments.

22. Id. ibid.

Which eat swine's flesh, and the broth of abominable things
is in their vessels.

Shakspeare. Macbeth. Act iv.

Lizard's leg and owlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble.

23. Soph. Antig. 891.

ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἴκησις αἰεῖφθουρος, οἱ πορεύομαι
πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς
πεῖστον δάδεκται. Περσέφασσ' ὀλωλότων.

Shakspeare. Rom. and Jul. Act iv. Sc. 3.
As in a vault, an ancient receptacle,
Where for these many hundred years, the bones
Of all my buried ancestors lie pack'd.

24. Id. Sc. 5.

All things that we ordained festival,
Turn from their office to black funeral.
Our instruments to melancholy bells—
Our wedding cheer to a sad burial feast—
Our solemn hymns to sullen dirges change—
Our bridal flowers serve for a buried corse,
And all things change them to the contrary.

Epig. Meleag. iii. 1.

Οὐ γάμον, ἀλλ' Ἀΐδαν ἐπινυμφίδιον Κλεαρίστα
δέξατο, παρθενίης ἄμματα λυομένα •

Ἡῶος δ' ὀλολυγμὸς ἀνέκραγεν, ἐν δ' Ἰμῆναιος
Σιγαθεὶς, γοερὸν φθέγμα μεθαρμόσατο
Αἰ δ' αὐταὶ καὶ φθέγγος ἑδαδούχουν παρὰ παστῶ
Πεῦκαι, καὶ φθιμένα νέρθεν ἔφαινον ὄδον

25. Shakspeare. Twelfth Night. Act iv. Sc. 5.
This is the air—that is the glorious sun.

Eurip. Hippol. v. 179.

τοδε σοι λαμπρὸν φέγγος, ὃδ' αἰθέρ'

26. Cowley. "The Muse."

Go, the rich chariot instantly prepare,
The Queen, my Muse, would take the air.
The wheels of thy bold coach pass quick and free,
And all's an open road to thee—
Whatever GOD did say,
Is all thy plain and smooth, uninterrupted way.

Pind. Ol. vi. 37.

ὦ φίντις, ἀλλὰ ζεῦξον ἧ-
-δη μοι σθένος ἡμιόνων,
ᾗ τάχος, ὅφρα κελεύθῳ τ' ἐν καθαράῃ
βάσομεν ὄγκον —

27. Dante. Purgator. i. 96.

— Che gli lavi 'l viso,
Si ch' ogni sucidume quindi stinga ;
Che non s' converria, l'occhio sorpreso
D'alcuna nebbia andar davanti al primo
Ministro, ch' è di quei di Paradiso.

Milton. P. L. xi. 410.

— but to nobler sights

Michael from Adam's eyes the film remov'd,
 ——— then purg'd with euphrasy and rue
 The visual nerve, for he had much to see,
 And from the well of life three drops distill'd.

28.

Gray. Elegy.

Each in his narrow cell for ever laid.

Horat. Sat. i. viii. 8.

Huc prius *angustis* ejecta *cadavera cellis*.

29. Shakspeare. Merchant of Venice. Act iv. Sc.

And yet, thy wealth being forfeit to the state,
 Thou hast not left the value of a cord.

Hor. Sat. ii. ii. 95.

——— te, tibi iniquum,

Et frustra mortis cupidum, cum deerit egentibus,
 laquei pretium.

30.

Anthol. Epig. ΤΤΜΝΕΩ.

ἔστι γὰρ ἴση

πάντοθεν εἰς Ἀἶδην ἐρχομένοισιν ὁδός·

Virg. Æn. vi. 126.

——— facilis descensus Averni,

Noctes atque dies patet atri janua Ditis.

Watts. World to come. P. 118.

Trap-doors are always under us, and a thousand unseen avenues to the regions of the dead.

31.

Eurip. Med. 369. (ed. Pors.)

δοκεῖς γὰρ ἂν με τόνδε θαπτεῦσαι ποτ' ἂν,

εἰ μὴ τι κερδαίνουσιν ἢ τεχνωμένην;

Shakspeare. Othello. Act i. Sc. 3.

For I mine own gain'd knowledge should profane,
 If I would time expend with such a snipe,
 But for my sport or profit.

32.

Henry IV. P. ii. Act i. Sc. 1.

The times are wild—contention, like a horse,
 Full of high feeding, madly hath broke loose,
 And bears down all before him.

Hom. Il. Ζ'. 506.

ὥς δ' ὅτε τις στατὸς ἵππος, ἀποστήσας ἐπὶ φάτῃ,
 σεσμὸν ἀπορρήξας θείει πεδίοιο κροαίνων,

εἰωθὼς λούεσθαι εὐρρεῖος ποταμοῖο,
κυδιόων, ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ᾧμοις αἰσσοῦνται· ὁ δ' ἀγλαΐῃφι πεποιθὼς,
ρίμφα ἔ γοῦνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·

Compare also Virg. *Æn.* xi. 492.

33. Luc. i. 79.

Ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις·

Pind. Ol. i. 131.

————— θανεῖν δ' οἷσιν ἀνάγκη,
τί κέ τις ἀνάνυμον γῆρας ἐν σκότῳ
καθήμενος ἔφοι μάταν;

So Sir W. Jones, in his Ode in imitation of Alcæus. (ad fin.)

Since all must life resign,
Those sweet rewards which decorate the brave
'Tis folly to resign,
And creep inglorious to the silent grave.

34. Le Baiser d'adieux.

(See Dibdin's Tour. Vol. ii. p. 49.)

Puisse alors l'amant qui t'adore,
Te revoyant aux mêmes lieux,
Sur tes lèvres vierges encore
Retrouver son baiser d'adieux!

Shakspeare. Coriolanus. Act v. 249.

Now, by the jealous Queen of Heav'n, that kiss
I carried from thee, dear, and my true lip
Hath virgin'd it e'er since.

35. Pind. Ol. ix. 50.

————— οὐδ' Ἀΐδας ἀκι-
νήταν ἔχει ράβδον,
βρότεια σώμαθ' ἄ κατὰγει
κοίλαν πρὸς ἀγυῖαν
θνασκόντων· —————

Horat. Od. i. x. 17.

Tu pias gratis animas reponis
Sedibus, virgaque levem coerces
Aurea turbam —————

36. 1 Sam. vii. 10.

— but the Lord thundered with a great thunder that day upon
the Philistines, and discomfited them.

Hom. Il. θ'. 75.

Αὐτὸς δ' ἐξ Ἰδης μέγαλ' ἐκτυπε, δαιόμενον δὲ

ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν ἰδέος εἶλεν.

Again. Il. P. 595.

Ἀστράφας δὲ, μάλα μέγαλ' ἔκτυπε τὴν δ' ἐτίναξε·
νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς·

37. Ovid. Met. xiii. 262.

Sunt et mihi vulnera, cives,
Ipso pulchra loco

Shakspeare. Coriolanus.

I have wounds to show you,
Which shall be yours in private.

38. Campbell. Lochiel's Warning.

'Tis the sun-set of life gives me mystical lore.

Aristot. Poet. p. 75-6. (ed. Tyrwhitt.)

— γῆρας, ἐσπέραν βίου· ἢ, ὥσπερ Ἐμπεδοκλῆς,
δυσμᾶς βίου· —————

39. Col. R. Lovelace. (to Amaraunta.)

— like the Sun, in's early ray,
Shake your head, and scatter day!

Perhaps borrowed from Dante. Purg. ii. 29.

Da tutte parti saettava 'l giorno
Lo Sol —————

40. Horat. Epod. xvi. 42.

————— arva beata

Petamus arva, divites et insulas.

Reddit ubi Cererem tellus inarata quotannis,

Et imputata floret usque vinea, &c.

Æsch. Frag. e Prom. Soluto. (Ex ed. Butl. Vol. ii. p. 44.)

————— Ἦν οὐτ' ἄροτρον οὔτε γαπόνος
τέμνει δίκελλ' ἄρουραν, ἀλλ' αὐτοσπόροι
γύαι φέρουσι βίοντον ἄφθονον βροτοῖς·

41. Shakspeare. Hamlet. Act III. Sc. 3.

————— a sea of troubles.

Soph. Œd. Tyr. 1526.

εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν;

So Æsch. P. V. 771.

δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης·

42. Pind. Nem. vii. 104.

———— ακονθ' ὥσ-
τε χαλκοπάραον, ὄρσαι
θοᾶν γλῶσσαν·

Psalm lxiv. 3.

Who whet their tongues like a sword, and shoot out their arrows, even bitter words.

43. 1 Tim. ii. 8.

I will therefore that men pray every-where, *lifting up holy hands.*

Glover., Medea. Act III. Sc. 1.

— You shall lift

Your blameless hands, sweet supplicants!

The dove-like voice of your untainted age
Shall win their guardian mercy, when the pray'rs
Of man, false man,*grown reprobate by time,
With all the pomp of hecatombs, would fail.

So Horat. Od. III. xxiii. 17.

Immunis aram si tetigit manus,

Non sumtuosa blandior hostia

Mollivit aversos Penates

Farre pio et saliente mica.

Compare also Isaiah i. 15.

44. Shakspeare. Troilus and Cressida. Act I. Sc. 1.

Call here my varlet, I'll unarm again,—

Why should I war without the walls of Troy,

'That find so cruel battle here within?

Anacreon. xiv. 17.

μάτην δ' ἔχω βοείην·

τί γὰρ βαλώμεθ' ἔξω,

μάχης ἔσω μ' ἐχούσης;

MORS NELSONI.

*Poema dignatum priore Aureo Numismatum quod ex
judicio dedit Gul. Turton, M. D. Swansea, Valliæ,
sub auspiciis Georg. Augustiss. Val. Princ. 1806.
Auctore RALEIGH TREVELYAN.*

— quæ, Tiberine, videbis
Funera, cum tumulum præterlabere recentem ?

VIRG

SEGNUS insigni venalem¹ funere laurum
Prosequar inferiis, tanto sed debita fato—
At non præcipiti² celebremus fune is horam
Carmine supremam—vetuit² nam Cambria Musis
Præmia proponens, et novit Cambria Musas
Montanumque melos—novit melioribus annis !
Quippe ortus sacra referens ab origine Virtus
Explicat infanti ingenuas conamine vires,
Primus ubi vitæ calor, et florentis honores
Prima juventutis inaturat gratia, in ausis
Emicat exultans melioribus ; illa Penates
Nativosque focos circum indignata morari,
Donec inassuetos nisus docuere pericla,
Inque reluctantem demisit vividus hostem
Impetus—hostilique juvat rapuisse lacerto
Tela suæ fabricata neci ; seu fama superstes
Exhilarat, seu nobilitat Victoria mortem.
Haud aliter (patriis surgunt ubi amata Camœnis
Ardua Snodeni, seu Plinlimmonia rupes
Nativis nimbis, quam circumsidit opaca
Majestas scopulorum, atque atri verticis horror)
Haud aliter conjuncta Jovi, flammæ arbitra diæ,
Ales ibi primo linquit conamine nidum,
Montanumque Larem—vim vis nativa ministrat ;
Infantemque juvat volucris libramina pennæ
Prima novis mandare Notis, sociæque procellæ,
Vere suo ; luditque cavis emissa juvenus.

¹ "Mortē venalem petiisse laurum." *Hor.*

² *Nelsoni* vitam a primis annis repeti voluit, qui hæcce præmia proposuit, neque pauciores quam vers. 300 componi jussit.

Quid memorem nulla imbutam formidine mentem,
 Cum vel adhuc teneris heros pubesceret annis ?
 Quid memorem Syrtes,¹ turbantibus æquora ventis,
 Funerea caligantem formidine pontum ?
 Quid memorem fluctus montana mole ruentes ?
 Vel qua spumifera gurgēs sibi tortilis unda
 Insidias servat ; vel qua latet abdita arenis
 Rupes, letiferumque caput vix tollit ad auras ?
 Seu pluvii rores, demissa aut nubila nocte
 Incertam obscurare viam, lucemque diemque
 Eripuisse volunt ; notus tamen indice cursus
 Fida comes² monstrat, dubius nec fluctuat error,
 Respectatque suas alio sub sole latebras.³
 Quid memorem Zemblen, spectataque frigora Cauri ?⁴
 Nonne vides, qua perpetuum succincta præcellis
 Bruma Larem jejuna tenet, glacialiaque arva ?
 Oceani quippe in medio exitalia monstra⁵
 Cernere erit, (neque enim diras Symplegadas olim
 Cantatas toties, aut concurrentia saxa
 Deprensus urgere legas tot funera nautis)
 Tantam ubi dissolvant hyemem resoluta calorīs
 Vi subita insoliti glacialia flamina venti.
 His porro in regnis exacto tempore blandæ
 Æstatis (neque enim mutata mitigat annum
 Temperie autumnus) longis obducta tenebris
 More gemunt reduci infelicia sæcula noctem.
 En ubi nativis circumdata Bastia⁶ nimbis
 Candescit longe, et victas dominatur in undas.—
 Immatura illic succisæ fata juventæ
 Deplorare datum est ; quos funere fudit acerbo
 Insanam et pompam fremitumque minacis Iberi,
 Qui toties victus pallebat morte futura,
 Qui toties terram, toties qui labra momordit
 Dedecori assuetus, patriaque labante superstes !
 Nobiliora manent, et adhuc solennia pandit
 Gaudia Libertas ; licet arva revisere cara

¹ *Nelsoni* solertia in superandis maris periculis mira fuit. Vid. *White*, p. 25, et seq.

² *Magnet*, intell.

³ Philosophi opinantur flecti magnetem ad *Norwegianos* montes ; ibi enim istius materiæ magna latet copia.

⁴ P. 25, *White*, et 26, et seq.

⁵ Glaciales moles.

⁶ Apud *Bastiam* et *Calvos* res gestas. *White*, p. 43.

Natalesque licet turres, patriumque tropæis
 Instaurare Jovem ; fuso qui victor ab hoste,
 Corde videt memori nota dulcedine valles.
 Sed graviora manent ; toties celebrata, per undas
 Ardua qua Hesperidum fulgent spectacula nautis,
 Saxeæ qua candent Teneriffi¹ culmina ; Solem
 Qua juvat occiduum demissa luce morari ;
 Hic Natura potens sua propugnacula in æquor
 Objice secreto firmat ; dum verberat unda
 Littus agens turritum : at non agitata periclis
 Pectora Nelsoni—quid possit vivida virtus
 Experiare licet, duris spectata juventæ.
 Audin jam victrix² sententia pendet ab ore ?
 “ Aut petiisse juvat laurum, patriæ sepulcrum”—
 Nec mora, et ultor³ decorat Victoria nisus.

O fortunati ! reduces quos patria novit
 Materno mulcere sinu ; seu munere functos
 Victrici lacrymæ sacrant mœrentis amici
 Languentes fato ; fati sive hora superstes
 Conspectu ponit dulcique in luce suorum.
 At non te, Nelsone, gravi sub vulnere fusum
 Exitio stravere, et acerbo funere Parcæ,
 Servatum in meliora ; ægri³ dum vulneris ictu
 Palleres, dubio et fluerent sub flumine venæ !

At non illa vigil patria est oblita suorum
 Aut custos patriæ Regalis cura—virilem
 Nam simul ac vidit languentem vulnere formam,
 Atque ora Herois multam testata procellam
 Vidit et obstupuit,—multi monumenta doloris.⁴
 Atque inter lacrymas generosi lumen ocelli
 Emicat ut pluviam ridenti luce serenat
 Æthereus color, et genialis tæda diei !
 Majora aggredior—major patet area votis !
 Jam patriis latet insidiis et marte fugaci
 Gallia secreto servans sub tegmine portus
 Exitii fœtos, vastæ et molimina classis,—
 Hos tecum tacitos casus sub corde volutans,
 Grande Decus, servasti ; haud segnior alite cursu

¹ *White*, p. 67.

² “ *Westminster Abbey*, or glorious victory !” *Ibid.* p. 62.

³ *Ibid.* p. 72.

⁴ *Geo. III. Nelsonum* ad meliora promovit. *Ibid.* p. 76, et 77.

Arboreosque lares latebrosa¹que tegmina nidi
 Accipiter linquit, cauta et circumvolat arte
 Omnia perlustrans late loca, donec in auris
 Versat præda vias, et non sua flamina tentat.
 Gallia sic naves fatis commisit iniquis.
 Nec mora; longinqui tardum maris æquor arandum
 Tentanda²que viæ, longisque ambagibus ultro
 Seu vigili cura circumvolitare carinis
 Hostiles latebras, puppi aut custode tueri.
 Interea Italiæ¹ raduntur littora, et alte
 Nigrescunt ponto horrendi capita alta Vesevi,
 Culmine nimbo—classisque exosa Tyrannis
 Littora nota petunt Meletes,² qua vividus ardor
 Heroum innatæ servabat semina mentis.
 Haud locus hic, dulces strepitus versante camœna,
 Insignire animos fortes qui vulnere laurum
 Sacrârunt, dulci pro libertate labantes,
 Cum fuso cinxit Solymanus marte Valettam.
 Conspectu interea multæ telluris in altum
 Anxia vela dabant, longe candeat in undis
 Concelebrata suis olim Trinacria³ monstribus;
 Hic in secessu tuto locus; insula portum
 Efficit effusa mole; hic molimine rupes
 In cœlum, et ponto incumbens Ætnea minatur
 Objectu laterum, longinquæque incubat undæ,
 Obducto terrore, quietisque imminet oris,
 Fontani hic latices, vivo et libamine pocla
 Dulcia præbebant ægris medicamina nautis;
 Scilicet incestat validas languedine vires
 Salsugo, fessosque salo contaminat artus:
 Jamque ubi dia salus morbo rediviva remoto
 Languenti lætum revocabat lumen ocello,
 Volvisti tecum interea, dux inclyte, casus,
 Pendentemque tuis terrarum viribus orbem.

En mare velivolam! en famæ novaserta Britannæ!⁴
 Quid memorem ut dubio generosum fluctuat æstu
 Pectus, ut ancipiti fallentem prospicit hostem
 Oceauo, et multa vitantem ambage Britannos!
 En ubi nunc pelago nox abstulit atra colorem,

¹ White, p. 81.

² Ibid. p. 82.

³ Ibid. p. 83.

⁴ Ibid. p. 88, pugna navalis ad Ægypti oras.

Undabat classis per amica silentia Lunæ
 Exspirans tacite exitium ; monet aura quietem :
 Sed brevis illa quies ; tonitralia murmura belli
 Excidii præsaga sonant : mors sola Britannos
 Impavidos terrere nequit ; spes acrior ignes
 Accendit ; stimulosque imo sub pectore versat.
 Quid juvat Aonio undantes Carthaginis arces
 Expediam versu ? ast iterum velut Actia bella,
 Niliacas oras instructa classe videres.
 Hic, ope navali, Europæ spoliator opimo
 Ibat ovans luxu, et dira in caligine Noctis
 Latior immeriti explicuit vexilla Triumphi—
 Non impune tamen : ceu tempestate columbas
 Actas præcipiti notos mutare meatus
 Cogit hyems, densaque incumbens grandine turbo.

At vos antiquum (et tangunt mortalia Musæ)
 Imperium Romæ, et navali cæde superbos
 Carmine sacrastis dominos rerumque potentes ;
 Nectite (et urget opus) capiti nova sarta Britanno.
 Et fortes Fortuna juvat : Clementia¹ lauros
 Vindicat ipsa novas : ecce, ut deferbuit omne
 Murmur et obductæ tristissima mortis imago !
 Per fluctus, interque natantia fragmina classis,
 Cernere erat miseros, iterum quos nostra remisit
 Gratia in alterius vitæ et luminis auras.
 En ubi navifragis² per aquas jam flammea moles
 Incepit longis aperire vaporibus igneum !
 Exitium fovere Noti, percussaque flamma
 Turbine, quæque latens summi fastigia mali
 Ascensu superat tardo, exitioque sequaci
 Navigium involvens, inter tabulata volutansque
 Ad cælum undabat—subter formidinis ora
 Inclusorum intus, ventura et morte paventum
 Insanus pallor—casus licet obruat hostem
 Cognato tanget clementia pectora luctu.
 Sed nec adhuc, tandem posito certamine, cessat
 Dirum opus ; ultricesque ciet lux ultima mentes !
 Et jam sublimi perfudit lumine classes,
 Funerea et varias ornavit luce tenebras,
 Luna ; et spectabant tacito terrore cohortes

¹ White, p. 103.

² L'Orient. White, p. 104.

Mortis opus ; subitum disrupto turbine fulmen
 Intonuit—surdasque tremor diverberat aures !
 Atque odia oblitæ stupuere alterna vicissim
 Attonitæ classes—quantos heu stragis acervos
 Attulit una dies ! quantos meliora merentes
 Funera, letali cita mors immersit in unda !
 Nec grave cessat opus : reduces sed marte furores
 Ingeminant cæco—anne audis resonantia longe
 Fulmina misceri, et miserum increbrescere murmur ?
 Et fors Nelsoni quæ sint jam fata requires,
 Quisquis eris, fidæ testans conamina Musæ :
 Vulnere languentem, et, Britonum fortissima frustra
 Funera plorantem exhilarat Victoria signo
 Nuncia sublato. Haud epulæ clangorque tubarum,
 Non canor insultans hosti, non læta triumphum
 Præcinnuit vox : sed jam religione serenat
 Summa Ducis mentem pietas, quem læta decorat
 Ante alios, fortes mulcens dulcedine sensus.
 Postera lux cædes, et vâsta silentia belli
 Pandebat, veterique ibat jam lætior unda
 Nilus—" Cæsareas venisti victor ad oras,
 Nobilior, miseris præbens solamina rebus !
 Omnis et Ægyptus celebret vexilla salutis,
 Omnis Arabs.¹—Olim Italiæ spoliator ad oras,
 Julius, et pavidis fidens Antonius armis,
 At non Marte suo : jam libertate labante
 Et patria amissa, dominis parere superbis
 Sub juga misit opes assuetum, (inhonesta merentum !)
 At tibi, Dux Britonum, victricique ordine Classi
 Gratulor ! hæc norunt olim penetralia Musæ,
 Quæque tuum vel adhuc sacrant modulamine nomen."
 Hæc dedit antiquo se attollens gurgite Nilus
 Grandævus pater, argenteamque recondidit undis
 Canitiem, et glauca nituere aspergine vultus.
 En, Nelsone, tuo pacatos Marte Calabros,
 Sicelicosque sinus, quosque in sua regna remisit
 Italiæ reges tua vindex Gloria, reddunt
 Arva tua reparata manu, atque insignia sumunt
 Rura nova, et luxu segetum qui floret opimo
 Dives ager Brontes,² veteri non degener ævo ;

¹ White, p. 110. Arabes plurimi venerunt ad littora, &c.

² Ibid. p. 149.

Brontæumque tenet ductum de fulmine nomen ;
 Fulmine in Ætneis olim nascente latebris.
 Quid memorem, Galli pulsus ultricibus iris,
 Sceptra tua donata manu : monte undique curvo
 Parthenopes,¹ conspersit ubi Natura racemis
 Textilibus colles, nectuntque umbracula sylvæ
 Nativa—antiquam et retinentia mœnia pompam
 Horrescunt—viridi hic dives consurgere dorso
 Campus amat, glaucas vel in umbras scena recedit—
 Sive ruinarum nigra succincta corona
 Obruta procumbunt veterum palatia regum,
 Non inhonesta situ—desiderioque reposeit
 Flebile vectigal (defuncto) pristina virtus !
 Quid vel opes memorem² Eoas, victricia regum
 Dona, aut gemmarum pretioso flore comantes
 Artifices formas, pæ. tæ monumenta salutis ?
 Quid memorem absenti sacrat queis patria nomen
 Accumulans donis ?—patriæ te munera grata
 Præsentem majora manent—facundia ocelli
 Eloquitur tacita—et solvit tibi lacryma grates !
 Sed nec clara diu, positis felicibus armis,
 Deperiit virtus, patriæve amplexibus hæsit :
 Scilicet insidiis secretum accendere bellum
 Teutones,³ et Boreæ linquentes frigora gentes
 Incipiunt, pavidum et junxerunt fœdere martem.
 Non tulit hoc Britonum, quæ fulmine fœdera sancit,
 Majestas male læsa—at amantes otia pacis
 Advolat ipsa suas ales Victoria Classes.
 Est locus aggeribus⁴ qua se protrudit in
 Pondere fixa suo, vastæ et molimine Turris,
 Obvia bellantum furiis—fulgentia longe
 Fulmina, et ultrices emiserat irrita flammæ
 Funeream expirans noctem navalis Enyo.

Quid memorare⁵ artes veterique ignota Camœnæ
 Arma Jovis nostri valet indignantia Romam ?
 Sæpe etiam ut campos instructo Marte viderem
 Erigitur nigrans bellum—tonitruque tremiscunt
 Ardua terrarum artifici, glomerantque sub aura

¹ Descriptio Sinus Neapolitani.² *White*, p. 134, 135, 136.³ "Northern Confederacy." *White*, p. 163.⁴ Cronbergiæ arx. *Ibid.* p. 167.⁵ Recentiores bellandi inventiones.

Pumiferam noctem commixtis igne tenebris :
 Fulmineique¹ orbes cœli in regione serena
 Per sudum rutilant : quo maximus intonat aër—
 Parte alia, cœlo labi noctisque per unibrani
 Flammæ longos videas albescere tractus.
 Scilicet internæ rabies, clausæque latescunt
 Cædes, exitio fœtæ, ultricemque sub imo
 Occultant animam claustris ; mox tempore certo
 (Ut jubet ars belli, et casu solertia major !)
 Erumpunt caveæ, atque effusa miserrima clades.
 Sæpe etiam cum incauta petit munimina classis
 Volvuntur vivis flammantes ignibus orbes :
 Qualia nec Siculo unquam Cyclopes in antris
 Fulmina, nec rapidis videre Ceraunia telis.
 Nec non in cædes acuens mortalia corda
 Per varias artes miseros extundere casus
 Sors belli docet—in mare² propugnacula ducit
 Et placido fluitare freto, molemque profundam
 Oceani lassare docet—firmataque transtris
 Bella vomit, cæcū murorum imitantia martem.
 Nec te,³ qui resides animos irasque tuorum
 Irritus ardebas generoso accendere sensu,
 Præteream indecorem ; fas est et in hoste Camœnæ
 Insignes mirari animos ; insignia Musæ
 Semper amant—vidit quoque te Nelsonia virtus,
 Æmula tunc licet ; et merita præconia laudis
 Ingenio insignita suo donavit ; et annis
 Pubescens prima lanugine vestiit ætas.
 Nec mora, et hostiles decorant insignia Muros
 Anglica—nigrantes illic splendere Leones,⁴
 Hostilemque⁵ aquilam minitantem vana videres.
 Quo, Nelson⁶, ruis vulgi dum pectore sensus
 Vertuntur varii ? nec fas te credere muris,
 Cum nec adhuc cecidit fragor, ægrasque excitat iras
 Confusæ sonus urbis ; et illætabile murmur,
 Cum nec adhuc sopiti animi—comitatur euntem
 Majestas excelsa Ducem, et formidine cingit
 Nilivæ victorem oræ ! trepidantia corda

¹ " Bombs."

² " Floating batteries."

³ *Villmoss*, p. 205, *White*.

⁴ *Anglica*.

⁵ *Hostica vexillorum insignia*.

⁶ *Incaute Nelsonus victæ gentis populo se immiscuit. White*, p. 207.

Tanta tropæa ducis subeunt—labentis imago
Cronbergæ indecores animi! sublimior extat
Nobilis insigni veniens in corpore virtus—

Singula sed memorare piget: memorare juvabit
Labentes auimios Galli, Nelsonæ, sub ictu
Sæpe tuo, et rapido prostratum fulmine Iberum.

Grande opus aggredior, carmen vocat ultima cura—

Cycneum melos extrema dulcedine fundit

Musa libens,¹ invita; ipso de fonte decoris

Surgit amari aliquid—grandes testata Triumphos

Ardua Traductæ cerno—concedite luctus,

Pierides, rursus,² Abranæ quas culmihe sacro

Fors vel adhuc lusisse juvat, Volsique favillam

Quæ vel adhuc colitis, cineri solatia inani!

Quid loquor?—ecce procul naves dum cæca volutant

Murmura, præsaque nitent jam funeris ignes!

Quid memorem Galli pavidos in prælia sensus,

Frendentemque animis, et vana minantis Iberi

Exstructam pompam? quique ut solet æstuat imo

Corde pudor victo, mixtoque insania luctu;³

Et timet incursus, indignaturque timere.

Hostium adhuc vultus faciesque simillima fato

Advenisse diem, longum qui tradet in ævum

Anglica facia, monet; nec nostrum pectora labi,

Æternanive meum sensit corrumpere famam

Ista dies, fastis semper servanda Britannis!

Nonne vides vel adhuc belli cum fluctuat ordo,

Ut tacito⁴ fulget victrix sententia signo?

“Quemque⁴ suo expectat functurum patria Marte.”

Et jam prospicitur nitidis incautior armis

Stans celsa in puppi virtus Nelsonia; Vestem

Lætior ars lautam multo discreverat auro,

Gemmantemque orbes, multi monumenta Triumphi.

At non ille virum (monuit præsaque mortis

Dira Comes!⁵) curat repetita hortamina; in ipsis

Vicit! jucundumque mori succurrit in armis!

¹ Illud *Homericum*, τὴν ἀέκοντί γε θυμῷ.

² *Abranæ* in culminibus victoriam gratulatus cecidit *Volfius*.

³ *Varii* hostium sensus in prælia euntium.

⁴ “*England expects every one to do his duty!*” per *Telegraph* expressa.

⁵ *Comes*—*Scott*, qui cum *Nelsono* procubuit.

"Non me longa dies, nec inutilis auferet ætas,
 Nec patrias victus remeabo inglorius oras."
 Talis in occulto sedit sententia sensu.
 Et jam procubuisse suorum funera vidit,
 (Consortes laudis! sed quos mox ipse secutus)
 Demessam et primo ploravit flore juventam,
 Plurima quæ patrios urgebat flebilis ignes,
 Nec memor invis¹ venientis ab æthere teli
 Ingreditur—reducem at fatum patria alta videret
 Non dedit! extremam subito perlata² papillam
 Hasta volat, sacrumque hærens bibit acta cruorem,
 Dum vis letalis sibi sufficit; abditaque intus³
 Spiramenta animæ funebri vulnere rumpit.
 Et jam venturo labuntur frigida leto
 Membra: diu dubia vitæ nunc fluctuat ægræ
 Lux rediviva mora; qualis flamma ultima lambit
 Fessam abitura facem; nigrescunt omnia circum;
 Nec tamen indecorem tua te Victoria liquit
 Extrema jam in morte, suumque heroæ abiturum
 Voce ciet! sed vitam exhalat victor anhelam
 Spiritus, insignique juvat succumbere fato!
 Sic vetuit patrias vincentem cernere sedes,
 Sic finem fortuna dedit! brevis occidit ætas,—
 Multorum est inflata, auras ut transit arundo,
 Ignoramque viam radit: Te insignior hora
 Abripuit, neque enim canis aspersa senectus
 Te manet, aut quasso languebant corpore vires!
 Nec fuit in fatis luctu tibi condere soles!
 Te non Oceani magna illætabilis unda
 Gurgite sub vasto pulsat: (sed plurima functum
 Exul ibi jacet umbra Ducum)—jactare favillæ
 Hæc juvat insigni, tristis solatia casus!
 Et jam³ vernus honor, visit qui serior agros,
 Purpureum spargit redivivis floribus annum—
 Pectore sed mæsto languescunt gaudia, honore
 Indelibato; et sordent mihi munere inani.
 Quid si per vacuas moduletur carmina sylvas,
 Et reducis pæana levem suspiret amoris

¹ Quod ob velocitatem non sentitur.

² Etsi hæc a *Virgilio* adumbrarum, medicorum narrationibus consentiunt quam accuratissime.

³ Hosce versus a *Grægo* adumbravi:

"In vain to me the smiling mornings shine," &c.

Turba querens avium?—non illis florens anni
 Arridebit honos, illis qui nocte sepulcri
 Lethæum ducunt per sæcula longa soporem
 Torpentes animæ! nunquam nos dulce juventæ
 Floriferum ver et vitæ revolubilis ordo,
 Nativum in solem, aut vitales reddet in auras,
 Cum semel occidimus leto, lumenque perenni
 Nocte cadit, longa obductum caligine fati!

Audin sacra gravi resonat qua Nænia pulsu,
 Funereumque melos?—dum sistra jubentia luctus
 Percurrunt Thamesin;¹ ibat qui tristior undis,
 Segnior undantem dum volvit funere fluctum,
 Ipsa ut grassatur majestas nigra sepulcri, et
 Tarda trahit longinquam, et honesta sub ordine,² pompam.

At te sacra manent regali splendida luxu
 Atria defunctum; grandesque piacula manes
 Placarunt vel adhuc: signamus funera saxo
 Tanta pio, et lauto jam surgit pondere moles.
 Quid si Pyramidum veneranda mole quiescunt
 Funera in indigno recubantia mausoleo,
 Regifici cineres? veniet felicior ætas
 Qua sit nulla fides tumulum monstrantibus illum,
 Cum memor Historiæ sæclis mansura futuris
 Vis tradet nomen, nuper quod palluit orbis,
 Et fama in fidi vivet dulcedine sensus
 Laude recens, memoresque iterum revirescet in annos,
 Haud aliam ob causam media inter fulmina belli
 Projecere animam pro libertate libentem
 Dura cohors³ Boreæ, manserunt quam pia Odini
 Atria; fusi epulis dum libant vina deorum,
 Quæ functorum umbris veneranda Geira⁴ ministrat,
 Ambrosio heroum instaurans convivia luxu!

Quid si felici exponens imitamine vitam
 Pictura argutos ducat, post funera vultus?
 Te casu nullo, nullo debile sæclo
 (Dum morietur opus nostri post tempus Apellis)
 Te manet Aonio monumentum munere; in annos
 Æternos comitem trahet: aut in corde Britannum

¹ Processio in *Thamesino* flumine.

² Multorum sc. Nobiliorum.

³ *Gothorum* religio; quæ docuit heroas recipiendos esse in *Odini* paradiso, &c.

⁴ Ministra Odiniæ epulis. Vid. *Gray. Poem. "Fatal Sisters;"* *Gondula & Geira Speed, &c.*

Nobilius condetur opus ; neque fama peribit,
Mœsta licet, mœstive abolescet gratia facti.
Qualis ubi Æolio tangens modulamine chordas,
Et varia eliciens queruli suspiria venti
Suspensam movet aura chelyn—tractim illa susurros
Temperat argutos numero, liquidosque tumescens
Labitur in cantus, atque æthera carmine mulcet :
Sic pia mens animi, longoque exercita luctu
Consensus ciet, arcana dulcedine, tristes,
Committens citharis mœstæ discrimina vocis.
Sat vero in luctum resoluta est nœnia : tardum
Hæret opus—tamen insigni fudisse juvabit
Hæc cineri,—cinerem fido cumulamus honore !

NOTICE OF
*CAMBRIDGE CLASSICAL EXAMINA-
TIONS.*

THE present Dean of Peterborough, late Professor of Greek at Cambridge, has conferred an obligation on scholars by the publication of this elegant little volume. It consists of "Extracts from Greek, Latin, and English authors, given as subjects for translation, and of Miscellaneous Questions proposed to the candidates for different classical honors" during the time of the Dr.'s professorship ; and is intended for the use of academical students, and of those who may be desirous of forming an idea of the nature of Cambridge classical examinations. To such it will be highly interesting, and more especially since the late important change in the system of examination for degrees. Independent of its utility in this respect, it is valuable as a selection of beautiful and interesting passages from the best ancient authors. It contains Dr. Monk's examinations only, there being five or six Examiners to every University honor : as, however, all the various departments have at some time been allotted to the Professor, this volume, taken altogether, exhibits a fair specimen of a Cambridge classical examination, as conducted since the year 1810 (Preface) ; with the addition of a Latin theme, and one or more copies of Latin verses on a given subject. It should be added, that the can-

didates (Preface) are assembled in a room, with the use of pen, ink, and paper alone, two or three hours, or more (generally, we believe, from three to five) being allotted, in proportion to the length and difficulty of the task.

We give the examinations for the years 1817-19, regretting only that our limits forbid us to insert the Miscellaneous Questions, which embrace a vast variety of subjects.

University Scholarship, 1817. To be translated into English, the whole of Thucyd. ii. 76.—into English, Demosth. in Androt. Καὶ μὴν κακείνῳ γε δεῖ μαθεῖν ὑμᾶς, κ. τ. λ. Aristot. de Rhet. ii. 11.

Chancellor's Medals, 1817. To be translated into English, Soph. Antig. 1192, to the end of the narration.—To be translated literally into English,—also into Latin Lyric verse, Pind. Ol. vii. first strophe, antistrophe, and epode.—To be translated into English, Juv. Sat. xiv. 256-304.—To be translated into Latin, a passage on Homer, from some English author.

Chancellor's Medals, 1818. To be translated into English, Apoll. Rhod. iv. 350-393; parallel passages to be quoted from Homer, Euripides, and Virgil.—Into English-prose, and into Latin verse, Æsch. Agam. 226, strophe, antistrophe, and epode; Lucretius's imitation to be quoted.—Into English prose, Aristoph. Ran. v. 895, strophe—v. 992, antistrophe.—Into English verse, Id. Thesm. 1136-1155; the metres to be marked.—To be turned into Attic Greek, Id. Lysistr. 1297-1328 (chorus of Laconians); passages of the Tragedians here imitated to be given.—Into English, Cic. Epist. lib. vi. 18, to Τῆς δ' ἀρετῆς ἰδρῶτα——.—Pers. Sat. v. 161-191.—Into Greek, Dryden on the Grounds of Criticism in Tragedy, "To instruct delightfully," to "degrees of moral goodness in them."—Into Greek Tragic Iambics, Milton's 23d Sonnet.—Into Greek Tragic Anapæsts, Comus, 892-901.

Univ. Schol. 1819. To be translated into English, Thucyd. iii. 45.—Lysias contra Agorat. Πυνθάνομαι δ' αὐτὸν καὶ περὶ τῶν ὀρχων, to ἰσχυρότερος ἐγένετο.—Plato, Phædon. 29. Τί οὖν; τούτων οὕτως ἐχόντων, to ἐφη ὁ Κέβης.

Chancellor's Medals, 1819. Soph. Aj. 550-583.—Pind. Ol. ix. 1-62.—Into Greek, Sir W. Temple's Essay on Poetry, "The more true and natural source of poetry," to "the very first conception."—Into Latin, Gray's Letters, xxxii. "I am equally sensible of your affliction," to "aggravated our sorrow."—Into Greek Iambics, Lycidas, 64-84.

This work is the first printed in the new Cambridge type, a modification of the Porsonian, and which, though it does not

possess the unrivalled brilliancy of its predecessor, is superior to it in real elegance. Some of the letters are new, and harmonise well with the former, with the exception of the ψ , which we wish to see altered.¹ The size is a medium between the large one, in which Blomfield's *Æschylus* is printed, and that used in the English *Matthiæ*.

The SCHOLIA OF HERMEAS on the PHÆDRUS OF PLATO, published by FREDERICUS ASTIUS, Professor Landishutanus, Lipsiæ. 8vo.

PART III.—[Continued from No. LVI.]

IN p. 136, l. 8. Hermeas explaining what Plato says about the horses and chariot of the gods observes, *Ἀρμα δὲ καὶ ἵππους τῶν θεῶν τὰς δευτέρας αὐτῶν καὶ τρίτας δυνάμεις ἀκουστέον, ὥς αἱ πρῶται κατευθυνούσι, δι' ὧν ὁ Ζεὺς καὶ ἑαυτὸν ἀναγεί καὶ πᾶσαν τὴν ὑποβεβλημένην αὐτῷ στρατίαν τῶν θεῶν καὶ δαιμονῶν, καὶ πάντα ἀπλῶς τὰ ἐξηρημένα αὐτοῦ.* In this passage for *ἐξηρημένα*, in the last line, it is necessary to read *ἐξηρητημένα*, *suspended from*. For Hermeas says, “that Jupiter elevates not only himself [to the survey of the supercelestial place], but likewise all the army of gods and dæmons, that are in subjection to him, and in short, all the natures that are suspended from him.” No error is more common in Platonic manuscripts, through the carelessness of transcribers, than the substitution of *ἐξηρημένα* for *ἐξηρητημένα*. In the same page l. 17. Hermeas explaining the words employed by Plato respecting Jupiter, viz. *Πρῶτος δὲ πορεύεται*, observes, *ὅτι ἱεμένος ἐπὶ τὸ νοητὸν αὐτὸς καὶ ἐνιδρύων ἑαυτῶν τὰς οἰκείαις ἀρχαῖς συναγεί τὰ ἅλλα πάντα.* But here for *ἑαυτῶν* it is necessary to read *ἑαυτοῦ*. And then what Hermeas says, will be in English, “Jupiter himself proceeding to the intelligible, and establishing himself in his proper principles, leads on high together with himself all the rest [i. e. all the other powers that follow him].” It is requisite also to observe, that the *οἰκείαι*

¹ The same may be said of the new ϕ lately introduced into the Clarendon press, and which, though handsome in itself, mars the uniformity of that type, perhaps the most beautiful existing.

αρχαι, or *proper principles*, in which Jupiter is here said to establish himself, are according to the Orphic, which is the same with the Platonic, theology, Heaven, Night, and Phanes. And in the same page, l. 20. Hermeas says, και η προνοια μεν γαρ αυτου δημιουργει και η δημιουργια προνει, αλλα ταις επιβολαις διενηνοχεν· η μεν γαρ εστι υποστατικη των πραγματος, η δε σωστικη. Here for η μεν and η δε, it is necessary to read η μεν and η δε. For the meaning of Hermeas is, that the providential energy of Jupiter produces things into existence, and that his creative power is also providential, but that these two, providence and productive power, differ in the conceptions of them. For productive power gives subsistence to things, but providence is the cause of their preservation.

P. 137, l. 12. και δια της Εστιας το γονιμον και αιτιον της ενιδρυσεως αυτων λαμβανει. In this passage for το γονιμον, it is necessary to read το μόνιμον: for Vesta, according to the Platonic and also the Orphic theology, is the cause of *stability*, and not of fecundity. In the same page, l. 24. Hermeas having observed, that the centre of the earth and the poles &c. are said to be Vesta by participation, adds, επει καν το κεντρον της γης η τους πολους λεγομεν μενειν, ει και κατα τοπον εισιν ακινητα, αλλ' ου ζωτικως κινουται. But here for αλλ' ου, it is requisite to read αλλ' ουν. For according to the Platonic philosophy, the centre of the earth and the poles are *vitally* though not *locally* moved. P. 139, l. 14. ειθ' εξης περι των ημετερων. καλουμεναι δε ειπεν, ουχ ως θνητων ουσαν (πασαι γαρ και αι θειαι και αι ημετεραι ψυχαι αθανatoi) ως προλαμποντος δε επι των θειων του αθανατου και εμφανους οντος, ωστε και τον τυχοντα επιγνωσαι, οτι αι θειαι ψυχαι αθανatoi εισιν· ουτως ειπε το καλουμεναι· η γαρ μερικη ημετερα, ατε κακυνομενη, και αμφισβητησιν εσχεν, ει αθανατος εστι. Here, for ως προλαμποντος it is obviously necessary to read αλλ' ως προλαμποντος, and then what Hermeas says will be, in English: "Afterwards, Plato speaks of our souls; but he says they are *called* immortal, not as being mortal, (for all souls, both such as are divine and ours, are immortal,) *but* because in divine souls immortality shines forth and is apparent, so that any one may know that divine souls are immortal. After this manner, he says, that our souls are *called* immortal. For our partial soul, as being defiled with vice, causes its immortality to be dubious." In the same page, l. 24. νυν δε το εξω και το νωτον [του ουρανου] την κυρτην ειπεν αυτην πασαν την Ουρανου βασιλειαν. Here, a word is evidently wanting between ειπεν and αυτην; and it appears to me, that this word is περιεχον. And in the same page, l. 6. from the bottom, Hermeas says, Τι δε το· εστησαν επι

τω του ουρανου νωτω ; ου γαρ δη ανελθουσαι εκει αρχαι γεγονασιν. But here for *αρχαι* it is manifest that it is necessary to read *αργαι*. For Hermeas in this place inquires why Plato says that souls, when they arrive at the summit of heaven, stand on its back? For when they are there they do not become *indolent*. And this is evident from what he immediately after adds, *οσα γαρ ανιασι, τοσoutw ρωμαλεωτεραι και δραστηριοι γινονται*. P. 140, l. 28. *Τα δε αλλως τε και περι αληθειας λεγοντα, πανυ απορρητως και θεολογικως ειρηται την γαρ αληθειαν την των νυκτων πασαν ταξιν φησι, και το πεδιον αληθειας εξης εαν λεγη, ταυτας αινιτται και ιδιως δε αληθεαν οι θεολογοι εκει ιδρουουσιν. Ο γαρ τοι Ορφευς περι της Νυκτος λεγων, θεων γαρ εχει, φησι και*

Μαντοσυνην δε οι δωκεν εχειν αφευδεα παντη.

The plain of Truth, says Hermeas, which is here celebrated by Plato, obscurely signifies that divine order which Orpheus and other theologists denominate Night. In this passage therefore, immediately after *θεων γαρ εχει*, it is necessary to add *αληθειαν*. For Night, according to Orpheus, contains the *truth* of the gods.

Again, p. 141, l. 4. Hermeas on the words of Plato, *η γαρ αχρωματος τε και ασχηματιστος*, observes, *αχρωματος πως λεγει ; αρα ως λεγομεν και την φυσιν αχρωματον και την ψυχην ; και τι θαυμαστον εστι τουτο ; και τοι και εξαιρετον επι του υπερουρανιου τοπου, οποι γε και η φυσις και η ψυχη εχει αυτο*. Here in the last part of this passage, *και τοι τι εξαιρετον κ. τ. λ.*, for *και τοι*, it is necessary to read *και τι*, and to make the whole of this part interrogative, viz., *και τι και εξαιρετον επι του υπερουρανιου τοπου, οπου γε και η φυσις και η ψυχη εχει αυτο ;* And then what Hermeas says, will be, in English, "What is the meaning of Plato when he says, that the supercelestial place is without color? Is it in the same way, as we assert of nature and soul, that they are colorless? But if this be the case, what will there be peculiarly excellent in the supercelestial place, since the uncolored is possessed both by nature and soul?" That this is the true reading, will be at once evident, from considering that according to Plato, the supercelestial place indicates one of the highest orders of the gods. In the same page, l. 17. Hermeas having observed that heaven is the first that is illuminated by the divine light of Phanes, adds that according to Orpheus Night is united to him ; in confirmation of which he quotes the following Orphic lines :

*Πρωτογονον γε μεν εντις εσεδρακεν οφθαλμοισιν,
Ει μη Νυξ ιερη μουνη· οι δ' αλλοι απαντες
Θαυμαζον καθορωντες εν αιθερι φεγγος αελπτον·
Τοιον απεστραπτε χροος αθανατοιο Φανητος.*

On these lines the Professor observes, “Inter fragmenta Orphica leguntur hi versus, sed pluribus in locis corrupti. Posterio rem versum Bentleius Epist. ad Jo. Millium p. 455. Opusc. philol. e Proclo sic exhibet:

Τοιον απεστιλβε χροος αθανατοιο Φανητος.”

This last line is in Proclus in Tim. lib. 11. p. 132. as follows :

Το ον απεστιλβε χροος αθανατοιο Φανητος.

In which line *Το ον* is evidently erroneous, and therefore Bentley has substituted for it *Τοιον*. But the true reading for *Το ον* is, I conceive, that of Eschenbach in his Epigenes De Poësi Orphica p. 78., which he derived from a manuscript of the above work of Proclus, not having, as he informs us, the printed copy of it to consult; and this reading is, *Τω μεν*. In p. 141, l. 29. Hermeas speaking of the order of the Cyclops says, *εν γαρ πρωτοις τούτοις το σχημα εκφαινεσθαι η θεολογια φησι, και πρωτας αρχας και αιτιας των πανταχου σχηματων τούτους ειναι τους θεους Κυκλωπας· διο και Τεκτονοχειρας αυτους η θεολογια φησιν· αυτη γαρ τριας εστι τελεσιουργικη των σχηματων·—και εν Παρμενιδη δε, εαν λεγη ο Πλατων ευθυ και περιφερεις, ταυτην την ταξιν αινιττεται.* According to the Grecian theology, the order of the Cyclops consists of Brontes, Steropes, and Arges, and is therefore, as Hermeas says, triadic. And this order is occultly indicated by Plato in his Parmenides by the terms *ευθυ, περιφερεις, και μικτον*; i. e. by the straight, the circular, and that which is mixed from both. Hence in the above passage, immediately after the words *ευθυ και περιφερεις*, it is necessary to add *και μικτον*. In the last line of the same page Hermeas observes, *ο δε Πλατων, οπερ μεν ευρε καταφατικως υπο του θεολογου ρηθεν, τουτο αυτος αποφατικως προηνεγκατο. ο γαρ εκεινος νυκτα ειπεν, ουτος τουτο αχρωματον· ο δε εκεινος αποφατικως αψευδεα ειπων·*

Μαντοσυνην δε οι δωκεν εχειν αψευδεα παντων·

τουτο ουτος καταφατικως ειπε· περι ην το της αληθους επιστημης γενοσ, ουσια οντως ουσα· τρια αποφατικα προηνεγκαμενος τρια καταφατικα παλιν επαγει, απο του οντος τρια προηνεγκαν. Hermeas is here speaking of that divine order which is called by the Chaldean theologists *νοητος και νοερος*, intelligible and at the same time intellectual, as being mingled from both, and which is unfolded by Plato in the Phædrus. Hermeas, therefore, in the above passage observes, that the part of this order which is celebrated by the theologist Orphers *affirmatively*, is unfolded by Plato *negatively*; and that what the theologist speaks *of negatively*, is enunciated by Plato *affirmatively*. Hence, immediately after the words *ο δε Πλατων οπερ μεν ευρε*

καταφατικῶς ὑπο τοῦ θεολογοῦ ρηθέν, τοῦτο αὐτὸς ἀποφατικῶς προηνεγκάτο, it appears to me requisite to add, *οπερ δε ευρε αποφατικῶς τοῦτο αὐτὸς καταφατικῶς αποφαίνει.*

P. 143, l. 4. το γὰρ ἐν τῇ ψυχῇ τοῖς ἀκροῖς νοητοῖς ἐννοεῖσθαι δύναται. Here for τῇ ψυχῇ, it is necessary to read τῆς ψυχῆς. For the meaning of Hermeas is, that *the one* of the soul which is a participation of the το ἐν *the one itself*, is capable of being united to the highest intelligibles. This is evident from what immediately follows: εἰ γὰρ καὶ ὁ ἐνεργεῖα νοῦς ὁ ὑπερίδρυμενος αὐτῆς αἰεὶ θεάται τὰ ὄντα, ἀλλ' οὐδὲν τοῦτο πρὸς τὴν ἡμῶν ψυχὴν· ἡμῶν γὰρ ἐστὶ, ὅταν πρὸς αὐτὸν στραφῶμεν· ἡ δὲ παρῆξις τῆς ψυχῆς, ὁ ἐστὶ το ἐν αὐτῆς, κυρίως τότε ἐνθουσιᾷ, ὅταν το τῆς ἀληθείας ἰδῇ πεδῖον. The plain of Truth belongs to the highest order of intelligibles; and this is only to be seen according to Plato by the hyparxis, which is the summit, flower, and *the one* of the soul, energizing enthusiastically, or with a divinely-inspired energy. P. 143, l. 15. ἐκαστος δὴ τούτων τοῖς ὑπὲρ αὐτὸν φῶς ἐλλαμπει, τούτεστι, ἀληθεῖαν. Here for τοῖς ὑπὲρ αὐτὸν, it is necessary to read τοῖς ὑπο αὐτὸν, as will be immediately evident from a perusal of the whole passage. And in the same page, l. 19. in the words ἡ δὲ πάντων ἀρχὴ καὶ τοὺς νοητοὺς θεοὺς καὶ πάντα τοῦ ἀπ' αὐτῶν θείου πληροὶ φῶτος, for ἀπ' αὐτῶν it is necessary to read ἀπ' αὐτοῦ. For what Hermeas says is this, “that the principle of all things fills the intelligible gods, and all the natures that proceed from him, with divine light.” P. 144, l. 17. ἡ μὲν γὰρ ἐν ταῖς ἰδεαῖς δικαιοσυνῇ πάντα νηθεὶς περιεχει, εἰ δὲ ἐν τοῖς θεοῖς, θειῶς. In this passage, for εἰ δὲ it is requisite to read ἡ δὲ. P. 145, l. 9. Ἀλλὰ το λεγομενον τοιουτον ἐστιν· πλείους ἐχουσι δυνάμεις αἱ θεαὶ ψυχαί, τὰς μὲν ὑπερτερας, τὰς δὲ καταδεεστερας. Here, immediately after τὰς μὲν ὑπερτερας, it is necessary to add τὰς δὲ μεσαιτερας. This is evident from the remaining part of the sentence, viz. ταῖς μὲν οὖν πρωτισταῖς τῶν δυνάμεων αἰεὶ τοῖς πρωτιστοῖς τῶν νοητῶν ἐπιβαλλουσι καὶ τῷ ὑπερουρανίῳ τόπῳ, ταῖς δὲ μεσαῖς τοῖς ἐντὸς οὐρανοῦ, ταῖς δὲ ἐσχαταῖς κατὰ το ψυχικὸν μάλιστα ἰδιῶμα. Here Hermeas clearly says, that divine souls have *middle*, as well as first and last powers.

SOME OBSERVATIONS

Caused by the recent introduction by Mr. Bullock into England of various rare and curious specimens of Mexican Antiquity ; intended shortly to be submitted by him to the inspection of the public.

IT may truly be said of scientific inquiry, as of the politics of different periods, that to each particular age some prevailing taste may be allotted. The man of science feels that to him the consideration of what during past ages it has been the aim of human intelligence to know, is an inquiry no less interesting, than to the historian is the investigation of what the political temper of any given time has been: he, like the latter, can cast his eyes over distant ages, and can mark the different roads which human wit has variously pursued, sometimes proceeding along the straight road of investigation terminating at the temple of knowledge, at other times deviating into the by-paths of delusion leading to error; he will however have the satisfaction of perceiving that every succeeding century has become more enlightened than the foregoing, till time in its progress arriving at the present age, the sun of science with continually increasing light seems to beam on us; in fact at the present time, throughout Europe, with the exception of one or two countries, every branch of science seems to be particularly cultivated. Never did the stream of knowledge burst forth in a purer and more sparkling tide—one study does not now alone engross, as heretofore, its undue share of attention, but all may boast that portion of esteem to which their respective merits and utility severally intitle them. It was the custom, at some former periods of time, to be very indifferent to investigations into the monuments of antiquity still existing of celebrated ancient nations: to this indifference may be imputed the loss of many such precious remains, the erroneous accounts in books, respecting others, and the confused and wrong ideas formerly entertained generally on the subject of the antiquities of nations. Against the present time, however, this complaint cannot be urged. What limits seem to be set to learned research? The pyramids themselves, whose dusky shadows the Nile has so long beheld reflected on her waves, an individual now compels reluctantly to disclose the awful tombs in which the Pharaohs vainly expected to find repose! But lest Thebes should exult over Memphis,

her royal sepulchres have been equally violated; and over the ruins of that city,—the greatest and fairest which the sun shone on in its wide career, whose hundred brazen gates, from each of which could issue ten thousand chariots of war, sternly and gloriously dictated peace to nations,—over these splendid ruins the footstep of the traveller now wanders! Her prostrate porphyry pillars afford a seat to the weary pilgrim. From the banks of the Nile, which sadly contemplates the loss of former pride, still exhale the fresh breezes which once spread delicious fragrance through her artificial terraces; but those who breathed them, vital air nourishes no more.—But though her mortal population Thebes can no longer boast, her gods still have been faithful to her ruins; there in numbers they yet dwell, and undoubtedly on the stone tablets covered with hieroglyphics the religious rites sacred to them are yet recorded. Of all places of antiquarian research the ruins of Thebes seem most worthy to be explored; they deserve, and they have obtained the most curious attention. The antiquities of Egypt it must be admitted, if for a long space of time they have been unheeded, have of late years created their full share of interest: if any complaint on the subject of them can be alleged, it is that Egyptian antiquities seem too exclusively to have been the subjects of collection and research, whilst the antiquities of some other nations, as of China, of Assyria, and India, were no less worthy of attention, but have been much less successful in obtaining it. As for the antiquities of Egypt, what can exceed the respect with which, when discovered, the bust or statue of any Egyptian god is treated. The Ibis and the Crocodile, though lesser deities, are conducted from their mouldering retreats, whenever inquiry is blessed with such a discovery, with infinite veneration to national galleries and the museums of the learned. Isis propitiously smiles on her votaries, when she perceives her mutilated bust an object of regard; and Osiris might vainly imagine his old worship about to be renewed!

The complaint, however, that might fairly have been alleged, that the antiquities of Egypt were too exclusively the objects of attention, seems likely soon to lose all foundation; for being with justice advanced; already a certain direction has been given to the public taste towards the antiquities of other parts of the earth. The attention of celebrated men of learning in Paris has been of late much employed on the antiquities of Asia generally. These enlightened individuals are an honor to their country; and to men like them France owes, though envy and national jealousy may vainly deny it, and ignorantly dispute

it, the obligation of standing pre-eminent in science. It would not, however, amongst other nations, be an ungenerous competition, if they, by revising some institutions, and establishing others on improved principles for the encouragement of sciences and the improvement of arts, would take as a model the generous example of France. To foreigners and to strangers, as to Frenchmen, all her precious collections are equally thrown open; they are to all alike accessible. France then has a right to receive, even from foreigners, the tribute of praise. It may be an empty, but it is a flattering gift; and nations that take gold have no right to feel envy. Some persons have felt regret that defeat imposed on France the necessity of restoring those works of art, of which the Vatican and other public collections had been despoiled by her arms. It was argued, that though in Paris, from the attention with which strangers who visited the rich collection of the national gallery were received, where every thing worthy of admiration was particularly pointed out to their view, these precious objects of art were less the property of France than of the world, and that the arts and sciences derived an additional advantage from the mutual comparisons which the concentration of those objects offered the opportunity of making. This advantage was certainly inappreciable; but the claims of justice were much more sacred, and the restitution which was made by France conferred glory on her conquerors. With the conviction that this resignation on her part was a debt due to justice, France ought to be content; she will feel flattered, however, by hearing the voice of Europe whisper, that if any nation could have a right to enjoy that precious collection, that nation would be no other than France, who showed herself worthy to possess it by the noble use she made of it whilst in her hands.

Intending to say something of a curious collection of antiquities lately brought to this country from America, I have said more than I had purposed on that which is not immediately relative to my subject; it is however so connected with it, that if it was an error, it was one likely to be incurred. I shall now, however, make some remarks on monuments, of which the curiosity, not the beauty, the novelty, not the art, eminently intitle them to learned attention.

For a series of years it had been the custom to state, in contradiction to the evidence of older writers, that the continent of America possessed no monumental antiquities; that nothing existed there characterising the manners of the populous and civilised Indian nations which once inhabited, and whose

descendants still inhabit those extensive regions. This assertion was so often and so positively repeated, that general opinion was almost inclined to lean towards it, especially as none of the antiquities of the Mexicans or Peruvians seem hitherto to have found their way to Europe. We were informed that those nations were unacquainted with iron, and we came to the hasty inference that of monumental remains they could have none; as experience informs us that the monumental remains of nations are chiefly buildings of stone, or sculptured images of art. We gratuitously assumed that the Indians, not being acquainted with iron, had no mode of supplying its place; though perhaps the efficiency of their tools of copper was the very reason that they had not discovered the use of iron, in which the mines of those countries are abundant. However this may be, specimens now in England of Mexican antiquities prove, not only that monumental records of stone preserve still the antiquities and manners of the Indians, but inspection of them will convince us that in the art of sculpture they had made great proficiency, if not arrived at some excellence; but we cannot suppose, when we contemplate these existing monuments, that in other congenial arts, especially painting, they could have been less advanced. And here I may remark, that from the few Mexican paintings now extant, preserved from the fury of religious persecution and other accidents, it would by no means be fair to judge of the proficiency which the Mexicans had made in this art. We should rather form our opinion of the degree of merit which they had attained in it, from the contemplation of their best sculptured remains, more of which, it may now be expected, will be brought to Europe.

At the time of the conquest of Mexico by the Spaniards, historical, and other paintings were of infinite number, and threw great light on history, being of the utmost utility in preserving uncorrupted the traditions of ancient times. It is certainly a painful reflection to think that almost all of these have been destroyed, together with many other monuments of Mexican antiquity: we only know that they once existed. It is not, however, so much owing to the neglect of individuals to the antiquities of their nation, that so few of the monuments of earlier ages have come down to us, as to the suspicious eyes with which the Spanish Government ever looked on those who seemed too curious in their investigations into her possessions in the New World, or any thing connected with them.

Amongst the native Indians, as well as the Spaniards, several

intelligent individuals gave deep attention, and bestowed great research on the antiquities of New Spain. This their learned works, still existing, amply testify; but a name which deserves particular mention was that of Doctor Siguenza, Professor of Mathematics in the College of Mexico: he made an ample collection of Mexican manuscripts, and wrote works of profound learning on Mexican antiquity, which have unfortunately all been lost. Some few other names might be mentioned; but the collections which these individuals made have been dissipated and destroyed, or doubtless at the present day it would have been an interesting object to have had these remains secured against accident, by having pictures and fac-similes made of them, which would in a manner have multiplied the original, and through its copies have preserved it from destruction and oblivion. With regard to Mexican antiquities and paintings, it may truly be said, that piety and ignorance, zeal and apathy—in short, the most contrary causes—have conspired for their destruction. Even science herself may be arraigned as an accomplice in this evil work; for, led by an eager desire to advance her interests, more than one European has crossed the Atlantic to explore the natural productions and antiquities of New Spain—from which country when about to return to their own, to enrich it by communication of the fruits of their laudable zeal, at once their hopes are ruined, and the labors of years defeated, by the jealous policy of the Spanish Government, which, after having robbed them of the valuable collections they had made, (which collections are dispersed never to be recovered), thinks it a boon that the dungeons of the Inquisition are not decreed to them for their habitation during the remainder of their days. Such (except the Inquisition) was the fate of the unfortunate Italian, Boturini, who visited Mexico in 1736: with great expense, and incredible zeal, he had made a vast acquisition of Mexican antiquities, with which he was about to leave New Spain, when by order of the Government he was arrested, his whole collection seized in the most unjustifiable manner, and he himself sent to Spain; where, after some short period of time had elapsed, he published in 1746, at Madrid, an account of the loss he and science had sustained, (in a detailed catalogue in one vol.) of the precious collection which his long residence in Mexico had enabled him to procure, and his knowledge of the Mexican language, which he had learned on purpose the more easily to make inquiries amongst the Native Indians respecting their curiosities. Thus even the scientific zeal of an individual was in a measure the cause of many records of antiquity being lost. For had they not been

collected together by him, they would have stood the chance at least of rich merchandise, the safety of which is not entrusted to one but to various vessels, some of which must reach the destined port. It is pleasing however to think that much more enlightened views actuate the present government of Mexico, on whose talents and patriotism already seems to dawn the auspicious morning that precedes a brilliant day, now about to gild that newly-emancipated and magnificent land. Perfectly opposite and contrasted as their policy in public matters is to the selfish and narrow line of conduct so long persisted in by the mother-country towards her colonies, History and Science seem likely to incur a separate debt from the generous consideration shown by a Minister in Mexico to their interests. Don L. D'Allemagne, wisely judging that several original Mexican manuscripts of the most rare antiquity, preserved in various archives in Mexico, ought to be published, as the means of preserving these precious remains from the accidents to which the Revolution or other causes might expose them, displayed excellent judgment in committing them to the hands of Mr. Bullock; whose zeal and interest in the pursuit of discovery during his residence in Mexico, as well as perfect experience in such inquiries, were at once a full pledge that the greatest care would be taken by him of the valuable deposits committed to him, and which he was under promise to return safe and complete to the Mexican Government from this country, in which they have sought a temporary retreat and refuge. If however that interest which they so fully merit, should create a desire to have fac-similes and copies of them, it is proposed to publish a work on Mexican Antiquities and Hieroglyphics, which would comprise what indeed it would be to be regretted should not see the light, when so fair an opportunity seems to present itself. Certain painted Mexican annals, which for 300 years have been buried far from the busy examination of men in the archives of Mexico, the keys of which were always preserved in the Palace of the Viceroy, are now in the possession of Mr. Bullock; in short the most ample materials for a work of this nature exist. With respect to Mexican antiquities it is difficult to judge what the public feeling may be; it cannot be said that any scarcely have been seen, much less published, in Europe: this ought to be a reason why they should be received with avidity; it may be a reason that they may be treated with neglect.

In France, from the direction that the literary inquiries of the

present day have there taken, and the zeal with which antiquarian research is encouraged, and success rewarded, it could not be doubted that this undertaking would meet with a highly favorable reception; the beneficial results which France has derived from her generous and enlightened system, have displayed themselves in the brilliant discoveries in Egyptian Hieroglyphics by Monsieur Champollion, who is now employed in publishing another work of the most varied learning relative to Egyptian antiquities, entitled the *Egyptian Pantheon*. Turning our eyes however to England, it must be owned that the intrinsic merit of a work is but a poor pledge to the undertakers of it, that it will meet with public favor. Men of science do not, as in France, (I allude here particularly to the members of the Institute) direct the public mind. Neither learned bodies, nor societies, if the name of the author is neither eminent nor fashionable, and especially if the work would be expensive, think of conferring patronage or even notice on it. It is certainly to be lamented that the Universities must equally share in this charge of indifference: their neglect to the interests of Oriental Literature could not be more strongly instanced than in their deeming it unnecessary to patronise in the least degree Dr. Morrison, who, engaged in the task of composing his *Chinese Dictionary*, (a work wanting to the literature of Europe, and necessarily one of great cost,) would have been highly flattered and encouraged if the Universities of his own country had taken an interest in the work which he was carrying on in China.

I may be excused for here making some digression respecting the intended translation of the *Imperial Dictionary of China*, which, had it been completed in the manner in which it was commenced, would have laid the extreme regions of Eastern Asia completely open not only to the Historian, but to the Philosopher; for the arts and sciences would probably have reaped as rich a harvest, in this magnificent depository of the learning, the customs, the religious opinions, the history, and the revolutions, which, during the space of 3000 years, have taken place in the furthest east. That this great work was begun was highly creditable to the India Company; and if England has not, Europe has, sufficiently extolled their munificence. Perhaps content with this premature praise, the patronage which shone on the undertaking has run its full course; but the work, it is to be feared, in the end will prove incomplete and abortive. Had Sir William Jones been alive, he certainly would have regretted that an undertaking had been abandoned, of the importance of which to knowledge he was a judge qualified to decide; but the spirits which seem to

have presided over the commencement of the work themselves have departed, and their enlightened intelligence others cannot boast. There is indeed, in the preface affixed to the third part of the Dictionary, rather a tone of regret : Dr. Morrison concludes it by saying, “ this Dictionary has unavoidably been protracted till most of those who were immediately interested in the author and his work have sunk into the grave. I have hurried this part to a close, and I must do the same with what remains unwritten of the first.” I shall in a subsequent page extract from the last Number of the *Journal des Savans*, Monsieur Abel-Rémusat’s criticism of this third part of Dr. Morrison’s Dictionary : the work has been indeed so hurried, and the original plan so altered, that unless Dr. Morrison meets with renewed encouragement to pursue his original plan—and it is not too late—the work had better be discontinued altogether. It is a fact worth observing, that of the vast Continent which is divided into Europe and Asia, the extreme east and the extreme west have preserved and committed to durable record the early history and traditions of the human race. The great portion of the earth intervening has been so subject to revolution, that in those parts where monuments have existed sacred to history and science, they have, in the convulsions of kingdoms and the destructions of dynasties, been destroyed. The erratic tribes of Tartary, who spread over the remaining wide extent of Northern Asia, have generally been illiterate ; and it is in vain to search amongst them for historical records of distant ages. To have amalgamated then, in a manner, the literature of Europe and of China, which may stand relatively to each other as silver to gold, both precious, but the one more so, would indeed have been an object worthy of the cost. Europe excels in science, she is adorned with arts, but of the early history of Asia she is ignorant—of Asia, glorying in being the mother of the human race. But China preserves the most ancient records ; with her august emperors, in antiquity, the Pharaohs of Egypt cannot compete ; her antique annals mount upwards towards the flood ; and questions of vast interest, touching the history of Asia, and consequently of mankind, said to be derived from thence, her immensely voluminous writings, there is every reason to suppose, would resolve. How much then it is to be regretted that this fair prospect shone, brightly indeed, but momentarily, causing the gloom which succeeded it to be more disappointing. Had Dr. Morrison’s Dictionary and Encyclopedia of China, (for his work comprehended the provinces of both these, and was a translation with considerable additions of a Chinese work of the

same nature, very extensive, composed by order of the Emperor Canhi nearly two centuries ago,) been completed, it would have amalgamated together European and Asiatic learning. To the completion of this great work, the India Company had, it is said, resolved to give the munificent donation of 10,000*l*. I have here made rather a longer digression than I had intended; but when I was speaking of hoped-for encouragement to one literary undertaking, it was not unnatural to mention disappointed expectation respecting another; but that my expression of regret on this subject may not appear undue or out of measure, I shall quote from the last No. of the "*Journal des Savans*," which is of the date of February, 1824, and but just published, an extract verbatim from the conclusion of the article by Monsieur Abel-Rémusat, in which he reviews the last part that has come out of Dr. Morrison's Dictionary—his words are these:

M. Morrison ne s'explique pas positivement sur les motifs qui l'obligent à précipiter ainsi la fin de son travail: "He has hurried this part to a close, and he must do the same with what yet remains unwritten of the first;" c'est ainsi qu'il s'exprimoit en 1821, en donnant son Dictionnaire Anglais-Chinois. Si des malheurs privés ont épuisé sa constance, ou si des dépenses trop prolongées ont lassé la munificence de la Compagnie des Indes, M. Morrison doit déplorer, comme nous, les circonstances indépendantes de sa volonté qui le contraignent à laisser imparfait le magnifique monument qu'il avoit entrepris d'élever à la littérature de la Chine; et, de quelque manière que ce soit, les amis de cette littérature auront à regretter de voir ainsi manquer une occasion qui peut ne se représenter jamais.

This is the manner in which M. Abel-Rémusat, who is Professor in the Royal College of France of the Chinese and Tartar languages, a member of the Institute, and lately chosen as secretary to the French Asiatic society established now nearly two years in Paris, expresses himself. The profound learning of M. Abel-Rémusat causes much more lustre to be added by him to the situations which he holds, than those, however honorable, can reflect on him. With M. Abel-Rémusat I fully concur, that injudicious indeed were the counsels that could revoke the execution of what seemed to have been fully resolved on, and which was even in part completed; but the work, it seems, is to be brought to some kind of a conclusion, and the last No. is a specimen of the new plan on which it is to be conducted. Let us hear what M. Abel-Rémusat thinks of his new plan: he says, (I again quote his exact words)—

Il a fallu renoncer à suivre, dans les explications, le diction-

naire de Khang-hi, supprimer toute définition, toute citation textuelle, tout développement. Non-seulement on ne trouve plus ici ces digressions intéressantes, quoiqu'un peu déplacées, ces excursions dans le champ de la littérature ou de la poésie, trop multipliées dans les clefs précédentes; mais on y cherche en vain le strict nécessaire en ce genre; nulle explication d'usages, d'allusions, nul renseignement littéraire, scientifique, philosophique. Un mot ou deux, quelquefois une ligne, rarement quatre ou cinq d'explication Anglaise, voilà ce qu'on lit à côté de la très-grande majorité des caractères. Sur douze ou quinze mille qui sont accumulés dans ce volume, il n'en est peut-être pas deux cents dont les explications approchent un peu, par leur étendue, des articles du même genre contenus dans le premier volume; et il faut remarquer que le second contient plusieurs clefs des plus importantes, comme des plus riches en dérivés, celle du *cœur*, pour les affections de l'ame et les opérations de l'esprit; celle de la *main*, pour les actions manuelles et la plupart des mouvemens matériels; celles du *soleil*, de la *lune*, de l'*eau*, du *feu*, de l'*arbre*, des *quadrupèdes*, des *maladies*, de l'*œil* et de ses facultés, des *pierres*, des *céréales*, &c.

Tous les dérivés de ces différens radicaux sont donc réduits à une sèche et stérile nomenclature, privée de tout intérêt et presque entièrement dépourvue d'utilité: car il ne faut pas oublier que la difficulté de la langue Chinoise consiste beaucoup moins dans ces milliers de caractères, la plupart synonymes les uns des autres, ou à-peu-près inusités, dont le moindre écolier peut trouver le sens isolé en s'aidant d'un dictionnaire tout Chinois, que dans ces acceptions modifiées et ces sens de composition qu'un petit nombre de caractères peuvent prendre en s'unissant les uns avec les autres, et dont bien souvent on ne sauroit deviner la valeur d'après celle des monosyllabes qui les constituent. C'est donc dans la multiplicité des expressions de cette nature qui y sont interprétées, que résident en réalité la richesse et la bonté d'un dictionnaire Chinois, et non pas dans le nombre plus ou moins considérable des caractères qu'on y a rassemblés; de telle sorte qu'un recueil de deux mille termes usuels bien choisis et expliqués dans toutes les acceptions qu'ils peuvent prendre et dans toutes les combinaisons polysyllabiques où ils peuvent entrer, seroit infiniment plus utile à ceux qui veulent entendre les auteurs, que ne le seroit un vocabulaire de quarante, soixante, ou même cent mille caractères, si l'explication qu'on y joindroit devoit être réduite à une interprétation de quelques mots. C'est pourtant là tout ce que M. Morrison paroît avoir l'intention de donner dans la suite de son ouvrage; c'est de cette manière, je le répète, que sont expliqués douze ou quinze milliers de caractères, sur quarante que cet ouvrage doit contenir. Ce n'est pas là, à proprement parler, achever le dictionnaire qu'il avoit commencé; c'est en donner un autre, d'après un plan infiniment moins judicieux. Le Dictionnaire

du P. Basile de Glémona se trouvera, en totalité, un livre beaucoup plus utile pour les étudiants, parce que, s'il contient moins de mots simples, il renferme bien plus d'expressions composées: car on peut appliquer au petit nombre de ces dernières qui a trouvé place dans les vastes colonnes du dictionnaire Chinois-Anglais, ce que disoit M. Montucci dans une occasion semblable, en parlant des explications du Lexique du P. Diaz:

Apparent rari nantes in gurgite vasto.

It is impossible to read this criticism of M. Abel-Rémusat without agreeing with him in every part of it; and I think it is impossible not to share in his regret also, that the magnificent monument erected to Chinese and oriental learning should be left imperfect, and an opportunity, as he observes, lost, which may never recur; though I feel still inclined to hope that learned apathy to the interests of learning will never reach such excess in this country, as to suffer a work of this kind unheeded to die. Amongst the East India Directors there are many highly enlightened men, and they must well know that the East India Company could not confer a greater obligation on the learned generally in Europe, than by causing this munificent undertaking to be carried through in the most complete manner; appointing, if necessary, coadjutors to Dr. Morrison,—that if the work is accelerated, which might be judicious, the perfection of its execution might not be impaired. The India Company owe it to science, they owe it to Europe, they owe it to themselves, as they did commence the work, to complete it in a manner worthy of them: the expense to so opulent a body of conducting it on the most liberal scale, could be opposed by no one who has once turned his eyes on the map of Asia, and knows the portion of the east subject to their sway.—It is difficult to imagine, that this work would not prove highly useful to this country in its commercial relations with the Chinese. That cautious government, it is true, will not admit foreigners into the interior of the Empire;—but the interior of the Empire would, by the perfect knowledge which Europeans might henceforward attain of their language, in which they might study the genius and manners of this Asiatic race, be perfectly thrown open to them; and they would then be able to avail themselves of that knowledge in their commercial dealings with a nation, between which country and this, from the nature of the importations, perpetual trade must exist, the temporary interruptions to which are productive of serious inconveniences, and which a thorough acquaintance with their language and manners would teach us to avoid, or at least in the alternative to remedy. But besides the advan-

tages of such knowledge of their language and manners with reference to China, it must not be forgot that the written language of Japan is perfectly the same. In manners also, in the punctilious etiquettes of diplomacy, the Chinese and Japanese are perfectly similar. It is true Japan has for near two hundred years forbidden all foreign trade, but that policy might not always last;—revolution, which caused it, or other causes, might lay it aside, and then the East India Company might find its account in understanding the language of Japan, and creating a competition between that Empire and China for the European trade, which doubtless would benefit the East India Company. But howsoever this may be, M. Abel-Rémusat's apprehensions seem justly founded. It must be confessed that the bright prospect lately held out to oriental literature appears completely changed and overcast. If this is the result, it certainly must be lamented; but some person, to put a counter-balance in the scale, may say,

“That an Asiatic Society has been established in London.” The friends to the literature of the East will hear this intelligence with pleasure; and every thing may be expected from a society dignified by the sanction of an august name, and reckoning amongst its members men the most distinguished for their rank, talents, and fortune: but frequently much more depends on the direction that is given to the motion, than the force which is employed in the impulse. The benefits of public institutions, according to the judgment which is shown in the application of their energies, either soon shoot up into giant growth and vigor, or must await the slow progress and the uncertainties of time. The Asiatic Society, however, must feel desirous of conferring solid advantages on Asiatic learning; it must command those great works to be undertaken, and it must exercise particular discretion in the selection of the persons employed in the execution of the task, as it is not the number of the persons, but the persons of the number, which is the object to be aimed at in the selection: by the execution of such works it will at once anticipate three centuries of frivolous memoir-writing, each of which, it is true, of life might boast, but only “to have lived its little span, then fluttering died.” Those who are inclined to indulge in hopes that the languishing work of Dr. Morrison may derive fresh youth from the establishment of the London Asiatic Society, will not find that those hopes derive diminution from the consideration that several enlightened, distinguished, and influential members of the Asiatic Society are immediately connected with India and the India Company.

But to return to the subject of which I was before speaking, the Antiquities of Mexico. To Mr. Bullock, the highest praise is due. He has done not only what no Englishman, but what no European has done before him; and the complete success which has attended his exertions, entitles him to the congratulations of those who feel an interest in the objects of his inquiries. It must be remembered too, that the great difficulties and expense, with which he has had to contend, intitle him to a considerable share of public patronage; for besides the manuscripts which he possesses, entrusted to him by the Mexican government, an infinitely more extensive collection, perfectly as curious, (which is saying a great

deal,) has come into his possession. He was the first foreigner who for purposes of research visited Mexico since the Revolution, which alone made it a country accessible to foreigners. The Revolution, besides giving ingress to foreigners, had, as always is the case in times of such general commotion, unbarred and thrown open many offices of records and other places of security; and those things which had perhaps been stored up for ages, during which space of time they never might have seen the light, on a sudden were found in the possession of the multitude, from whose destroying hands each work that was obtained might attribute to the person so fortunate as to recover it, its preservation. At a time precisely like this, Mr. Bullock arrived in Mexico; and from hands like these, many most valuable antiquities were by him rescued, which are now safely brought over by him to England. Besides a collection of paintings, in every respect most curious, he has also brought over with him a collection of Mexican sculptures of most singular fashion, and exhibiting a proficiency in that art, which from the accounts of Dr. Robertson and others we had no reason to expect. In looking over some of the Numbers of a work of M. Champollion's on Egyptian Antiquities, I was extremely surprised to perceive a singular conformity between the Egyptians and Mexicans in their sculptured monuments. These nations, so far removed from each other, in many respects so contrasted, the former famed for its early wisdom and science, the latter supposed to have understood nothing of science, and of arts to have had but few; the one boasting an august antiquity, to whose Pharaohs mankind first learned to kneel, themselves the earliest Kings and Legislators of the human race,—the other confessedly but a recent nation, and lately formed to habits of civil life: yet between these two nations, as far as the consideration of their sculptured monuments extends, a striking correspondence of taste seems likewise to have prevailed. Both the Egyptians and the Mexicans seem to have considered the just proportions and size of objects, according to nature, as too small, and participating in the inclination to represent in stone, animals as objects of Idolatry, they also figured them of colossal size; but as the animal productions of Egypt were very distinct from those of Mexico, we cannot look for idols of exactly the same type.

Whilst Egypt adored her gods under the forms of the ox and the crocodile, and every monstrous shape, the Mexicans paid religious worship to that species of serpent which naturalists term the rattle-snake. Perhaps, in their long migrations

through the lonely forests of America, where gloom and solitude ever reign, they first imbibed this superstitious custom. The scenery and the awful grandeur of nature around, where thick volcanoes unceasingly pour forth their fiery eruptions, and lightnings and hurricanes continually agitate the atmosphere, were calculated to create in the wild and ignorant Indian superstitious feelings; but all superstition is connected with a vague religious sentiment, and causes an inclination to pay to some object, whether natural or supernatural, religious reverence.

Though infinitely various as well as exquisitely beautiful in the lesser tribes of animal life, and producing vegetable nature of as full growth as elsewhere, America seems not to have possessed many species of large animals: the rattle-snake was certainly the most dreadful tenant of her forests, and to it, as the type of the destructive or evil principle, the Indians seem to have offered up their vows. I have observed in all the rare antiquities of sculpture, either actually brought from Mexico to England by Mr. Bullock, or the models of which, still existing in Mexico, he has taken in the most ingenious and laborious manner in plaster of Paris, that this frightful serpent is every where conspicuous. A small Idol in stone, of exceedingly good workmanship, is overwrought with this serpent, its scales exhibiting the appearance of ornamental foliage—its eyes and mouth were doubtless once adorned with jewels. But besides this small image, there is another of colossal size, on which interlaced snakes form a kind of ornamental tissue. This image was highly worth the pains which were taken to model it, as it was out of the question to bring over so great a weight; but it is much too “bizarre” for my pen to attempt to describe; and I should strongly recommend persons who feel an interest in Mexican antiquities, to judge with their own eyes of this curious object: they will even, perhaps, learn somewhat of human nature from it, for they will see into what delusions it is possible for mankind to run. There is also another rattle-snake in a rearing and upright attitude, of colossal size, amongst the collection, like the other images, no doubt once an object of worship. It is a singular fact that the serpent, in antiquity, amongst nations very remote from each other, seems to have been an object of mysterious veneration and early tradition: the book of Genesis, the most ancient as well as sacred record, makes particular mention of that animal, ascribing to it originally a superiority of instinct over the rest of the animal creation: the relation of the fall of man has an immediate connexion with this reptile. Could it have been

possible that tradition might have preserved some faint recollection of this original history, and thence ascribed to it a participation in certain religious mysteries. If we examine the most ancient monuments of Egypt, we shall find it very singularly represented in connexion with Egyptian superstition, as with Mexican it undoubtedly was: but what could have procured for this dangerous but despicable reptile such respect? In the Egyptian temples, it is painted on the walls in every crawling attitude: but in Egypt the serpent was not the formidable animal that it was in the rattle-snake of America, and the Egyptians were a nation infinitely more enlightened than the Mexicans. However this question may be decided, it is quite evident that great analogy existed in some respects between the Mexicans and the Egyptians. I do not mean, however, to say that there was a probability of the one nation being derived from the other: their languages seem to have been very different, and language and physiognomy alone can prove community of descent in nations; without these, other similarities in national customs can only be arguments of the probability of early intercourse:—but I think this a most interesting inquiry, as elucidating in some measure the history of the origin and descent of nations. The Bible Society, from the number of languages into which it is translating the Bible, is furnishing the means of what would once have been thought an Herculean task, of instituting a comparison between all the languages in the world; the results of which comparison, when attained, would be like the unfolding of some precious volume, containing a faithful history of some of the most important events which have happened amongst mankind, and of the knowledge of which man was as yet ignorant. After the task of referring the derivative to the elementary and primitive languages, we may then refer these languages to the regions of the earth to which they primitively belonged; it would be an after question, and one depending on the former, to resolve what might be the causes of languages being found in the particular parts of the earth in which they now exist, so widely separate from the countries in which they were first spoken. The ambition of kings, mustering amongst their troops foreign and distant nations, might be the cause of those strangers afterwards settling in new habitations, and carrying with them their language. The leading of a conquered nation into captivity, which was an early custom, to people another country, would have been a second cause of the migrations of languages; the common wants of life would have induced some tribes of men to change their habitations, in search of others gifted with a more fertile soil;

finally, storms and tempests at sea would frequently have driven out of their due course to other lands, trading and other vessels. In this manner I conceive the Otaheite and Society Islands, situated in the bosom of the vast Pacific Ocean, to have been peopled; in this manner the Japanese historians say that their islands were first inhabited; in this manner, North and South America may possibly have been peopled.

Between the Mexicans and certain Asiatic people considerable analogy seems to have existed in the mode of computing time. From their own accounts, the Mexicans had, after long travelling, arrived in that portion of America in which they fixed the seat of their Empire. Their singular and just method of computing time, strictly regulated according to the period of the natural year, would certainly add weight to the argument, that they probably derived their origin from some more civilised nation. I might here make some digression on the subject of the Mexican cycle of time, but I shall spare myself the trouble by referring to a colossal sphere, which Mr. Bullock has brought from Mexico—an exact model of the original, built into the wall of the Cathedral of Mexico; under which reposes in pacific sleep many a blood-sprinkled Idol, curious from their antiquity, curious from the ideas associated with them. The same gentleman has also brought over a model of the famous Sacrificial stone, belonging to the great Temple, the sides of which are most curiously eloquent respecting Mexican antiquity. The stone being very large, the compartments on the sides are numerous; and, represented almost to the life, are seen the sacrificial rites, the sacrificers and the victims. This stone, which is spherical and situated in the church-yard of the Cathedral, had only the upper surface exposed, till Mr. Bullock dug round the sides and brought to light their mysterious sculpture. The native Indians of Mexico know well the purpose which this stone answered, and whenever they pass by it, it is now an Indian custom to stamp on it, to express the disgust with which the recollections of the inhuman sacrifices of their ancestors still inspire them. It is computed that at least 5,000 victims were annually immolated on this memorable stone, the upper surface of which, having a basin excavated in the centre to catch the blood as it fell from the unhappy victims, with a channel to convey it thence to the ground, both of most capacious size, silently, but significantly declares how numerous were the wretches immolated at the bloody shrine of the Idol! I was led, from mention of the model of the sphere, to mention this also. At the end of this article is an engraving of the Mexicans sphere, which is of colossal size. The copy from which this engraving

was done, was made in Mexico from the original sphere, but is not extremely correct, as will be evident on comparing it with the plaster of Paris model of it executed in Mexico by Mr. Bullock, and to be seen amongst the other curiosities of his collection. It is, I imagine, a sphere of days of the Mexican month, of which the proper symbols are carved circularly round the stone. What all the other mysterious emblems mean, with which the rest of the stone is covered, I know not: two rattle-snakes are twined round the extreme circle of the wheel, diverging from each other at the tails; they curve in opposite directions round the stone, and meet together with their heads facing each other, the jaws of each distended in the act of devouring a human being; between the fangs of each, the head of the victim is visible. I hope that the circumstance of this curious stone, or at least its model, having been brought to England, will awaken interest and create research. I do not doubt that all the other mysterious emblems which cover the stone are capable of elucidation; but that elucidation must be subsequent to, and the result of, profound meditation, and research into the genius, and customs, and science of the ancient Mexicans. But if any one is inclined to think that the solutions of the questions which may arise in the mind from indulging in this train of thought, require but slight exercise of the reason, and depend on obvious and easy considerations, let him be aware of his mistake: the mind when willing to arrive at probability, in judging of facts belonging to the history of nations which have passed away, as the breeze of evening sweeps over the dust of the plain, never to return, has something more to do than merely to adopt the plausible opinion of the moment; at least, if its object is, not to persuade others, but itself to feel conviction on the subject. In this case it must, in its intellectual flight, wander over the history of many ages; it must visit nations and tribes of men the most remote from each other; it must compare manners and usages the most different; and finally, its own nature, as far as its piercing vision can irradiate the obscurity, it must scrutinize and explore. Afterwards, as the fruits of its exertions, enriched with multiplied and various knowledge, it may perhaps venture to judge, and to judge with confidence, on questions which others might not be equally qualified to decide. But to resolve certain questions, respecting the manners, and customs, and genius of nations, where the motives of human conduct require distinct analysis, and separate inquiry, in order to determine the reason of national manners and laws, deep knowledge of human nature is necessary. This knowledge is necessary to clear up and elucidate the

antiquities of nations ; and would alone be equal to the task of investigating and explaining the antiquities of Mexico and Peru, and the vast continent of America. And most worthy these regions are of all that genius could accomplish in discovery, all that science could lend in light, though her torch were robbed of its divinest rays, and all that munificence could expend in cost, in order that nothing either on the surface of the soil or beneath it, whether physical objects, as vegetable, or mineral, or geological substances, or artificial, as ancient buildings, records of painting and history, and other monuments of the various arts indigenous and underived, peculiar and proper to the original Indians and natives of America, might pass unnoticed or unexplored. Intending now to draw to a conclusion, I may be excused for having offered these few observations. I must, however, first say something of the second engraving, which represents another Mexican cycle of time, consisting of 52 years, which was a period of time which they used in their historical computations, as we do our century. It might then, the slight impropriety of the expression being excused, be called the Mexican century : the various years each had their proper symbols, by which they were distinctly particularised on the stone. I might here say something of the Mexican mode of reckoning, employed on the wheel, but I have no inclination to enter into any difficult digressions. I shall observe, with respect to the engraving of this second cycle, that it is not a copy of a stone, but of a painting, of which Mr. Bullock has the original, which once belonged to the celebrated Boturini, together with some other pictures now in Mr. Bullock's possession ; not remarkable, it is true, from the manner, but very remarkable from the subjects of the paintings, and from having formed part of the Mexican museum of the learned, but unfortunate Boturini. But it is not only the antiquarian that will derive gratification from seeing Mr. Bullock's collection ; to the naturalist will be presented a much more ample field for contemplation. The western hemisphere, if we can believe description, seems in some parts to be the paradise of the earth. In the formation of some of the vegetable and insect tribes, and in the plumage of the birds of those countries, nature seems to have luxuriated in beauty ; the naturalist would only feel hesitation where he should begin his inquiries, so various are the riches that present themselves to his view. Of the gigantic range of the Andes, whose summits are covered with eternal snows, who has examined what are the natural productions ? The soil of Mexico teems with the most beautiful and extraordinary vegetable productions.

Mr. Bullock, who spent a year in Mexico, and has just returned, did not forget to bring with him to this country, a most varied collection of specimens of fruits and flowers, and trees of Mexico, modelled in wax and other ingenious ways, perfectly representing the natural object. The Horticultural Society are indebted to him for many species of flowers, never hitherto introduced into this country. The beauty of the humming, and other Mexican, birds, of which he has a great variety, as it would be difficult to imagine, it would be vain to attempt to describe: it is said, however, perhaps by those who would envy America the beauty of her feathered race, that the birds of those countries do not sing—how true this may be I know not: it seems to be mere assertion, without any proof. The two other engravings, which follow those of the cycles of time, are from original pictures drawn in Mexico. Of the particular places represented, the first is a distant view of a mountain, not far from the once famed city of Tezcuco, so celebrated among the Spanish writers; the last King of which, as well as the last Sovereign of Mexico, was most ignominiously, after a long captivity, put to death by Cortes, on some slight and unfounded suspicion of plots against the Spaniards. The city of Tezcuco is still full of ancient monuments, though Robertson declares, in the most unqualified manner, that there were no remains of ancient monuments in all New Spain, or if there were any, some rude, shapeless and unintelligible mounds of earth only. This great and unbecoming mis-statement in Dr. Robertson should be a caution to those who are inclined to imagine, that truth must flow in the channel of polished periods, not implicitly to believe all that they find in the pages of celebrated writers, whose reputation depends much more on the style of their language, than the justice and truth of their observations respecting facts. Dr. Robertson writes at a distance from the facts and scenes which he describes,—he is but too frequently, in what he says, as distant from truth; in fact, even now, the ruins of the palace of Tezcuco bespeak its former grandeur, though many of the stones, which once embellished this edifice of Kings, have found their way into the humble dwellings of the Indians, of which they now compose a part. The mountain, of which a representation is given, is, as I have said, not very distant from Tezcuco: this mountain is covered with the ruins of ancient Indian buildings; at about two-thirds up the mountain is a curious bath hewn out of solid porphyry; the floor has been rent by an earthquake; two stone seats cut equally in the rock remain associates of the solitude of the

place, a road on the left presents an abrupt approach. Of the period when this bath was made—so singularly situated, almost on the summit of a mountain, where one would have imagined there would have been little temptation to bathe, except, indeed, the fatigue of the ascent might have rendered the coldness of the water refreshing—who can now tell? The conveyance of the water to the bath must have been a work of considerable labour; and one would have thought that the wings of the Zephyrs so high up the mountain themselves would have been sufficiently refrigerating. That, however, which is most surprising, and renders this place an object of curious attention, is the immense labor which must have been exhausted in cutting the solid porphyry. Our wonder is excited by the Egyptian art and labor bestowed in working porphyry; and knowing that of all stone this species of granite is the hardest, and perceiving how very slowly modern art proceeds in the labor of cutting it, what must we think of this work of ancient American art! Can we believe that the ancient Indians, who were very superior to their present descendants, were as unacquainted with every species of metal instrument as some authors pretend? It is impossible. The fact is, they had copper either naturally so hard, or they had the art of rendering it so hard, that it answered all the purposes of iron to them; with copper tools, perhaps, this curious work might have been accomplished. There is something very picturesque in the appearance of this bath; the luxuriant green of the Nopal tree, the vegetation of which shoots all around, singularly contrasts with the purple of the granite, over which it seems as fain to spread its leafy protection. Having mentioned the name of Egypt, with reference to the cutting of granite, I cannot refrain from remarking one more analogy between the Mexicans and the Egyptians; it is this,—many and vast Pyramids exist at the present day not very far from Mexico. I know that some authors have denied this, and put a veto on the world's belief of it—however this may be, these Pyramids exist, and are likely to do so. Baron Humboldt, who has been in Mexico, particularly describes them, and gives a drawing of one of the small ones extremely curious; it has a staircase ascending to the top, itself being made of cut stone, and very high, on a basis very small proportioned to its height. It must be granted, then, that ancient Pyramids exist in some of the Mexican provinces, and that the most interesting antiquities are to be discovered in the New World.

NOTICE OF

A DICTIONARY OF LATIN PHRASES, comprehending a Methodical Digest of the various Phrases from the best Authors, which have been collected in all Phraseological Works hitherto published, for the more speedy progress of Students in LATIN COMPOSITION. By W. ROBERTSON, A. M. of Cambridge. A new Edition with considerable Additions, Alterations, and Corrections. London: Baldwin. 1824. 8vo. 15s. Pp. 1023.

THIS is a very bulky octavo, sold at a reasonable price, and in respect to paper and print got up in that plain and unambitious way, which is best suited to School-books, and reflects credit on those, who have projected and executed the Work. The valuable assistance, which it will afford to the Student and School-boy in *Latin Composition*, can scarcely fail to obtain for it a distinguished place in the list of School-books. Its pretensions to notice are so modestly, and, so far as we can in the absence of the old Edition judge, so correctly, and so concisely set forth in the *Advertisement* prefixed, that it would be injustice to the Work and to our readers to state them in any other words:—

ROBERTSON'S LATIN PHRASE BOOK having been long out of print and become scarce, many eminent teachers of the classics have expressed a desire to see a new and improved edition. That there was ample room for improvement is obvious on the slightest inspection of the old work. The English is obsolete, the arrangement confused, the order of printing such as to render it difficult for consultation or reference, the redundancies so numerous as to increase most unnecessarily and seriously the bulk of the volume, and much of the Latin drawn from barbarous sources. It has been the aim of the present editor to remedy these evils, and to render the work better adapted to the use of the *Middle* and *Upper* classes in our schools.

It is a peculiarity in this *Phrase Book* that it comprehends all previous publications on the subject: but the present edition has this advantage over its predecessors, that it is enriched with many hundred phrases which have hitherto been unrecorded, and these have been drawn from the purest fountains, by actual perusal; from *Cicero*, *Tucltus*, *Terence*, *Plautus*, &c.

Thus, while the size of the volume has been usefully diminished, its capacity for reference has been increased, and its value for purity considerably enhanced.

Notice of Robertson's Dictionary, &c. 195

But while the editor is calling public attention to improvements already made, he would not be thought insensible to the necessity of future improvement, and will thankfully receive such animadversions as may render another edition still more useful.

The increasing attention paid to *Latin Composition* renders works of this description more important; and by the *Lexicon Ciceronianum* of Nizolius, and this improved edition of *Robertson*, the access to Latin peculiarities is made more easy and sure; for if correct Latinity were only to be acquired by an extensive and deep acquaintance with the various works of classic authors, it would be absolutely unattainable by any one *in statu pupillari*, and could scarcely be taught in our schools.

We congratulate the classical public on the multiplied facilities for writing elegant and correct Latin, which are afforded by this and similar Works. We would strongly urge on the attention of School-masters the propriety of giving every possible encouragement to so desirable an accomplishment, which has been often unattained even by Scholars, whose fame has extended over civilised Europe, and whose works will be read with instruction and amusement to the remotest period of time. To write Latin with facility may be a matter of easy acquirement to most scholars of extensive reading; to write it elegantly may be an object of no difficult attainment to a student of good taste and memory, intimately conversant with the language of the purest authors; but to unite rhetorical elegance and grammatical accuracy, *hic labor, hoc opus est*, and yet the student need not despair of uniting both, if he will depend on his own right hand, cheer his heart with contemplating the bright example of the venerable Dr. Parr, and pursue his career of improvement with that "soul of fire," which "no labors fright, and no dangers tire," and which takes for its device the animating words of the Latin poet: *Possunt, quia posse videntur*.

We shall cite from the Work under consideration two specimens of the manner, in which the Editor has executed the task assigned to him; and these specimens will convey to our readers a pretty good idea of the plan and utility of the book for assisting the student in Latin composition:—

"To abandon, renuntiare, amovere, amandare, remittere etc.; as, *To abandon one's friendship*, amicitiam alicui renuntiare, Cic.: *He has abandoned virtue*, vultum virtuti remisit, Cic.: *He has abandoned or renounced all civil offices or employments*, Civilibus officiis renuntiavit: *I abandon my province*, provinciam remitto: *To abandon one, whose reputation is attacked*, dimicanti de fama deesse, Cic."

"Lean, macer, macilentus, gracilis, tenuis, exilis, sirigosus. *As lean as a rake*, ossa atque pellis; *miserable macritude*; nihil aliud quam Syphar hominis; nudior Lebende. Ita proverbialiter dicitur de venementer tenuibus; Leberis enim serpentis exuvium significat. *Night watchings make bodies lean*, vigiliæ attenuant corpora"

196 *Examinations for the Classical Triposes,*

From the last instance our readers will perceive that due attention is paid to proverbs, which contain the condensed force of the languages, as well as the collected wisdom of the people. The proverbs of the one tongue are translated by the corresponding proverbs of the other.

EXAMINATIONS FOR THE CLASSICAL TRIPOSES,

first instituted at Cambridge, January, 1824.

To be translated into GREEK PROSE.

MY son, you are yet young: time will make an alteration in your opinions; and of many, which you now strongly maintain, you will hereafter advocate the very reverse: wait, therefore, till time has made you a judge of matters, so deep and so important in their nature. For that, which you now regard as nothing, is, in fact, the concern of the very highest moment; I mean, the direction of life to good or bad purposes, by corresponding investigations into the nature of the Gods. One thing, and that not trivial, I can at least venture, in all the confidence of truth, to assure you respecting them; the sentiments, which you now entertain, are not solitary, first originated by you or your friends; they are such as, at all times, have found advocates, more or less in number; but I speak the language of experience when I say, that not one of those, who in their youth had been led to think that there were no Gods, has found his old age consistent in opinion with that of his more juvenile years.

To be translated into ENGLISH.

REM populi tractas? (Barbatum hæc crede Magistrum
Dicere, sorbitio tollit quem dira cicutæ.)
Quo fretus? dic hoc, magni pupille Pericli.
Scilicet ingenium, et rerum prudentia velox
Ante pilos venit? dicenda, tacendaque calles!
Ergo, ubi commota fervet plebecula bile,
Fert animus calidæ fecisse silentia turbæ
Majestate inanus; quid deinde loquere? Quirites,
Hoc, puto, non justum est; illud male; rectius illud.
Scis etenim justum gemina suspendere lance

Ancipitis libræ ; rectum discernis, ubi inter
 Curva subit, vel cum fallit pede regula varo :
 Et potis es nigrum vitio præfigere Theta.
 Quin tu igitur, summa nequicquam pelle decorus,
 Ante diem blando caudam jactare popello
 Desinis, Anticyras melior sorbere meracas ?
 Quæ tibi summa boni est ? Uncta vixisse patella
 Semper, et assiduo curata cuticula sole.
 Expecta : haud aliud respondeat hæc anus. I nunc.
 Dinomaches ego sum ; suffla : sum candidus. Esto, 20
 Dum ne deterius sapiat pannucea Baucis,
 Cum bene discincto cantaverit ocyma vernæ.
 Ut nemo in sese tentat descendere ! nemo !
 Sed præcedenti spectatur mantica tergo.
 Quæsieris : Nostin' Vectidi prædia ? cujus ? •
 Dives arat Curibus, quantum non milvus oberret.
 Hunc ! ait ? hunc, Diis iratis, Genioque sinistro !
 Qui, quandoque jugum pertusa ad compita figit,
 Seriolæ veterem metuens deradere limum,
 Ingemit, Hoc bene sit ! tunicatum cum sale mordens 30
 Cœpe ; et, farrata pueris plaudentibus olla,
 Pannosam fæcem morientis sorbet aceti.

I. Ver. 1. *Magistrum*.] What remuneration did the Sophists usually receive for their instructions? Did Socrates require any from his disciples? What was the accusation brought against him? Before what court was he tried? What time intervened between the representation of the Clouds and his death?

II. 3. *Pupille*.] Give an account of the life of the person here addressed, with the dates of the events you mention.

III. *Theta*, 12. *Anticyras*, 16. *Mantica*, 24.] Explain these allusions, and confirm your assertions by quotations.

IV. State the arguments used in the dialogue of Plato, of which this Satire is an imitation.

To be translated into ENGLISH.

ALTERA jam teritur bellis civilibus ætas ;
 Suis et ipsa Roma viribus ruit.
 Quam neque finitimi valuerunt perdere Marsi,
 Minacis aut Etrusca Porsenæ manus,
 Æmula nec virtus Capuæ, nec Spartacus acer, 5
 Novisve rebus infidelis Allobrox ;
 Nec fera cærulea domuit Germania pube,
 Parentibusve abominatus Hannibal ;

Impia perdemus devoti sanguinis ætas ; Ferisque rursus occupabitur solum.	10
Barbarus, heu ! cineres insistet victor, et Urbem Eques sonante verberabit ungula :	
Quæque carent ventis et solibus ossa Quirini (Nefas videre) dissipabit insolens.	
Forte, quid expediat, communiter, aut melior pars, Malis carere quæritis laboribus ?	15
Nulla sit hac potior sententia : Phocæorum Velut profugit exsecrata civitas	
Agros atque Lares patrios, habitandaque fana Apris reliquit et rapacibus lupis :	20
Ire, pedes quocunque ferent, quocunque per undas Notus vocabit, aut protervus Africus.	
Sic placet ? an melius quis habet suadere ? secunda Ratem occupare quid moramur alite ?	
Sed juremus in hæc : simul imis saxa renarint Vadis levata, ne redire sit nefas :	25
Neu conversa domum pigeat dare lintea, quando Padus Matina laverit cacumina.	

I. Ver. 5. *Spartacus*.] Give the date and circumstances of the insurrection of Spartacus. Upon what occasion were gladiators first exhibited at Rome? Describe their weapons, and their manner of fighting.

II. 17. *Phocæorum*.] What circumstances induced the Phocæans to leave their country? At what places did they stop in their flight? Where did they finally settle? Give your authority for what you relate.

III. Give the names and laws of the different lyric metres used by Horace.

Translate into ENGLISH PROSE.

(From THEOCR. *Idyl.* xxv. 221—261.)

ΟΤ μὰν πρὶν πόδας ἔσχον, ὄρος τανύφυλλον ἔρυνων, Πρὶν ἰδέειν, ἀλκῆς τε παραυτίκα πειρηθῆναι. Ἦτοι ὁ μὲν σῆραγγα προδείξελος ἔστιχεν εἰς ἤν, Βεβρωκῶς κρεῖων τε καὶ αἵματος· ἀμφὶ δὲ χαίτας Αὐχμηράς πεπάλακτο φόνω, χαλεπὸν τε πρόσωπον, Στήθεά τε· γλώσση δὲ περιλιχμάτο γένειον. Αὐτὰρ ἐγὼ θάμνοισιν ἅμα σκιεροῖσιν ἐκρύφθην Ἐν ῥίῳ ὑλήεντι, δεδεγμένος ὀππὸς ἴκοιτο· Καὶ βάλον ἄσσον ἰόντος ἀριστερὸν εἰς κενεῶνα Τηϋσιῶς· οὐ γάρ τι βέλος διὰ σαρκὸς ὀλισθεν Ἵκρυόνεν, χλωρῇ δὲ παλίσσυτον ἔμπεσε ποίη. Αὐτὰρ ὁ κραῖτα δαφοινὸν ἀπὸ χθονὸς ὦκ' ἐπάειρεν	225 230
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Θαμβήσας, πάντα δὲ διέδραμεν ὀφθαλμοῖσι Σκεπτόμενος, λαμυρούς δὲ χανῶν ὑπέδειξεν ὀδόντας. Τῷ δ' ἐγὼ ἄλλον δίστον ἀπὸ νευρῆς προΐαλλον,	235
Ἀσχαλῶν ὅτι μοι πρὶν ἐτώσιος ἔκφυγε χειρός. Μεσσηγὺς δ' ἔβαλον στηθέων, ὅθι πνεύμονος ἔδρα· Ἄλλ' οὐδ' ὥς ὑπὸ βύρσαν ἔδω πολυώδυνος ἰδς, Ἄλλ' ἔπεσε προπάροιθε ποδῶν ἀνεμῶλιον αὐτῶς. Τὸ τρίτον αὖ μέλλεσκον, ἀσώμενος ἐν φρεσὶν αἰνῶς,	240
Λυέρυειν· ὁ δέ μ' εἶδε περιγληνώμενος ὅσσοις Θῆρ ἄμοτος· μακρὴν δὲ παρ' ἰγνύησιν ἔλιξε Κέρκον· ἄφαρ δὲ μάχης ἐμνήσατο· πᾶς δέ οἱ αὐχὴν Θυμοῦ ἐνεπλήσθη, πυρσαὶ δ' ἔφριξαν ἔθειραι Σκυζομένῳ· κυρτὴ δὲ ῥάχις γένετ' ἥντε τόξον,	245
Πάντοθεν εἰλυσθέντος ὑπαὶ λαγόνας τε καὶ ἰξύν. ᾧ δ' ὅταν ἀρματοπηγὸς ἀνὴρ, πολέων ἵδρις ἔργων, Ὀρπηκας κάμπτησιν ἐρινεοῦ εὐκεάτοιο, Θάλλψας ἐν πυρὶ πρῶτον, ἐπαξονίῳ κύκλα δίφρῳ, Τοῦ μὲν ὑπ' ἐκ χειρῶν ἔφυγεν τανύφλοιος ἐρινεὸς	250
Καμπτόμενος, τηλοῦ δὲ μὴ πῆδησεν ὑφ' ὀρμῇ· ᾧ δ' ἐπ' ἐμοὶ λῆς αἰνὸς ἀπόπροθεν ἀθρόος ἄλτο, Μαιμῶων χροὸς αὔσαι· ἐγὼ δ' ἐτέρηφι βέλεμνα Χεὶρὶ προεσχεθόμην, καὶ ἀπ' ὤμων δίπλακα λῶπην· Τῇ δ' ἐτέρῃ ῥόπαλον κόρσης ὑπερ αὐτὸν αἶερας,	255
Ἥλασα κακκεφαλῆς· διὰ δ' ἀνδιχα τρηχὺν ἔαξα Αὐτοῦ ἐπὶ λασίοιο καρήατος ἀγριέλαιον Θηρὸς ἀμαιμακέτοιο· πέσεν δ' ὄγε, πρὶν γ' ἐμ' ἰκέσθαι, Ἐψόθεν ἐν γαίῃ· καὶ ἐπὶ τρομεροῖς ποσὶν ἔσθη, Νευστάζων κεφαλῇ· περὶ γὰρ σκότος ὅσσ' οἱ ἄμφω	260
Ἦλθε, βίῃ σειςθέντος ἐν ὁστέῳ ἐγκεφάλαιο.	

I. v. 222. πρὶν ἰδεῖν. Explain the degree of latitude with which the Greek writers use the different tenses of the infinitive mood. Is there any difference between the usage of πρὶν with a subjunctive and with an infinitive?

II. 226. How is the quantity of the second syllable in περιγληνώτο accounted for? Show from a comparison with words at all similar in their composition, whether there is any method of remedying the apparent defect.

III. 236. ἀσχαλῶν. What other form of this word exists? Which is the more ancient? How is the present form explained? Produce a few similar forms from Homer.

IV. 241. αὐερύειν. } Which of these is the preferable reading? Establish αὐερύειν, } your opinion by authority.

V. Derive προδείκτος, 223. ἀνεμῶλιον, 239. περιγληνώμενος, 241. ἄμοτος, 242. εὐκεάτοιο, 248. τανύφλοιος, 250. λῶπη, 254. Give the different derivations and accentuations assigned to αἶστος according to its significations.

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VI. To what dialect, and what stage of that dialect, does the language of Theocritus belong? Specify in a few instances the difference between that dialect and others to which it approximates.

Translate the following into ENGLISH PROSE.

MEDEÆ "ΕΠΟΣ ΘΗΡΑΙΟΝ."

Κέκλυτε, παῖδες ὑπερ- θύμων τε φωτῶν καὶ θεῶν· Φαίλ γὰρ τᾶσδ' ἐξ ἀλιπλάγ- κτου ποτὲ γᾶς Ἐπάφαιο κόραν Ἀστέων ρίζαν φυτεύ- σασθαι μελησίμβροτον Διὸς ἐν Ἀμμωνος θεμέλοις.		Ἀλλὰ γὰρ νόστου πρόφασις γλυ- κεροῦ Κώλυεν μῆναι. Φάτο δ', Εὐρύ- πυλος Γαιαόχου παῖς ἀφθίτου Ἐννοσίδα Ἔμμεναι. Γίγνωσκει δ' ἐπειγομέ- νους.
Ἀντὶ δελφίνων δ' ἐλαχυπτερύγων Ἴππους ἀμείψαντες θοᾶς, 30 Ἀνία τ' ἀντ' ἐρετμῶν Δίφρους τενωμάσοισιν ἀελλόποδας. Κεῖνος ὄρνις ἐκτελευτά- σει, μεγάλην πολίων ματρόπο- λιν Θήραν γενέσθαι, τὸν ποτε Τριτωνίδος ἐν προχοαῖς Λίμνας θεῶ ἀνέρι εἰδομένῳ Γαῖαν διδόντι ξείνιαι Πρώραθεν Εὐφάμος καταβάς Δέξατ' αἰσίον δ' ἐπὶ οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν· 41		Ἄν δ' εὐθύς ἀρπάξαις ἀρούρας 60 Δεξιτερᾷ προτυχὼν Ξένιον μᾶστευσε δούναι. Οὐδ' ἀπίθησέ νιν, ἀλ- λ' ἥρως, ἐπ' ἀκταῖσιν θορῶν, Χειρὶ οἱ χεῖρ' ἀντερείσαις Δέξατο βῶλακα δαιμονίαν. Πεύθομαι δ' αὐτὰν κατα- κλυσθεῖσαν ἐκ δούρατος Ἐναλίᾳ βᾶμεν σὺν ἄλμα,
Ἀνίκ' ἄγκυραν ποτὶ χαλκόγενυν Ναὶ κρημνάντων ἐπέτοσσε, θοᾶς Ἀργοῦς χαλινόν. Δώδεκα δὲ πρό- τερον Ἀμέρας ἐξ ὠκεανοῦ φέρομεν Νώτων ὑπερ γαίας ἐρήμων Εἰνάλιον δόρυ, μή- δεσιν ἀνσπᾶσσαντες ἀμοῖς. Τουτάκι δ' οἰοπόλος Δαίμων ἐπῆλθεν, φαιδίμαν 50 Ἀνδρὸς αἰδοίου πρόσοψιν Θηκάμενος. Φιλίων δ' ἐπέειπεν Ἀρχετο, ξείνοισι δ' ἐλ- θόντεσσι εὐεργέται Δεῖπν' ἐπαγγέλλοντι τρώτον.		Ἐσπέρας, ὕγρῳ πελάγει σπομέ- ναν. 70 Ἥ μάν νιν ὄτρυνον θαμὰ Λυσιπόνους θεραπόν- τεσσιν φυλάξαι· τῶν δ' ἐλά- θοντο φρένες. Καί νυν ἐν τᾷδ' ἀφθίτον νά- σφ κέχυται Λιβύας εὐρυχόρου Σπέρμα, πρὶν ὥρας. Εἰ γὰρ οἴ- κοι νιν βάλε παρ' χθόνιον Ἀῖδα στόμα, Ταίναρον εἰς ἱερὰν Εὐφάμος ἐλθὼν, υἱὸς ἱπ- πάρχου Ποσειδάωνος, ἀναξ, 80 Τὸν ποτ' Εὐρώπα Τιτυοῦ θυγάτηρ Τίκτη Καφισοῦ παρ' ὄχθαις Τετράτων παίδων κ' ἐπιγειομέ- νων Λιμὰ οἱ κείναν λάβε σὺν Δαναοῖς

Εὐρεῖαν ἄπειρον. Τότε γὰρ μεγά- Ἐξανίστανται Λακεδαιμόνος Ἀρ-
λας γείου τε κόλπου καὶ Μυκηναῶν.
PIND. *Pyth.* IV. 22-87.

I. v. 25—28. Where was Thera, and from what state colonized? Who was the daughter of Epaphus? What the colony here predicted? When, and by whom, established? Explain the change foretold in 29—32.

II. 36. Τριτωνίδος. Describe its situation; and give a brief sketch of the supposed course of the Argonauts to account for its introduction. Explain in connexion with this the fact mentioned in vv. 44—48.

III. Explain the sense of ἰδομένην, how derived, v. 37. the quantity of the penult of ἄγκυραν, v. 42. with exceptions either real or apparent; the formation of ἐπίτοσσι, v. 43. ἐλθόντισιν, 54. βᾶμιν, 69. σπεμίναν, 70.

IV. Explain the construction of οὐδ' ἀπίθησιν, and produce examples of the different uses of νιν in different dialects.

V. Who are the Δαναοὶ mentioned in v. 84.? With what propriety is the term used? What is the event referred to in the last three lines? Give the date usually assigned to the Argonautic expedition, and calculate the distance of time between the two events.

To be translated into ENGLISH PROSE.

(Aristoph. *Acharn.* 593-617. 666-675.)

LAMACHUS, DICÆOPOLIS, CHORUS.

- ΛΑ. Ταῦτ' ἐλέγεις σὺ τὸν στρατηγὸν, πτωχὸς ὢν ;
ΔΙ. ἐγὼ γὰρ εἰμι πτωχός ; ΛΑ. ἀλλὰ τίς γὰρ εἶ ;
ΔΙ. ὅστις ; πολίτης χρηστὸς, οὐ σπουδαρχίδης, 595
ἀλλ', ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης,
σὺ δ', ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.
ΛΑ. ἔχειροτόνησαν γὰρ με. ΔΙ. τρεῖς γε κόκκυγες
ταῦτ' οὖν ἐγὼ βδελυττόμενος, ἐσπείσάμην,
ὁρῶν πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσι, 600
νεανίας δ', οἴους σὺ, διαδεδρακότας,
τοὺς μὲν ἐπὶ Θράκης, μισθοφοροῦντας τρεῖς δραχμάς,
ἴσαμενοφαινίππους, πανουργιπαρχίδας,
ἐτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσι,
Γερητοθεοδώρους, Διομειλαζόνας, 605
τοὺς δ' ἐν Καμαρίνῃ, κὰν Γέλα, κὰν καταγέλα.
ΛΑ. ἔχειροτονήθησαν γάρ. ΔΙ. αἴτιον δὲ τί
ὕμᾱς μὲν αἰεὶ μισθοφορεῖν ἀμηγεπη,
τωνδὲ δὲ μηδέν' ἑτεόν ; ὦ Μαριλάδη,
ἤδη πεπρέσβευκας σὺ πολιοὺς ὢν ; ἐνὶ
ἀνένευσε' καὶ τοῦστίν γε σάφρων κἀργάτης.
τί δαὶ Δράκυλλος, ἢ Εὐφορίδης, ἢ Πρινίδης ;
οἶδέν τις ὕμῶν τὰκβάταιν ἢ τοὺς Χάονας ;
οὐ φασίν· ἀλλ' ὁ Κοισύρας καὶ Λάμαχος·
οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρῶην ποτὲ, 615

202 Examinations for the Classical Triposes,

ὥσπερ ἀπόνηπτρον ἐκχέοντες ἐσπέρας,
ἀπαντες ἐξίστω παρήνουν οἱ φίλοι.

* * * * *

- XO. Δεῦρο Μοῦσ' ἔλθῃ φλεγυρὰ, πυρὸς ἔχουσα μένος,
ἔντονος, Ἀχαρνική
οἷον ἐξ ἀνθράκων πρηνίνων
φέψαλος ἀνήλατ' ἐρεθιζόμενος ὑβρία ῥιπίδι, 670
ἦ· ἰκ' ἂν ἐπανθρακίδες ὥσι παρακείμεναι,
οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,
οἱ δὲ μάττωσιν· οὕτω σοβαρὸν ἔλθῃ μέλος,
εὐτονον, ἀγροικότερον, ὥς ἐμέε, λαβοῦσα, τὸν δημότην. 675

I. v. 593. Give an account of the original institution of the *στρατηγοί*, and the modification which the office subsequently underwent. Account for the use of the article before *στρατηγόν*.

II. 594. What is the third foot in this verse? Explain the general principle of the combination of letters lengthening a preceding short vowel; and show from it what will be the effect produced by the concurrence of *μν*.

III. 598. Is there any error in this line, as it now stands? If so, correct it.

IV. 602. At what period of the war, and by what circumstances, were military operations transferred to Thrace? Mention the principal events which occurred there, with dates. State the metrical canon bearing upon the quantity of *δραχμας*, give apparent exceptions to it, and account for them. Give the value of the drachma, obolus, and mina; and mention from Aristophanes the daily pay of other services among the Athenians.

V. 603—6. Explain the allusions in these lines.

VI. 608. Mark the breathing, accent, &c. of *αμνηγενη*, and explain its formation. In 611, explain the composition of *τοῦστιν*, and compare it with similar usages: in 617, explain the formation and sense of *ἐξίστω*.

VII. 614. *ὁ Κοισύρας*. Who is the person here intended? Trace the relation, and point out any other circumstances which confirm or invalidate the consistency of Aristophanes's description. Where did Lamacus die, and when?

VIII. 615. Common reading, *ὑπέρ*. On what grounds is it objectionable? How may the corruption be accounted for? Explain *ἐράνον*.

IX. 667. *Ἀχαρνική*. Where was Acharnæ? and to what tribe did it belong? What account does Thucydides give of their strength and importance at this time? and what was the ground of their dissatisfaction.

X. 673. *Θασίαν*. Where was the place referred to, and for what famous? Explain the allusion of the passage, and account for the use of *λιπαράμπυκα*.

XI. Give the metrical names of vv. 667. 673.

Translate into LATIN LYRICS, and affix the metrical names to the lines of the first Strophe:

Ὅρνις, ἃ παρὰ τὰς πετρίνας

EURIP. *Iphig. in Taur.* 1089—1152.

Also, the Antistrophe to be translated into ENGLISH PROSE.

HORATII EPODON LIB. ODE II.

To be turned into Greek Iambic Trimeters.

BEATUS ille, qui procul negotiis. . . .

To be translated into LATIN PROSE.

THE best way to represent to life the manifold use of friendship, is to cast and see how many things there are which a man cannot do himself; and then it will appear that it was a sparing speech of the ancients, to say, "that a friend is another himself;" for that a friend is far more than himself. Men have their time, and die many times in desire of some things which they principally take to heart; the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy; for he may exercise them by his friend. How many things are there which a man cannot, with any face, or comeliness, say or do himself? A man can scarce alledge his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate, or beg, and a number of the like: but all these things are graceful in a friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations which he cannot put off. A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires, and not as it sorteth with the person: but to enumerate these things were endless; I have given the rule, where a man cannot fitly play his own part; if he have not a friend he may quit the stage.

To be translated into ENGLISH PROSE.

AT Marius, ¹cupientissima plebe Consul factus, postquam ei ²provinciam Numidiam populus jussit, antea jam infestus nobilitati, tum vero multus, atque ferox instare: singulos modo, modo universos lædere: dictitare, sese Consulatum ex victis illis spolia cepisse; alia præterea magnifica pro se, et illis dolentia: interim, quæ bello opus erant, prima habere: ³postulare legionibus supplementum: auxilia a populis, et regibus, sociisque arcessere: præterea ex Latio fortissimum quemque, plerosque militia, paucos fama cognitos, accire, et ambiendo cogere

1.

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¹ homines emeritis stipendiis secum proficisci. Neque illi Senatus, quamquam adversus erat, de ullo negotio abnuere audebat: ceterum supplementum etiam lætus decreverat: quia, ⁴ neque plebi militia volenti putabatur, et Marius aut belli usum, aut studium vulgi amissurus. Sed ea res frustra sperata. Tanta libido cum Mario eundi plerosque invaserat.

⁵ LUDI forte, ex instauratione, Magni Romæ parabantur: instaurandi hæc caussa fuerat. Ludis mane servum quidam paterfamilias,¹ nondum commisso spectaculo, sub furca cæsum medio egerat circo: cœpti inde ludi, velut ea res nihil ad religionem pertinuisset. Haud ita multo post, Tib. Antinio, de plebe homini, somnium fuit. Visus Jupiter dicere, "Sibi ludis præsulatorem displicuisse: nisi magnifice instaurarentur hi ludi, periculum urbi fore: iret, ea consulibus nunciaret." Quamquam haud sane liber erat religione anitnus; verecundia tamen majestatis magistratuum timorem vicit, ne in ora hominum pro ludibrio abiret. Magno illi ea cunctatio stetit: filium namque intra paucos dies amisit: cujus repentinæ cladis ne causa dubia esset, ægro animi eadem illa in somnis obversata species, visa est rogitare, "Satine magnam spreti numinis haberet mercedem? majorem instare, ni eat propere ac nunciet consulibus." Jam præsentior res erat: cunctantem tamen, ac prolatantem, ingens vis morbi adorta est, debilitate subita. Tum enimvero Deorum ira admonuit: fessus igitur malis præteritis, instantibusque, consilio propinquorum adhibito, quum visa atque audita, et obversatum totids somno Jovem, minas, irasque cœlestes repræsentatas casibus suis exposuisset; consensu inde haud dubio omnium qui aderant, in forum ad consules lectica defertur: inde in curiam jussu consulum delatus, eadem illa quum Patribus ingenti omnium admiratione enarrasset; ecce aliud miraculum; qui captus omnibus membris delatus in curiam esset, eum functum officio pedibus suis domum rediisse, traditum memoriæ est.

⁶ CICERO ATTICO S.

UTRUMQUE ex tuo consilio: nam et ⁷ oratio fuit ea nostra, ut bene potius ille (Cæsar) de nobis existimaret, quam gratias ageret: et in eo mansimus, ne ad urbem. Illa fefellerunt, facilem quod putaramus. Nihil vidi minus. Damnari se nostro iudicio, tardiores fore reliquos, si in his non venerimus, dicere. Ego, dissimilem illorum esse causam. Cum multa; veni igitur, et age de pace. Meone, inquam, arbitrato? An tibi, inquit, ego præscribam? ⁸ Sic, inquam, agam: Senatui non pla-

cere in Hispanias iri, nec exercitus in Græciam transportari; multaque, inquam, de Cnæo deplorabo. Tum ille, Ego vero ista dici nolo. Ita putabam, inquam: sed ego eo nolo adesse, quod aut sic mihi dicendum est, multaque quæ nullo modo possem silere, si adessem; aut non veniendum. Summa fuit, ut ille quasi exitum quærens, ut deliberarem. Non fuit negandum. Ita decessimus. Credo igitur hunc me non ⁹ amare: at ego me amavi; quod mihi jam pridem usu non venit. Reliqua, o dii, ¹⁰ qui comitatus! quæ; ut tu soles dicere, *νεκρία*! O rem peritum! O copias desperatas! quid, quod Servii filius? quod Tibani? quot in his castris fuerunt, quibus Pompeius circumscriptus? sex legiones. Multum vigilat, audet. Nullum video finem mali. Nunc certe promenda tibi sunt consilia. Hoc fuerat extremum. Illa tamen *κατακλις* illius est odiosa, quam pæne præterii; “si sibi consiliis nostris uti non liceret, usurum, quorum posset, ad omniaque esse descensurum.” Vidisti igitur virum? Ut scripseras. Ingemuisti? certe. Cedo reliqua. Quid? Continuo ipse in Pedanum, ego Arpinum: inde exspecto quidem *λαλαγεῦσαν* illam tuam. Tu (malum) inquires, ¹¹ actum ne agas: etiam illum ipsum, quem sequimur, multa fecerunt. Sed ego tuas litteras exspecto: nihil est enim jam, ¹² mea, “videamus hoc quorsum evadat.” Extremum fuit de te nostro: quo quidem non dubito quin istum ¹³ offenderem. Eo maturius agendum est. Amabo te epistolam, et te ¹⁴ *τις*: Valde tuas litteras nunc exspecto.

QUESTIONS.

1 RELATE the circumstances which immediately preceded this first election of Marius to the Consulship, and state what causes contributed at this time to render him a favorite with the people.

Mention also in what manner, and from what orders of Citizens at this period, the Consuls were elected.

Postquam ei *provinciam* Numidiam *populus* jussit. Was this in conformity with the usual practice?

On what occasion did the Romans first interfere in the affairs of Numidia? and when was the country reduced to a Roman *province*?

3 Explain the expressions “postulare legionibus supplementum,” *auxilia* a populis arcessere,” and “homines emeritis stipendiis.”

4 “Neque plebi militia volenti putabatur.” Explain the construction of these words, and quote instances of the same construction.

5 State what these “*Ludi magni*” were; mention when and by whom they were instituted, and what were the “*spectacula*” exhibited at them. Explain also the meaning of the phrase “*ex instauratione*.”

6 From a review of the *contents* of this letter state your opinion as to the time when it was written. Mention also how far, and in what way Cicero and Atticus took a part, both then and subsequently, in the contest between Cæsar and Pompey.

206 Examinations for the Classical Triposes,

7 Quote instances in which "oratio" is used in the same sense as in this passage.

8 Explain, by reference to the history of that period, what is meant by the words "Ego, inquam," "sic agam;" "Senatui non placere in Hispanias iri, nec exercitus in Græciam transportari."

9 Point out the difference in signification of the words *amare* and *diligere*: and translate "Te semper amavi dilexique." Cic. Ep. ad Fam. 15. 7.

10 "Qui comitatus!" Name some of the principal persons here alluded to as the adherents of Cæsar.

11 Explain the phrase "actum ne agas:" also the words "Extremum fuit de congressu nostro," and illustrate by quotations this use of the preposition "de."

12 Give the true meaning of the word "offendere." Translate the two expressions, "Non dubito quin hunc offendam:" and "Non dubito an hunc offendam."

THUCYDIDIS. LIB. II. Cap. 43.

To be translated into ENGLISH.

ΚΑΙ οἷδε μὲν προσηκόντως τῇ πόλει τοιοῖδε ἐγένοντο· τοὺς δὲ λοιποὺς χρήσασθαι μὲν εὐχεσθαι, ἀτολμοτέρων δὲ μὴδὲν ἀξιῶν τὴν ἐς τοὺς πολεμίους διάνοιαν ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν (a) ἀφέλειαν· ἣν ἂν τις πρὸς οὐδὲν χεῖρον αὐτοὺς ὑμᾶς εἰδότας μηχανοί, λέγων ὅσα ἐν τῷ τοὺς πολεμίους ἀμύνεσθαι, ἀγαθὰ ἔνεστιν· ἀλλὰ μάλλον τὴν τῆς πόλεως δύναμιν καθ' ἡμέραν ἔργῳ θεωμένους, καὶ ἐρασ-τάς γιγνομένους αὐτῆς. καὶ ὅταν ὑμῖν μεγάλη δόξα εἶναι, ἐνθυμουμέ-νοις ὅτι τολμῶντες, καὶ γινώσκοντες τὰ δέοντα, καὶ ἐν τοῖς ἔργοις αἰσχυρόμενοι ἄνδρες αὐτὰ ἐκτίσαντο· καὶ ὅποτε καὶ πείρα του σφαιρί-ησαν, οὐκ οὐκ τὴν πόλιν γε τῆς σφετέρως ἀρετῆς ἀξιῶντες στερίσ-κειν, κάλλιστον δὲ ἔρανον αὐτῇ προϊέμενοι. κοινῇ γὰρ τὰ σώματα δι-δόντες, ἰδίᾳ τὸν ἀγῆρων ἔπαινον ἐλάμβανον, καὶ τὸν τάφον ἐπισημότα-τον, οὐκ ἐν ᾧ κείνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν παρὰ τῷ ἐντυ-χότι αἰεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀειμνηστος καταλείπεται. (b) ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος, καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκείᾳ σημαίνει ἐπιγραφή, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἀγραφος μνήμη παρ' ἐκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδαιτύεται. οὐς νῦν ὑμεῖς ζηλώσαντες, καὶ (c) τὸ εὐδαιμον, τὸ ἐλεύθερον· τὸ δὲ ἐλεύθερον, τὸ εὐψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολεμικοὺς κινδύνους. οὐ γὰρ οἱ κακοπραγοῦντες δικαιότερον ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπίς οὐκ ἔστ' ἀγαθοῦ· ἀλλ' οἷς ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται, καὶ ἐν οἷς μάλιστα μέγιστα τὰ διαφέροντα, ἣν τι πταιίσωσιν. ἀλγεινο-τέρα γὰρ ἀνδρὶ (d) γε φρόνημα ἔχοντι ἢ ἐν τῷ μετὰ τοῦ μαλακισθῆναι κάκωσις, ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἅμα γιγνώμενος ἀνάσθη-τος θάνατος·"

Διόπερ καὶ τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ (e) ὀλοφύρομαι μᾶλλον ἢ παραμυθίσσομαι. ἐν γυλutrόποις γὰρ ξυμφοραῖς (f) ἐπίστη-

ται τραφέντες. τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν, τελευτῆς, ὑμεῖς δὲ λύπης· καὶ οἷς ἐνευδαιμονῆσαι τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυμεμετρήθῃ· χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν, ὧν καὶ πολλάκις ἔξετε ὑπομνήματα ἐν ἄλλων εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε· καὶ λύπη οὐχ ὧν ἂν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' οὗ ἂν ἐβὰς γενόμενος ἀφαιρεθείη. καρτερεῖν δὲ χρὴ καὶ ἄλλων παιδῶν ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ τε γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνώμενοί τισιν ἔσονται· καὶ τῇ πόλει διχόθεν, ἕκ τε τοῦ μὴ ἐρημοῦσθαι, καὶ ἀσφαλείᾳ ξυνοίσειν. οὐ γὰρ οἶόν τε ἴσον τι ἢ δίκαιον βουλευέσθαι οἱ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου (g) παραβαλλόμενοι κινδυνεύωσιν. ὅσοι δ' αὖ παρηβήκατε, τὸν τε πλείονα, κέρδος ὄν, εὐτυχεῖτε βίον, ἠγεῖσθε καὶ τόνδε βραχὺν ἔσσεσθαι, καὶ τῇ τῶνδε εὐκλείᾳ κουφίσεσθε. τὸ γὰρ φιλότιμον ἀγῆρων μόνον· καὶ οὐκ ἐν τῷ ἀχρείᾳ τῆς ἡλικίας τὸ κερδαίνειν, ὥσπερ τινὲς φασί, μάλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι.

Παισὶ δ' αὖ ὅσοι τῶνδε πάρεστε, ἡ ἀδελφοῖς, ὁρῶ μέγαν τὸν ἀγῶνα. τὸν γὰρ οὐκ ὄντα ἅπας εἶωθεν ἐπαινεῖν· καὶ μόλις ἂν καθ' ὑπερβολὴν ἀρετῆς οὐχ ὅμοιοι ἀλλ' ὀλίγω χείρους κριθῆιντε· (h) φθόνος γὰρ τοῖς ζῶσι πρὸς τὸν ἀντίπαλον· τὸ δὲ μὴ ἐμποδῶν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται. εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχεῖα παραινέσει ἅπαν σημανῶ. (i) τῆς τε γὰρ ὑπαρχούσης φύσεως (k) μὴ χείροσι γενέσθαι, ὑμῖν μεγάλη ἡ δόξα, καὶ ἥς ἂν ἐπ' ἐλάχιστον ἀρετῆς περίῃ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾖ.

(l) Εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα εἶχον πρόσφορα· καὶ ἔργῳ, οἱ θαπτόμενοι, τὰ μὲν, ἤδη κεκόσμηται· τὰ δὲ, αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε δημοσίᾳ ἢ πόλιν μέχρ' ἤβης θρέψει, ὠφέλιμον στέφανον τοῖσδε τε καὶ τοῖς λειπομένοις τῶν τοιῶνδε ἀγῶνων προτιθεῖσα. ἄθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖσδε καὶ ἄνδρες ἀριστοὶ πολιτεύουσι. νῦν δὲ ἀπολοφυράμενοι ὄν προσήκει ἐκάστῳ, ἅπιτε.

ARISTOTELIS ETHIC. LIB. VI. Cap. 5.

To be translated into ENGLISH.

ΔΙΑ τοῦτο Περικλέα καὶ τοὺς τοιούτους, φρονίμους οἰόμεθα εἶναι, ὅτι τὰ αὐτοῖς ἀγαθὰ, καὶ τὰ τοῖς ἀνθρώποις δύνανται θεωρεῖν· εἶναι δὲ τοιούτους ἠγνούμεθα τοὺς οἰκονομικοὺς, καὶ πολιτικούς· "Ενθεν καὶ τὴν σωφροσύνην τούτῳ προσαγορεύομεν τῷ ὀνόματι, ὡς σώζουσιν τὴν φρόνησιν· Σώζει δὲ τὴν τοιαύτην ὑπόληψιν· οὐ γὰρ πᾶσαν ὑπόληψιν διαφθείρει, οὐδὲ διαστρέφει τὸ ἡδὺ, καὶ τὸ λυπηρόν· οἶον, ὅτι τὸ τρίγωνον δυσὶν ὀρθαῖς ἴσας ἔχει, ἢ οὐκ ἔχει· ἀλλὰ τὰς περὶ τὸ πρακτόν· Αἱ μὲν γὰρ ἀρχαὶ τῶν πρακτῶν, τὸ οὐ ἕνεκα τὰ πρακτά· τῷ δὲ διαφθαμένῳ δι' ἡδονὴν, ἢ λύπην, εὐθὺς οὐ φανεῖται ἡ ἀρχή, οὐδὲ δεῖν τούτου ἕνεκα, οὐδὲ διὰ τοῦθ' αἰρεῖσθαι πάντα καὶ πράττειν· ἔστι γὰρ ἡ κακία φθαρτικὴ ἀρχή. "Ποτ' ἀνάγκη τὴν φρόνησιν ἔξιν εἶναι μετὰ λόγου ἀληθῆ, περὶ τὰ ἀνθρώπινα ἀγαθὰ πρακτικῇν.

208 *Examinations for the Classical Triposes,*

1. Give the dates of the commencement and conclusion of the Peloponnesian War in years B.C. and in Olympiads.

2. State the causes, principal events, and consequences of this war. What part did Persia take in it? What was the greatest military and naval force employed in it, at one time, by the Athenian State?

3. Where and what was the *κάλιστον προαστεῖον* mentioned in the beginning of this oration as a place of public burial? What sepulchres of eminent persons did it contain? In what instance was the custom of burying the slain in this place departed from, and why?

4. What is the character of the style of Thucydides? What is said of it by ancient authors? What Latin historian most resembles him in style? What expression has Thucydides made use of regarding the importance of his own work, and with what justice? Enumerate the principal Greek historians who preceded him.

5. What is the character of Pericles's eloquence? How is it described by Aristophanes? What line of policy was pursued by Pericles? What Statesman in the English history most resembles him?

6. (a) *Σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὠφέλειαν*. Bekker in his edition reads *ὠφελαν*. How are these two different forms of the word denominated by grammarians? Which is likely to be the true reading, and why?

(b) *Ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος*. How has this sentiment been imitated by a Latin poet?

7. (c) *τὸ εὐδαιμον, τὸ ἐλευθρον*. What force has the neuter article with an adjective?

(d) *ἀνδρὶ γε φρόνημα ἔχοντι*. What force has *γε* in this passage?

8. (e) *ὁλοφύρομαι μᾶλλον ἢ παραμυθίσσασθαι*. Do you perceive any singularity in this expression? In what species of writers may the same particularly be observed?

9. (f) *ἐπίστανται τραφόντες*. Quote a similar mode of construction from Virgil.

(g) *παραβαλλομένοι—παρηβήκασι*. What are the different significations of the preposition in these two compounds?

10. (h) *φθόνος γὰρ τοῖς ζῶσι*. κ. τ. λ. Illustrate this passage from Horace.

11. (i) *τῇ; τι γὰρ ὑπαρχούσης*, κ. τ. λ. How has Euripides flattered the Athenians in their pride of ancestry?

(k) *μὴ χεῖροσι γένεσθαι*. Why is the dative case here used? What was the general condition of the female sex in ancient Greece? How did it differ in the more civilized ages from that in the heroic times? What effect had this condition upon the manners, morals, and literature of the Greeks?

12. (l) *Εἴρηται καὶ ἱμοὶ λόγῳ—ἄπιτι*.

κατὰ τὸν νόμον. To what law does this refer? By whom was it introduced into the Athenian State?

τὰ μὲν—τὰ δὲ. What is the peculiar signification of these particles thus used?

τὸ ἀπὸ τοῦδε δημοσίᾳ. Supply the ellipses in this expression.

ἡ πόλις μέχρι τῆς ἡβῆς θρέψει. What was the mode of education here alluded to? and what privileges did the objects of it enjoy? What age is implied by *τῆς ἡβῆς*?

στίφανον προτιθεῖσα. From what is the allusion here taken?

τοῖσδε τι. Why does the former of these words receive a double accentuation?

ἔθλα κίτται ἀριτῆς. Illustrate this expression by a similar one from Demosthenes.

ἀπολοφράμενοι. What is the derivation of this word? What were the principal funeral ceremonies observed by the Greeks?

1. Where was the birth-place of Aristotle? What remarkable benefit did he confer upon it? Where was he educated? Who was his principal instructor? Who his most celebrated pupil? Where did he teach? What was the name of his gymnasium, and the appellation of his sect? What was the distinction between his *acroatic* and *exoteric* philosophy? In what light did Aristotle seem to regard those works of the former kind which he published? Where did he die? and which of his pupils succeeded him in his school?

2. What was the fate of Aristotle's works? By whom were they brought to Rome, and who first performed the office of a skillful editor towards them? What influence have they had upon Philosophy in succeeding ages.

To be translated into ENGLISH PROSE.

Ὡς οὖν μὴ μόνον κρίνοντες, ἀλλὰ καὶ θεωρούμενοι, οὕτω τὴν ψῆφον φέρετε, εἰς ἀπολογισμὸν τοῖς νῦν μὲν οὐ παροῦσι τῶν πολιτῶν, ἐπερησσημένοις δὲ ὑμᾶς, τί ἐδικάζετε. εὐ γὰρ ἴστε, ὧς Ἀθηναῖοι, ὅτι τοιαύτη δόξει ἡ πόλις εἶναι, ὁποῖός τις ἂν ἢ ὁ κηρυττόμενος. ἔστι δὲ ὄνειδος, μὴ τοῖς προγόνοις ὑμᾶς, ἀλλὰ τῇ τοῦ Δημοσθένους ἀνανδρίᾳ προσεικασθῆναι. Πῶς οὖν ἂν τις τὴν τοιαύτην αἰσχύνῃ ἐκφύγοι; Ἐὰν τοὺς προκαταλαμβάνοντας τὰ κοινὰ καὶ φιλόφρονες τῶν ὀνομάτων, ἀπίστους ὄντας τοῖς ἥθεσι, φυλάξῃσθε. ἡ γὰρ εὐνοία, καὶ τὸ τῆς δημοκρατίας ὄνομα, κεῖται μὲν ἐν μέσῳ· φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῷ λόγῳ, ὥς ἐπὶ τὸ πολὺ, οἱ τοῖς ἔργοις πλεῖστον ἀπέχοντες. Ὅταν οὖν λάβητε ῥήτορα ξενικῶν στεφάνων καὶ κηρυγμάτων ἐν τοῖς Ἑλλησιν ἐπιθυμοῦντα, ἐκτρέφειν αὐτὸν κελεύετε καὶ τῶν λόγων, ὥσπερ τὰς βεβαιώσεις τῶν κηρυγμάτων ὁ νόμος κελεύει ποιεῖσθαι, εἰς βίον ἀξιόχρεων, καὶ τρόπον σώφρονα· ὅτω δὲ ταῦτα μὴ μαρτυρεῖται, μὴ βεβαιούτε αὐτῷ τοὺς ἐπαίνους.

ADVERSARIA LITERARIA.

NO. XXXVI.

EPIGRAMMATA, EPITAPHIA VARIORUM,

No. VII.

In Homerum.

Mortales, me etiam mortali senine cretum,

Et paria ausi estis credere fata mihi?

Ac non naturæ superatas carmine leges?

Versaque in humanas jura superna vices?

Non homines, non me Musæ peperere; sed a me

Principium Musæ patre tu'ere suum.

VOL. XXIX.

Cl. JI.

NO. LVII.

O

D. O. M. S.

LACT. LUCATIUS. CAUSIDICUS.

SPIRITUM. DEO.

PROLEM. NATURÆ.

LABOREM. SORTI.

PROBITATEM. FAMÆ.

NEFAS. EREBO.

OSSA. SEPULCRO.

SIBI. VIVENS. AC. POSTERIS.

D.

In Voluptatem.

Socii voluptas quæ doloris est comes,
Non est voluptas cum dolore, sed dolor.

In Fortunam.

Nonnullis Fortuna parum dedit, et nimis ullis ;
Visa tamen nullis illa dedisse satis.

Fatum.

Quod vitare nequis, tamen evitare laboras,
Orbis sum prisci, sumque catena novi.

M. S.

Pulvis et umbra sumus : pulvis nihil est nisi fumus.
At nil est fumus, nos nihil ergo sumus.

Jus summum.

Quando jus summum summa est injuria, summus
Juris-consultus quis, precor, esse velit ?

In Medicum senem.

In medica vult jam sexagenarius arte
Ut sibi sit lusus, non medicina labor.
Sic tamen ut ludat, ne ægroti dicere possint :
“ Mors erit id nobis, quod tibi lusus erit ! ”

Amans et amens.

Dicite, cur longa est *amentis* syllaba prima,
Insano contra cur in *amante* brevis ?
Hoc, credo : furor est *amenti* par et *amanti* ;
Sed furor est illi longus, huic brevis est.

In Medicum.

Res misera medicus est, cui nunquam bene est,
Nisi male sit quam plurimis.

In Cicadam.

Cantando æstatem male cauta cicada peregi ;
 Hyberno patior sidere muta famem.

Sodalitium.

Causidici curru felices quatuor uno
 Quoque die repetunt limina nota fori.
 Quanta sodalitium præstabit commoda ! cui non
 Contigerint socii, cogitur ire pedes.

Pyræha.

Orbis dimidium : totus cum conjuge ; totum
 Cum solo deinceps sola datura fui.
 At vires auxere Dei. Namque omnia pontus
 Abstulerat. Sic nunc omnia terra dabit.

Medela malis.

"Eja agite, o cives !" medicastri exclamat agyrta ;
 "Eja agite ! En, vestris certa medela malis !
 Sive dolor mentes, seu morbus torserit artus,
 Hanc sequitur phialam non dubitanda quies."
 Plebs ridet scurram ; sed seria, vera loquentem :—
 Mors sequitur ; mortem non dubitanda quies.

Biblical Criticism.

HAVING lately read in the Classical Journal various discussions respecting an expression of St. Paul in his Epistles to the Corinthians, ch. xi. v. 10, I beg to offer the following as not an improbable explanation. A friend mentioned it to me, and some one acquainted with Oriental manners may afford it additional light.

Eastern kings, despots, and princes used to send messengers into distant provinces, cities, and towns, in order to select the most beautiful women for the gratification of their own inordinate passions : and I believe a similar practice prevails at the present day in some parts of Asia and European Turkey. Can any thing be more probable than that these messengers did not hesitate, in furtherance of their mission, to enter the churches and meetings of the persecuted Christians, and that therefore the apostle warned the woman to have power on her head, (or a covering, in sign that she was under the power of her husband), διὰ τοὺς ἀγγέλους, because of the messengers. I believe the marriage vow has been respected during the worst ages of Eastern despotism, at least to a certain extent ; and that it has

always been more or less the custom of modest and particularly of married women in the East to cover the head, and conceal the face from observation. Amongst the Romans we know that the very act of marriage implied to cover the head, 'caput velare flammeo,' and that the veil was of a yellow color, to conceal the blushes of the bride.

The apostle may therefore have said, in compliance with the feelings and prejudices of the age: every woman praying or prophesying with her head uncovered dishonoreth her head; nay more, exposes herself to the risk of becoming an object of profane research or admiration; to obviate these dangers in a great degree, if she be not covered 'let her be shorn;' an operation which would deprive her of the natural attraction of her hair. Nothing can more strongly mark his disapprobation of a woman being uncovered, than this expression, 'for that is all one as if she were shaven,' which we are afterwards informed was shameful.

G. C. F.

PSALM CXXXVII. *Latine redd.*

Ad mæstam Euphratis mæsti consedimus æram ;
 Et patriæ memores strinxit imago sinus.
 Quæque dabant cœlesti melos, dum fata sinebant,
 Cessantes rami sustinuerè lyras.
 "Captivos versate modos, vestramque Camœnam,"
 Dixit Idumæis turba ministra malis.
 Quomodo felices jungam voce canores,
 Cum procul a Solyma dissita prata colam ?
 Nec mea (nativæ capiant si oblivæ curæ)
 Percurrat solitum dextera fausta melos ;
 Nec carmen facili labatur dulce palato,
 Si cadat e memori corde Sionis amor.
 "Diruite hostili Solymæos ariete muros !"
 Sic jubet e mæstis læta redire malis.
 O Babylon ! Babylon ! fuis volventibus, ætas
 Ducet ad æquatas funera certa vices.
 Felix qui meritis pensabit mutua ; qui te
 Prosternet saxis, progeniemque tuam.

R. TREVELYAN.

Idem Græce redd.

ΑΜΦΙ δακρυτα βεβρα καθεσθόμενοι Βαβυλωνος,
 αχθυμένοι κρυφίον, τας πειν μναμηῖα χαρμας

εντεα τᾶν μολπᾶν ἡρτησαμεν ἀμφὶ κλαδοῖσιν,
 εντεα νυν ἀχρηστ', ἀδίδακτα τε πατριδος ᾠδης·
 ἄμμες γὰρ λυπαισὶ βαρυνόμενοι λιγυφῶνον
 οὐκετι ταν κιθάραν ἡλαυνόμες. Ἀλλὰ καὶ ἀνδρῶν,
 ἀνδρῶν δυσμενεῶν τινες ἡτήσαντο λυρῶδειν,
 “δεῦρ' ἀγέτ'” εἰποντες “μελπεσθε Σίῳνιον ἄσμα.”
 Πῶς οὖν χρεὶν τὸν αἰδὼν ἐν ἀλγείῳ θεῖον αἰδεῖν;
 Εἰ σεο γ' ἀμνησῶμαι, πατρί, στοματεσσὶν ἐπ' ἀκροῖς
 (ἂ πρὶν ἄδυεπης πειθεσθαι) γλωσσοπαγοῖτ' ἀν.
 Εἰ σεο ληθοίμην, Σόλυμα, καὶ ἀμνηχανὸς ἂ χεῖρ
 μῆποτε ταν μολπᾶν μελεῶν πολυχροδὸν ἐγείροι·
 ἀρα κλυεῖν ἐδοκῆσατ' ἀραῖον Ἐδῶνιον ἄσμα,
 ἡματι τῷ, ὅτε λέξαν, “εἰραζε τὰ τειχεῖα πυργῶν.”
 Ω θυγατερὶ Βαβυλωνος οἴζυροις οὐναισιν
 τακομένη· μακαριστὸς ὃς ἀξί' ἀποιν' ἀποδῶσει
 τιν πενθῶν· ῥίψει γέ φίλ' ὃς τὰ σα τεκν' ἀνα πέτρας.

R. T.

Eur. Heracl. 1014.

Πρόσειπας, ἀντήκουσας· ἐντεῦθεν δὲ χρεὶν
 τὸν προστρόπαιον, τόν τε γενναῖον καλεῖν.
 Οὕτω γέ μιν τοὶ τᾶμ' ἔχει· θανεῖν μὲν οὐ
 Χρήζω, λιπὼν δ' ἂν οὐδὲν ἀχθοίμην βίον.

“Sensum horum verborum minime assecuti sunt interpretes. Quorum conjecturis omissis, meam interpretationem proponam. Plerumque solent homines, qui aliquid ab ætate, sexu aut conditione sua alienum faciunt, ipsi sui accusatores fieri, ne in ἀναισθησίας suspicionem incurrant, et ex ignorantia peccare videtur [videantur.] Ita Macaria v. 475. Alcmena v. 978. et hoc loco Eurystheus. Verte, Nunc autem licet supplicem et timidum me vocare. Cicero pro Milone c. 34. Timidos et supplices, et, ut vivere liceat, obsecrantes. Scilicet non diffitetur se abjectum et timidum vocari posse, qui sævitiam suam in Herculem ejusque liberos excusando mortem detrectare conatus sit. Huc enim spectavit tota ejus oratio. Nulla difficultas est in voce προστρόπαιον, quæ ἰκέτην significat ap. Soph. Aj. 1173. Phil. 930. Major in altero vocabulo γενναῖον, Fortem, Animosum, quod cum mea interpretatione conciliari nequit, nisi per ironiam.”

The above note, which is taken from Elmsley's edition, does not remove the obscurity of the passage. It will scarcely be disputed that in the same sentence both adjectives must be ironically or literally understood. In this instance the latter

must evidently be the case. Τὸν προστρόπαιον, τὸν τε γένναϊον is the same as τὸν προστρ. ἢ τὸν γ. The words of Eurystheus by no means imply an acknowledgment of pusillanimity, but rather indifference as to the impression produced on his auditors. The meaning of the passage is this. "You have brought your accusation, and you have heard my defence. From this you may form your judgment; you may call me a crouching suppliant, or the reverse. However, thus the matter stands: I neither desire death, nor shall I be wanting in courage to meet it." Had Eurystheus intended to anticipate the charge of cowardice, as Macaria and Alcmena (alluded to in the note) those of forwardness and cruelty, these deprecatory expressions would have prefaced and not concluded his speech. On the contrary, he commences in a fearless manner:

Γύναι, σάφ' ἴσθι μὴ με θωπεύσοντά σε,
Μὴ δ' ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι
Λέξονθ', ὅθεν χρὴ δειλίαν ὀφλεῖν τινά.

The inconsistency of this commencement and the termination, if interpreted as in the note, is obvious. Had his address been supplicatory as well as exculpatory, the argument (a strong one in those times) that he acted at the instigation of Juno, εἴτ' ἔχρηζεν, εἴτε μὴ, would have been more vehemently insisted on. In fact, the language and conduct of Eurystheus, when in the power of his enemies, is manly and courageous, and not perfectly consistent with the character attributed to him in v. 800. sqq. where he is represented as declining the combat with Ilylus.

M.

NOTICE OF

The CHARACTERS OF THEOPHRASTUS,
translated from the Greek, and illustrated by Physi-
ognomical Sketches. By FRANCIS HOWELL. Lon-
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WE are glad to see Theophrastus before us once more, in a new coat retaining much of the original cut, yet free and flowing enough to admit of the old Grecian moving himself with grace in its easy amplitude. We have also in this translation the original text appended, which is, to say the least of it, a

very candid mode of inviting comparison and criticism ; and, in addition to the text, we have an elegantly written preface, wherein the Science of Mind, as studied in modern times, is concisely alluded to, and a series of notes at the end of the volume, in which it is more attentively considered, and treated with a closeness of reasoning and seriousness of sentiment, a degree of knowledge of the world, and observation of individual character, which shows the writer to have brought to his task of translation a mind congenial with that of the celebrated person, whose most celebrated work he has translated, in a manner which will make the Needhams and Newtons of days gone by "hide their diminished heads."

As one of the most forcibly delineated characters of Theophrastus, one which we may contemplate any day from the life, in the hundreds of Essex, the fens of Lincolnshire, or the wolds of Yorkshire, we would quote *The Rustic*, p. 16. to 18. As a specimen of the original vein of thought, and solidity of reflection, which distinguish the translator of, and commentator on, these Characters, we will give his remarks on *THE FEARFUL*, not as the best, but as the shortest, and therefore the most suitable to our comments in this place.

THE FEARFUL.—Reason is an unfit remedy for alarms that spring from the poverty of the animal system. The more the Coward reasons, the more he quakes: when danger must be met, the best course he can take is to leave reason and imagination behind, by a reckless leap into 'the very midst of things.' The only remedy that can be applied to the mind, is that which is furnished by habit, and familiarity with danger. But it is the *body* that is chiefly in fault; and it should be corroborated by ample and generous diet, and a full measure of exercise in the open air. In the early cure of physical timidity, the different constitution and circumstances of the sexes must be observed: the fears of a girl may, with propriety, be allayed by reasoning; because it is not desirable, nor indeed possible, if it were desirable, to give hardy insensibility to the body; and also because the perils, to which women are ordinarily exposed, more often allow of some recurrence to reason; and demand calm recollection, rather than force, or enterprise: but the fears of a boy ought never to receive so much attention and respect. Every motive of shame, every prudent familiarising with danger, and every physical corroboration, should be employed to conquer a defect which, so far as it prevails, renders a man miserable, contemptible, and useless.

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seen various specimens of his ability, all equally excellent ; as in his designs for Wiffen's Garcilasso de Vega, and Tasso, Dryden's Fables in Whittingham's edition, and many other works of a similar description. Our readers will easily imagine that with the concentration of so much talent as this book exhibits, both in its text and ornaments, it must form a most desirable adjunct to the library of the gentleman and the scholar ; and altogether we may venture to pronounce, that Theophrastus was never introduced, even in his own Attic age, with so many advantages into polite society.

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VOL. XXIX. C. J. , NO. LVII. P

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M. JULIEN is preparing for publication the works of Men-cius, the celebrated follower of Confucius, who flourished about 300 years after him. He will give the Chinese text lithographed, with a literal translation into Latin of the text as well as of the most necessary commentaries for understanding it. It is the first attempt of the kind that has been made in Europe, and will probably attract considerable attention, which in England ought to be more than elsewhere. The only complete Chinese text of any work printed before, was the *Tchoung Young* of Confucius by M. Remusat, with the translation and a few notes: but the work is short, and there is no literal translation from any commentators, and it was printed by government, but scarcely published. There have been many ideas of Confucius, from translations of his works, known in Europe for some time; but scarcely any thing has been known of Men-cius, though his works form one of what the Chinese call the *four books*, a place next in order to the *king*, which are of the first rate in their estimation. The work will soon be ready for publication, and is to be dedicated to Sir William Drummond.

Present State of Dutch Literature. While our magazines and reviews are filled with dissertations on French, German, Italian, and Spanish literature, that of our industrious neighbours, the Dutch, seems neglected and forgotten; and yet their literary labors, within a recent period, have been numerous, and in many instances, to say the least of them, very respectable. We hope, therefore, that a short sketch of their most celebrated living authors may not be unacceptable. Beginning with the poets, we may observe *en passant*, that the Dutch language is highly poetical, or at least not less so than the German. It allows of the boldest combinations, adapts itself to every kind of metre and

verse, and in the mouth of a well-bred Dutchman, and especially of a Dutchwoman, its sounds are far from being harsh or grating.

Their first poet is unquestionably *Bilderdyk*, a man of a most comprehensive mind. His earliest work appeared in 1776, and his productions have since increased to fifty volumes. But although his greatest merit is that of a poet, yet many of his works are on philology, jurisprudence, physic, geology, and general literature. He is an enemy to German literature; and occasionally very severe against those of his countrymen who condescend to imitate it: nevertheless, a mental affinity with the great poets of that nation may be traced in his writings. *Goëthe* is the only author who is sometimes honored with his praise. One of his most recent productions is the beginning of a great epic poem, entitled the Destruction of the World (*De Ondergang der eerste Waereld*). *Bilderdyk's* best pupil in poetry is *Dacosta*, a youth of the Jewish religion, full of fire and energy. He was not eighteen when he published a metrical translation of the *Persæ* of *Æschylus*; and two years after, the *Propetheus* of the same author; and latterly a volume of miscellaneous poems. It is remarkable that *Dacosta*, though such a warm admirer of the Dutch language and poetry, is a *Portuguese*.

Feith, of Zwolle, in Overysse, a contemporary and formerly an intimate friend of *Bilderdyk*, is the third in rank. He, together with the latter, enjoys the honor of having, in the latter part of the last century, revived Dutch poetry from its lethargy. Though he is greatly inferior to *Bilderdyk* in learning, he is superior to him in the gentler feelings of humanity, in a sweet religious melancholy, and perhaps even in the harmony of his numbers. *He has written some excellent hymns, odes, romances, and didactic poems. Of the latter, *The Grave*, and *Old Age*, and *Solitude*, and *The World*, are the best. His poem on *De Ruyte* is considered as a masterpiece. *Reithberg*, the poet of the Happiness of Love, may be considered as his pupil; and *De Kruyff* (lately deceased), the author of the *Hope of Return*, most resembles him in genius.

Tollens, of Rotterdam, is the favorite of the nation. He is a merchant, without a regular literary education, but well read in modern languages, and the history of his country; of which he takes frequent opportunities of reprinting traits of Dutch heroism, little known by the generality of readers. He handles every subject with the happiest facility. With equal energy and warmth of feeling he describes a battle, or the individual deed of an ancient Dutch hero; the humiliation and exaltation of his country, the sorrows and the happiness of love, domestic felicity, and the greatness and destination of the poet. *Tollens'* writings are universally read; which may appear from the fact of 10,000 subscriptions

having been obtained to a recent cheap edition of his works: a circumstance unparalleled in a nation not exceeding two millions of people. His latest, and at the same time one of his best works, is the *Wintering of the Dutch on Nova-Zembla* in 1596-97. He, as well as *Fijth*, is an admirer of German literature; and the former has published a very pretty volume of imitations from the German and French. His school is the most numerous in Holland. Some of his best pupils are *Mierstrass*, who has sung the Redeemer, and latterly the merits of Rubens; *Messchert*, who selected the new colony of paupers at Frederiksoord as a subject for an excellent poem; who, with several others, are all natives of Rotterdam. *Tollens* has declined the honor of a bust, which his admiring fellow citizens offered to raise to him.

Kilmers, of Amsterdam, is another poet of renown. In 1806, when the republic was threatened with a French invasion, he published a fragment of a MS. tragedy, in which he makes a Greek weep over the ruins of Corinth for the fate of his country under the Roman yoke. This poem made a very vivid impression on his countrymen, and stimulated them to a powerful resistance; and the allusions to France were so striking, that the paper in which the poem was published was prohibited there. The muse of this poet is bold, fiery, and sublime. God, virtue, the arts, and his country, are his themes. One of his larger poems, the Dutch Nation (*De Hollandsche Natio*), has already gone through five editions. The only fault attributed to him is his selection of images, which are taken from a great distance, whilst the objects near him are neglected. He died in 1813, and by his death escaped the imprisonment which was already decreed against him in Paris. His spirit has passed, in a great measure, to his friend and relation, *Cornelius Leetsen*, a poet of talent, but of less literary knowledge than *Kilmers*. He is distinguished by a high flight of imagination, strong ardent language, and an abundance of poetical images. His theme is, for the most part, his "father-land." His best poems are *The Batavians at the period of Cæsar*, and *The Victory of the Netherlanders at Chatham*. *Van Hell*, one of the most learned lawyers of Amsterdam, is also considered as a distinguished poet. He has furnished very good translations of some classics.

Henry Hermann, and *Barnhard Klyn*, also natives of Amsterdam, may be mentioned as young men of great promise.

Lulof, and *Spandau*, of Groeningen, are two other respectable poets. The productions of the former are few in number; he translates with facility from foreign languages, and even has composed some verses in German and French. *Spandau* has written more: domestic happiness, love, and patriotism are the favorite topics of his muse. He is inferior to *Kilmers*, *Lootsen*, or *Tollens* in energy, ardor, and imagery; and he wants the power of language

so eminently possessed by the latter; nevertheless his writings are distinguished by an unassuming warmth, a beautiful, dignified simplicity, loveliness, and clearness of diction; and above all, a purity of taste, in which he surpasses many of his contemporaries. In one of his poems, entitled *The Netherlands*, he first ventured to strip off the fetters of rhyme, and sing the heroic and literary greatness of his small country with a truly Ossianic enthusiasm. *Simons* is particularly known for his bold poem, *Vergaet un afkomst, ô Bataven*, which he wrote during the French usurpation, and which was translated for his present Majesty while Prince Regent, as a proof of the spirit which then animated the Dutch nation.

Borger, who died in 1820, in his 36th year, left but few poems: but they prove that he might have become the first poet of his country. His works, *De Historia Pragmatica*, *De Historia Providentiæ Divinæ*, &c., deserve to be more universally known.

The scarcity of theatrical productions at the present time seems to be felt in Holland as much as elsewhere. There are some good pieces of *Bilderdyk* and his wife, such as *Cormac*, *William of Holland*, *Floris V.*, and a translation of *Cinna*, by the former; and *Elfride*, by the latter: but they all present great difficulties in the performance. A Prize offered by the National Institution in 1818 produced some original tragedies: among which *Dacosta's Alphons of Portugal*, and *Mrs. Bilderdyk's Dargo*, were mentioned as the best; yet the prize was adjudged to no one. A second competition was not more successful, although it called forth two other productions of the same author and authoress, of which *Montigny* and *Diatrice*, by *Dacosta*, is now frequently performed at Amsterdam and the Hague, with considerable applause.

Among the prose writers *J. H. van der Palm* (Prof. of the Orient. Lang. and Preacher at the University of Leyden) holds the first rank. His numerous sermons are graced by a simple, yet inimitable eloquence, grounded on the most extensive biblical study. His memoir on the Liberation of the Netherlands is well worthy of being translated, although it would be difficult to transfer to a translation the various beauties of style, and the harmony of the periods which grace the original. The other pulpit orators of renown are *Clarisse*, at Leyden; *Broes*, *Roll*, and *Stuart*, at Amsterdam; *Dermont*, at the Hague; *Van der Hoeven*, at Rotterdam; and *Schrant* (a Roman Catholic) at Ghent. Their best historians are *Stuart* and *Schellema*. The style of the former is harmonious, and full of the finest illustrations: but it is not sufficiently compressed. That of the latter is too close an imitation of the diction of old *Hoost*. In fact, the Dutch prose (with the exception of that of *Van der Palm*) has not yet risen to that height to which their poetry has raised itself. (*Literary Gazette*.)

TO CORRESPONDENTS.

In our next we shall give—

Coincidences between Tasso and Homer.—*In Sophoclis Œdip. Colon. Emend.*—*Notice of the Odes of Anacreon of Teos.*—*Biblical Criticism on the first and second Chapters of St. Matthew.*

E. R. G.'s verses are correct in metre, but deficient in style and expression.

Arithmetic of the Holy Scriptures came too late for our present No.

We shall continue S.'s *Comments on Demosthenes* in our next.

Notices of *Worledge, Tuncoigne, &c.* in our next.

Y.'s *Remarks on the English Translation of the Bible* will also appear in the next No.

J. B.'s *Biblical Criticisms* came too late.

W. T. P. S.'s short articles will appear in our next.

We have received J. J.—N. O.—G. P. C.—

The notice which we promised to give of Professor Boissonade's *Aristanetus*, has been deferred from a wish to make it as interesting as possible, by subjoining to it a rapid view of the other Works of the Professor—all of which are now before us with the exception of *Holstenii Epistola*.

 ERRATA.

No. LV. Page 120. line 13. *Lege uti, pro usurpare.*

LVI.	318.	3.	<i>Sed redeamus</i> ————
		8.	<i>Sic pro hi.</i>
		31.	<i>Debetur jurijurando.</i>

 DIRECTION TO THE BINDER.

Insert the Four Plates opposite page 192.

 END OF NO. LVII.

THE
CLASSICAL JOURNAL;

Nº. LVIII.

JUNE, 1824.

On the striking Coincidences between the Allegories, Similes, and Descriptions, in TASSO's Gierusalemme Liberata, and those of HOMER and some other Ancient Writers.

HOMER has been in all ages deservedly admired as the first poet of any eminence, whose works were preserved by the care of literary characters, influenced by the principle of a sacred species of veneration, which owed its origin to the superior character of his two immortal works, distinguished for sublimity of subject and for the elegance displayed not only in the ideas, but likewise in the force and purity of diction; far superior to the conceptions of those who were the ordinary geniuses of the period in which he lived, whose compositions were no doubt consigned to oblivion, when eclipsed by the brilliancy of so great a master, or, as Val. Maximus styles him, such an “ingenii cœlestis vates,” from whose deep draughts of the Castalian spring succeeding poets have in all ages been inspired. There appears a superiority in his poems, which can only be compared to the expression of the countenance of one of the noblest statues of antiquity. He hardly seems a “denizen of earth,” but appears to stand like the “heavenly archer” in serene majesty, above the other compositions of mortals—possessed of a description of sublimity which disdains the common career of sublunary objects. Whether he actually wrote the Iliad and Odyssey from his own conceptions alone, aided by the tradition of preceding times, appears to have

been doubted by some of the learned. He has been accused of deducing his plan from the poems of Orpheus and those of one Corinnus, said to have been contemporary with the heroes of the Trojan war. I have read a disquisition,—certainly, it must be confessed, an idle one,—which tends to prove that the works imputed to him were actually the composition of Thales the Milesian;—but, whosoever the author was, we have abundant reason for considering him a most extraordinary, unrivalled genius. Among other works of estimation which have been formed on the model of this great “high priest of all the Nine” in after ages, appears that *chef-d’œuvre* of Italian Epic poetry immortalised under the name of the *Gierusalemme Liberata*. A critic of the first eminence in the literary world considers Tasso as having far surpassed the *Iliad* in the chief circumstances connected with the characteristic features of the heroes who figured in the days of the Crusades; as well as in the manner in which their characters are respectively sustained, and in the fire and variety of action contained in his descriptions of warlike manœuvres. He has certainly painted with a masterly hand those fine conceptions traced out by Homer; and it will be easily perceived in the course of the following observations, that he has pursued in no small degree the minutest touches of originality displayed in the sublimest parts of the *Iliad* and *Odyssey*.

The character of Rinaldo, the hero of the first offspring of Tasso’s genius, is generally considered as more interesting than that of his great prototype Achilles. The poem is written in all the spirit of ancient chivalry, and contains many gigantic and other fabulous adventures.

The hero of the piece is indeed represented as possessing great muscular strength; but he is nevertheless remarkable for courtesy and magnanimity, and all other heroic qualities conspicuous in the character of a knight errant. Like the heroes of the *Iliad*, he exerts his bodily powers in a supernatural manner, and bears down all opposing knights, whether single or united.

These adventures are occasionally diversified by episodes and other entertaining digressions; and enchantment, fairy scenes, and romantic occurrences, are among the other beauties of the poem.

Tasso has closely imitated Homer in the following passages of the *Gier. Lib.* In Canto i. S. 37. the catalogue of the armies and nations employed is given before the commencement of any warlike achievements or hostile conflict, ‘in the same manner as Homer describes the heroes of Greece in his catalogue of the Ships, *Iliad*. lib. β’. 495.; though it may be here observed, that

there appears a greater diversity in the enumeration of the forces of the Crusaders, and that the Italian poet has improved upon his model, as his descriptions contain more variety of sentiment, and are divested of the tautology of that part of the *Iliad*. In Canto 111. Herminia points out and describes the Christian warriors to Aladin from the top of a tower, in the same manner as Helena does those of Greece to old Priam, *Il.* γ. 171.

It is worthy of remark that the Gods occurring in the poems of Homer, are brought forward by Tasso in the shape of good and evil angels, by whose ministry many actions of note are performed, and warriors excited on several memorable occasions. In Canto vii. S. 68. Godfrey of Bouillon speaks to an aged warrior in the same style and manner as Agamemnon to Nestor. The coincidence is striking, particularly as Godfrey is formed in many respects on the model of the son of *Ateus* :

Oh pur avessi fra l'etade acerba
Diece altri di valor al tuo simile,
Come ardirei vincer Babel superba,
E la Croce spiegar da Battro a Nile.

Compare *Il.* β'. 371.—

Αἱ γὰρ, Ζεῦ τε πάτερ,——
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, &c.

In Canto vii. S. 105. the description of the warriors charging in battle bears a very lively resemblance to that of Homer, *Il.* δ'. 446. The same occurs in Canto ix. S. 51.

S' affrouta insieme orribilmente utando
Scudo a scudo, elmo ad elmo, e brando a brando.

Σύν ῥ' ἔβαλον ῥινοῦς, σὺν δ' ἔγχεα, &c.

—— ἀτὰρ ἀσπίδες ὀμφαλόεσσαι

* *Επληντ' ἀλλήλησι*, &c.

(Clorinda fights like an Amazon, and bears a marked resemblance to Penthesilea, Dictys Cret. and to the Camilla of Virgil's *Æneid*.) Alecto inflames Argillano in a vision, being incited by some evil angel to kindle commotion against the Crusaders, in the same manner as she is represented, instigated by Juno, *Æn.* 7. stirring up the fury of Turnus against the Trojans.

Canto ix. S. 38. An old warrior falling on the field of battle is compared to an ancient tree, blown down by a storm. A simile of this sort is very common in Homer, who compares the fall of Simoisius to that of a poplar, and that of Orsiloehus and Crethon to that of two tall fir-trees.—Canto ix. S. 46. Godfrey is represented as similar to the Po overflowing its banks and rushing with tremendous force to the Adriatic; and in the *Iliad*,

Hector is represented in the same manner under the image of a torrent from the mountains.—Canto 1x. S. 47. The same warrior attacks the enemy precisely as Agamemnon is described, Il. λ'. 265.

Con la spada e con gli urti apre e dissolve
Le vie più chiuse e gli ordini più forti.

Αὐτὸρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν,

Ἐγχεί τ', ἄορί τε, μεγάλοις τε χερμαδίοισιν.

S. 74. The simile of the horse is very like that of Virgil, Geor. 111. when he describes that animal as leaving his stable and galloping over the plains.—S. 79. The scene between Argillano and Ariadino is the same as that between Hector and Patroclus, Il. π'. 852.

Pari destin t' aspetta, e da più forte
Destra a giacer mī sarai stesso accanto.

———— ἀλλά τοι ἤδη

Ἀγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
Χερσὶ δαμέντ' Ἀχιλῆος.

The expression “or tu qui moi intanto, d' augei pasto e di cani”—is the same as the imprecation of Achilles, when he threatens to resign the corpse of Hector to be torn by dogs and birds of prey; and the latter part of the stanza—“indī lui preme col piede”—is nearly a version of the 862d verse, where Hector is described as drawing his spear out of the body of Patroclus, after pressing it with his foot.—S. 92. Here we have a version of the 489th v. of the 2d book of the Iliad, almost *verbatim*—

Non io, se cento bocche e lingue cento
Avessi, &c.

Canto x. S. 2. The Soldan is compared to a wolf driven from a sheep-fold, and obliged to retire, persecuted by the shepherds' darts, as in the Iliad.—S. 14. The chariot-horses are described in the same manner as we find them by Homer.

Canto x11. The first stanza “Era la notte” is strictly Homeric. The story of Clorinda, from stanza 23 to 35, is similar to that of Camilla and Metabus in Virgil.—S. 42 and 43. Clorinda and another warrior go by night to set fire to the enemy's machines, in the same manner as Diomed and Ulysses in the Iliad, and Nisus and Euryalus in the Æneid, leave their intrenchments in the night for warlike purposes.—S. 70. Tancredi having mortally wounded Clorinda, he, recognising her, breaks out into lamentations, as Achilles is said to have done, at the death of Penthesilea, Dictys Cret.

Canto x1v. S. 2. The Divine Spirit watches over the fates of Godfrey of Bouillon, like Jupiter over those of Achilles; and both send dreams to the respective chiefs Agamemnon and

Godfrey. The sentences of this stanza remind the reader very forcibly of the beginning of the second Iliad—*ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες... Ἐὐδὸν παννύχιοι*—"essi ogni pensiero che 'l di conduce, Tuffato aveano in dolce obbligo profondo."—Warriors are represented going to the Infernal regions, that is, into the subterraneous parts of the earth, led by an enchanter or magician, as Ulysses at the instigation of Circe, or Æneas conducted by the Cumæan Sibyl.

Canto xv. Carlo and Ubaldo take a voyage in the enchanted bark, and view the shores of many renowned places, as Ulysses is described in the Odyssey. As Tiresias, in the Infernal shades, foretels what is to happen to Ulysses; and Æneas in the Æneid is informed of the conduct and fate of his posterity in like manner; so also Tasso represents a nymph foretelling what progress Europeans should make in the western world—after a native of Liguria should have dared to sail beyond the columns of Hercules. In Seneca there is some prophecy of the same kind, and it is foretold that Thule shall not be the "ne plus ultra" of navigators. Conjectures of this sort appear to have been common amongst the ancients, if we may judge from what Plato says in his *Timæus* about the isle Atalantis, probably Hispaniola, beyond which was a vast continent, extending to the ocean; and which appears to be confirmed by Diodorus, who speaks concerning an island beyond the pillars of Hercules; which had been discovered by some mariners, probably driven there by a tempest; for Aristotle himself says, that a Carthaginian vessel, which had been apparently blown out of its course by a strong westerly wind, had discovered shores hitherto unknown. In Amm. Marcellinus, we have an account of a vast island, probably the same as that which Plato mentions, which the historian says had disappeared under an inundation of the ocean; but it is easy to perceive that this was a ready method of cloaking his ignorance of a country then nearly unknown, and which few persons dared to visit, from the dread of exposing themselves to the perils of the vast Atlantic.

Canto xvi. Armida is an enchantress like Circe in Homer's Odyssey; and the knights behold emblematical figures in her portico, as Æneas does in that of Dido. Her gardens resemble those of Alcinous, in the island of Phæacia, by whom it is generally supposed Homer intended to personify Solomon. Her parrot is taught to sing verses on the shortness of human life, comparing men to leaves of trees, as we find them described, *Il. ζ'. Οἷη περ φύλλων γενεή, κ.τ.λ.* Rinaldo is represented inveigled

in love by Armida, as Ulysses by Calypso; and two warriors recover him from enchantment, as that hero in the *Odyssey* disenchants his companions, when he requires of Circe to restore them to their primitive forms.

Canto xvii. A catalogue is given of the Indian warriors, to whom are given the epithets of "espugnator delle città" (πολιπορθός) and "domator de' cavalli" (ἵπποδρόμος), with others of the same import as those applied by Homer to his heroes. A youth is represented voyaging and watching the polar star, and other constellations, as Ulysses does when he sails from Calypso's island; though it must be allowed he appears in a less perilous state than that of the hero. Rinaldo receives a shield on which are displayed the valorous deeds of his ancestors--in which respect the poet evidently appears to have imitated Homer, Hesiod, and Virgil.

Canto xviii. Rinaldo is warned to beware of the dangers of the enchanted grove; and desired to shun the sweet voices or songs of any persons that should accost him, as Ulysses is by Circe to beware of the Sirens.

He draws his sword to destroy the enchantress, as Ulysses does to prevent being transformed by the spells of Circe. The scalade of Jerusalem resembles in many respects the assault of the Greeks on Troy, in the *Æneid*. The effects of the battering ram are compared to a rock descending from a mountain and overwhelming every thing in its progress; and a simile of the same description is found in the *Iliad*. St. Michael appears to Godfrey, as Venus to Æneas, when Troy was taken. Like Neptune, Ugone undermines the walls, and Dudone, like Juno, administers arms to the combatants. Rinaldo breaks open the door of the temple (with a beam), as Hector does the gate of the Grecian camp.

The simile of the shepherd driving his flock to shelter is nearly the same as that of Homer, when he describes him foreseeing the coming of a storm and committing his fleecy charge to the covert of a rock.

The magician Ismeno in the 2d Canto of the poem certainly partakes of the qualities of Mœris, in the 8th *Eclogue* of Virgil.

Che trar di sotto ai chiusi marmi

Puo corpo estinto--

Sæpe animas imis excire sepulcris.

I cannot help considering the flight of Erminia, in the beginning of the 7th Canto, as bearing a vivid resemblance to the

flight of Pompey the Great, after the battle of Pharsalia, as described by the masterly pen of Lucan.

It is perhaps to be lamented that both Tasso and Dante should have selected subjects of so *bizarre* a nature, for the display of so much grandeur of invention; but their choice must be excused when it is considered, that they were in perfect character with the age of comparative barbarism, in which they lived.

W. T. P. S.

NOTICE OF
THE ODES OF ANACREON OF TEOS,
translated into English measure by E. H. THURLOW,
LORD THURLOW.

WE cannot say much in praise of this performance; but the example of a man of rank engaging in literary pursuits is in itself so satisfactory, that we ought not to criticise too severely. The attempt is sufficiently creditable, and therefore we are no more disposed to quarrel with Lord Thurlow for having given us an indifferent translation of Anacreon, than with the Hon. George Lamb for having given us an indifferent translation of Catullus, or with Lord Leveson Gower for having made an unsuccessful attempt to render the most untranslatable of all poems. One merit, indeed, this version possesses, unknown to former ones; a freedom from meretricious additions. The error of interpolating thoughts and images of the translator's own, and of making a writer speak as if he belonged to a different age, is one in which the translators of the Elizabethan age, and those of the school of Dryden and Pope, however widely differing in other respects, equally agree. Our style of translation is infinitely improved since the downfall of the French school; we are, however, in some danger of falling into an opposite error, that of marring the beauty and ease of our versions by a too rigid adherence to the words of the original. Of the first-mentioned extreme, Cowley and T. Moore, in their translations of Anacreon, are flagrant instances; of the latter we know no example more striking than Lord Thurlow himself.

230 Notice of Lord Thurlow's *Anacreon*.

It is impossible to give the meaning of a poet without giving a little more than his words; Lord Thurlow, however, has not only not done this, but has retained in a great measure the Greek idioms; thus purchasing conciseness and partial fidelity at the expense of frequent obscurity and almost uniform harshness. For instance, in Ode XIX., of which he has given two different versions:

The dark Earth drinks, and then the trees
 Drink her, and then the flowing seas
 Drink the wide air, and then the sun
 Drinks up the sea, and, that being done,
 The thirsty moon doth drink the sea.
 What harm then, O companions, think,
 That I myself delight to drink.

His study of obsolete words sometimes betrays him into uncouthness; as in Ode XXXIX.

————— with odorous oil
 Myself I bathe, the Syrian spoil;
 Withhold a girl, too, in my arms.—

The two best rendered are the twenty-eighth and the fifty-first ode; we shall extract the former, adding, however, that we had rather meet his Lordship as an original writer than as a translator, in spite of the unmerciful treatment which his politics procured for his poetry in the *Edinburgh Review*.

Best of Painters, hear my prayer,
 Best of Painters, now prepare,
 Master of the Rhodian art,
 To paint the mistress of my heart:
 Tho' she be absent, yet attend,
 And paint from me my lovely friend.

Paint me the hair in tender state,
 The hair both black and delicate;
 And, if art so far can dare,
 Breathing odours thro' the air;
 And paint me from the perfect brow

The pure and ivory forehead now,
 Only more holy, chaste, and fair,
 O'ershaded by the violet hair.
 For me the eyebrow neither part,
 Nor wholly mingle by thy art;
 But like herself the brows design,
 Undiscernibly to join;
 The circling eyelids black as night
 Make for my divine delight;
 And make the eye of living fire,
 The soul and fountain of desire,

At once like arm'd Minerva's grey,
 Shedding feminine dismay,
 And wet, like beauty's queen above,
 And trembling with inconstant love.

Paint me the cheeks and arched nose,

Let milk be mingled with the rose;
 Paint me the lip, persuasion's throne,

And pouting to be kiss'd anon.
 Paint me the delicate chin below,
 And let the neck like marble glow,
 Stately, and fair as nascent day,
 And every charm around it play.
 And, painter; what may yet remain,

Stole her in robe of purple grain,
 Through which some part of her may shine

Of all, that's lovely and divine!
 Enough—her very self I see;¹
 Picture, perhaps, thou'lt speak to me!

¹ Sic corrige, nostro periculo: libri impressi "her see," pessundat sensu.

ON THE GENIUS AND WRITINGS OF CLAUDIAN.

PART III.—[Continued from No. LIV.]

Est talis, ut si in recentiorum numerum ponas, sit haud dubie primus, et veterum ultimus.

M. Ant. Sabellicus Hist.

Ea fuit Claudiani virtus, is spiritus, ut in quamcunque partem se verteret, summus et elegans existeret poëta: ita est aliquando festivus, ita concinnus, ita elegans, nihil ut fieri possit argutius; ita vero aliquando insurgit, et artificiosa verborum conclusione carmen explicat, nihil ut sit magnificentius.

Franc. Asulæius Præf. Ed. Claudiani Aldin.

Est suavis, luculentus, et inoffensi stili, sententiis acutus, in narrando subtilis et enucleatus, rerum quoque prope omnium peritia, nullius quod quidem præclarum solidumque poetam absolvat, inscius.

Jouch. Vadianus Lib. de Poetica.¹

IN the two former parts of this article we have given our view of the poetical character of Claudian, as a whole, and of the merits and defects of his matter, his style, and his arrangement. We shall conclude with an abstract of the poet's life, and a brief sketch of his several poems.

Claudius Claudianus, a native of Alexandria, (not, as some have supposed, a Spaniard or Florentine,) appears to have been born about the year 365 or 370, and to have flourished as a poet principally during the last ten years of the fourth, and the first ten of the fifth, century. Whether he was the son of a celebrated professor of the name is disputed; it is certain, however, that he received a very superior education, from the extent and variety of knowledge which his works contain; that he was of a good family, and that he was early introduced to the notice of distinguished men; being admitted about A. D. 395 into the train of Stilicho, whose movements he accompanied during the five years preceding the latter's first consulship, and under whom

¹ We have extracted the above from the 281 *testimonia* which the exemplary diligence of Barthius has collected in the preface to his edition, as specimens of the estimation in which Claudian was formerly held by scholars. Among his authorities are some names which associate oddly with the men in us, as Petrarch, Boccaccio, and Lope de Vega.

he acquired those political predilections and antipathies which afterwards distinguished him. Through the good offices of his patron, he rose high in the favor of the brother Emperors, Arcadius and Honorius, by whom he was honored with the military tribuneship (at that time a mere title of honor, bestowed, like modern knighthood, indiscriminately on all kinds of merit) as well as with many other distinctions. To the kindness of the Princess Serena, the wife of Stilicho, he was likewise indebted for the hand of a rich and noble lady, whom he married on his return to his native city. Of the succeeding portion of his life, until the disgrace and death of Stilicho, we can only gather in general that it was passed in literary pursuits, in the society and correspondence of the noble and learned of his time, among whom may be numbered (besides the Princess Serena, who appears to have been a patroness of the polite arts) Olybrius, Genuadius, both orators and writers, the prætorian præfect Hadrian, and the philosophic consul Mallius; and in the composition and recitation of those historical poems which raised him to the head of the poets of his time, and procured him the honor of a statue in the forum of Trajan. On the fall of Stilicho his fortune probably changed. Whether we are to refer to this period the persecution which (in retaliation for some reported sarcasms) he experienced from his former patron, the præfect Hadrian, and which, by his own account, involved him in poverty and danger,¹ is uncertain; as indeed the whole of his latter history. Some suppose that he sought a retreat at the court of the East, which he had so often treated with ridicule; that he flourished there as a Greek poet, under Theodosius II., and there ended his days. On the question of his Christianity we have spoken in a former Number, though with more hesitation than was necessary; the designation of him by Orosius as "paganus pervicacissimus" is sufficient testimony in the negative; and the epigram on James the Master of Horse (Carm. lxxvii.) is a proof that the assailant of Eutropius, whose powers were peculiarly adapted to grave satire, wanted as little the will as the ability, could the attempt have been safely made, to paint in lively colors the superstition, the absurd dissensions, and the grossly corrupt morals of the Christians of his age.²

¹ It would appear however from the poet's epistle to Hadrian (Carm. xxxix. 24.) "— caris spoliatur amicis: Hunc tormenta necant; hic undique truditur exul:" that the main cause of the præfect's resentment was the poet's connexion with some adverse party.

² We need scarcely say that the above notice is compiled almost

The poem on the joint Consulship of the brothers Olybrius and Probinus, which stands first in the editions of Barthius, Heinsius, and Gesner, is appropriately placed at the threshold, whether by way of dissuasion or encouragement to the reader, being of a moderate length, and containing on the whole a fair average specimen of Claudian's characteristic merits and defects; excepting that its subject is less interesting than that of many others, and that it contains none of his finer passages of description or sentiment. The mixed style of Claudian's diction is exemplified in the very outset.

Sol, qui flammigeris mundum complexus habenis
Volvis inexhausto redeuntia sæcula cursu,
Spargere diem meliore coma, crinemque repexi
Blandus elato surgant temone iugales,
Efflantes roscum frenis spumantibus ignem.

The two first lines, though too high-strained for an exordium, are in themselves good, and the second even majestic; but in the third he gives way to his love of conceits, and the fourth and fifth are mere bombast. After a magnificent eulogy on the ancestry of the consuls, the poet proceeds to the main subject of his poem, their elevation to the supreme magistracy, which he accounts for by one of those awkward and uncalled-for pieces of machinery so frequent in his poems. The goddess Rome, desirous of doing honor to the representatives of a family by which she had so long been illustrated, descends for the purpose of supplicating the Emperor Theodosius to this effect. The description of the goddess is copied, not very successfully, from the common representations of Minerva; one of the circumstances, however, is poetical, and worthy of Claudian.

Dextrum nuda latus, niveos exserta lacertos,
Audacem reteggit mammam
 nodus, qui sublevat ense,
Album puniceo pectus discriminat ostro.

In the same passage we have an instance of the futility of attempting to improve what is unimprovable. Homer had said, in describing the descent of Neptune,

Τρις μὲν ὀρέξαι' ἴδον, τὸ δὲ τέταρτον ἔκλετο πικρῶς.

Claudian was not satisfied with this.

Nec traxere moras, [equi sc.] sed lapsu protinus uno
Quem poscunt tetigere locum.

wholly from the Prolegomena of Gesner and others, and from the poet's own works.

Now the very beauty of Homer's conception consists in the comparison it suggests. Neptune passes from one place to another by steps, as a man would do, but with swiftness immensely greater; and it is in this image of human power, increased to a preternatural degree, that the sublimity of the passage consists. But in Claudian there is no comparison; his coursers do not clear the aerial space by successive bounds, though fleetier than the rush of a storm, or the leap of a cataract; they are in heaven and on earth in the same moment, and by this utter want of proportion disturb the unity of the scene, the magnificence of which is merely earthly magnificence, exalted so as to suit a celestial subject. It is true that this conception of Deity is not the sublimest imaginable; but if a writer will represent his gods as magnified men, he ought at least to be consistent in his representations. He must not confound two opposite systems.—The goddess presents her request to the hero in the moment of his victory over the rebel Eugenius. The picture of the field of battle is another example of a beginning of faultless beauty and elegance, marred in its effect by a turgid conclusion.

——— tetigere locum, qua fine sub imo
 Angustant aditum curvis anfractibus Alpes,
 Claustraque coniectis scopulis durissima tendunt —
 Semirutæ turres, avulsaque mœnia fumant.
 Crescunt in cumulum strages, vallemque profundam
 Æquavere jugis:¹ stagnant immersa cruore
 Corpora: turbantur permisto funere manes.

The goddess prefers her desire in good set terms of panegyric on the conqueror and on the subjects of her petition: the monarch graciously consents: the joy of Rome, and the preparations for the solemnity, are described. And here we have one of those pleasing touches by which Claudian sometimes relieves the glaring monotony of his pictures. The mother of the consuls elect is introduced as embroidering with her own hands the robes of office which her sons are to wear on the day of their inauguration. The piece concludes with a congratulatory oration from Father Tiber, and a meeting of the rivers, from which

¹ Cowley, whose vast poetical superiority, and extraordinary ruggedness of versification, equally combine to place him in a strong antithesis with Claudian, whom he resembles only in his love for conceits, improves upon this:

Slaughter the wearied Riphaim's bosom fills;
 Dead corps imboss the vale with little hills. *Davidicis.*

Pope borrowed the parallel description in his *Windsor Forest*. The different rivers are happily characterised.

Indigenas fluvios, Italis quicunque suberrant
Montibus, Alpinasque bibunt de more pruinas :
Vulturnusque rapax, et Nar vitiat odor
Sulphure, tardatusque suis erroribus Ufens :
Et Phaëthontæ perpessus damna ruinæ
Eridanus, flavæque terens querceta Maricæ
Liris, et Ebalix qui temperat arva Galesus.

We have been the more particular in our notice of this poem, as we wished to afford such of our readers as may be unacquainted with Claudian a clearer notion of his manner, both of plan and execution, than could be collected from a mere general description. The succeeding ones will not detain us at much length.

The next in order is the *Rufinus*, the most vigorous of all Claudian's writings, and, with the exception of the *Rape of Proserpine*, the most chaste and elegant in point of diction. It appears to have been written at two several times, like Dryden's *Absalom and Achitophel*; and the two parts may be considered as two separate poems, each embracing a separate series of action. The boldness of *Rufinus's* atrocities, the entire and perfect blackness of his character, as delineated by the poet, unqualified, as in the case of *Gildo* or *Eutropius*, by any ludicrous or contemptible attributes; the strikingly contrasted figure of *Stilicho*, and the heroic cast of the story (at least in the latter parts), give an imposing brilliancy to this poem, which is generally wanting in our author's narrative poems. It opens with the celebrated passage,

Sæpe mihi dubiam traxit sententia mentem, &c.

which we could never regard otherwise than as a poetical hyperbole, intended to aggrandise his subject, and as much a fiction, in a different way, as the machinations of *Alecto* which immediately follow, or the

———— jam respirantibus astris,
Infernos gravat umbra lacus —————

and the

Tollite de mediis animarum dedecus umbris,
Et Ditis purgate domos —————

at the end of the second book. The other remarkable passages in this poem are the description of the infernal senate, imitated

from Virgil; the beautiful, though misplaced, eulogy on a country life (i. 196.); the animated picture of Stilicho's preparations for battle, and of his and his army's indignation at their recall (ii. 171 sqq.); Rufinus's dream, and the well-told story of his assassination (ib. 324 sqq.); and the concluding scene, which, in spite of the unfortunate simile of the bees, is superior to any of the Tartærean descriptions in the Rape of Proserpine.

The short poem in honor of the Third Consulship of Honorius is remarkable for nothing but the celebrated lines "O nimum dilecte Deo, &c." debased as usual (and indeed more than usual) by a lame and impotent sequel. That on the Fourth Consulship of the same emperor is worthy of much more notice; the introductory and concluding portions of the poem are a mere farrago of monotonous and extravagant adulation, relieved only by the poet's unfailing copiousness of allusion and illustration, and by the lusciousness of his versification. We are repaid, however, in the body of the poem, by an address of Theodosius to his son, containing an exhortation to the public and private virtues, founded on the dictates of philosophy and the example of the old Roman worthies; a passage, for sustained moral beauty, superior to any thing in Claudian, and not often paralleled in any of the later Roman poets. (V. 214-352, and again, 396-418.) This, and such passages as this, serve to account for, and in a great measure excuse, the exaggerated opinion which Claudian's contemporaries (to say nothing of many later critics) entertained of his merits. Claudian's style naturally rises with his subject, and it is here more than usually good.

In the Nuptials of Honorius and Maria, which have been made the model of innumerable epithalamia by the modern Latin poets, Claudian has attempted a new style, and we think unsuccessfully. With the exception of the inimitable Catullus, and perhaps one or two others, the Roman poets have uniformly failed in attempting the lighter graces. Their language was as little susceptible of the subtler beauties of diction, as they themselves were of the minute refinements of sentiment. Its very stateliness and ponderousness makes it unwieldy and unfit for the purpose. This defect may be traced in almost all their love-poetry. Venus is an inferior copy of Aphrodite. Claudian's general habits of style were also against him. What pomp and circumstance could do, he has done; but of graceful levity he was utterly incapable; the recondite delicacies and lesser shades of thought are lost in his coarse and glaring delineations. There is however much splendor and much play of

fancy in his descriptions; and his Palace of Venus deservedly holds not the lowest place among the many similar pictures in ancient and modern poets. We cannot refuse ourselves the pleasure of quoting the description of Maria and her mother.

Cunctatur stupefacta Venus. Nunc ora puellæ,
Nunc flavo niveam miratur vertice matrem.
Hæc modo crescenti, plenæ pars altera Lunæ.
Assurgit ceu forte minor sub matre virenti
Laurus, et ingentes ramos, olimque futuras
Promittit jam parva comas: vel flore sub uno
Ceu geminæ Pæstana rosæ per jugera regnant;
Hæc largo matura die, saturataque vernis
Roribus, indulget spatio; latet altera nodo,
Nec teneris audet foliis admittere soles.

The poem concludes with a well-wrought panegyric on Stilicho. The "Pescennina," which follow, are rather ingenious than playful. Claudian's writings are in general unexceptionably pure, but "the custom of the country" has here betrayed him into occasional licentiousness, and accordingly into grossness; for the Romans had not the art of being indecent with a grace.

The poem on the Gildonic war is a fragment. It is almost entirely occupied with inartificial machinery and long speeches, which bring us to the beginning of the action; like a splendid archway we could name, which leads to nothing. It possesses however considerable historical interest.

The next is on the Consulship of Mallius Theodorus; the most uniformly beautiful, and, with the exception perhaps of the Epithalamium, the most pleasing of all Claudian's occasional poems. This is owing to the nature of the subject. The pursuits of his friend were in a great measure congenial to his own, and his peaceful virtues and love of science are the subject of the panegyric. Claudian evidently felt more at home than usual, and his praises of philosophy, though accompanied perhaps with a little human ostentation of knowledge, contrast very agreeably with the uninteresting bustle and cumbrous pomp of his state poems. Its fault is a want of variety. The description of the consular games, at the end, would have been better omitted; they are however curious in an antiquarian view. Some of the illustrative similes are highly majestic. The line,

———— laceris morientes crinibus hydri
Lambunt *invalido* Furiarum vincla veneno ———

and the expression, "*crebrisque micantem Urbibus Italian,*"

are among the instances (few, it is true,) in Claudian, of the happy effect of a single well-chosen word.

This is followed by the two books against Eutropius, which some critics have considered as Claudian's chef-d'œuvre. It is certainly written with unusual energy, and the ingenuity with which he varies the topics of abuse displays his invention in a higher point of view than even his panegyrics. His blows fall "thick and threefold." All his wealth of language and imagery, all the varieties of grave invective and cutting irony, all that art, fancy, or historical recollection can suggest to him, are expended in aggravating vileness, and making contempt itself more contemptible. Claudian had a strong propensity to the sarcastic; and his Roman predilections, as well as his party spirit, are called into full play on the present occasion. The unheard-of enormity of an eunuch-consul is the burden of his song, upon which he rings all imaginable changes. His object was to make Eutropius supremely hateful and ridiculous, and he has certainly succeeded beyond his intentions. The picture of unmixed deformity, after a time, becomes wearisome. This attempt to impart an abiding interest to a subject purely disgusting, is one which has baffled greater powers than Claudian's. We need only refer to the tenth satire of Juvenal, Churchill's "Times," and Gifford's "Epistle to Peter Pindar." There is also in some parts of the poem a mixture of the pure heroic, which does not harmonize with its general character. The latter part of the second book is interesting as the earliest remaining instance (with the exception of Juvenal's third satire, which however is inferior to Claudian's in burlesque pomp and sustained gravity) of that species of composition which has been cultivated with such signal success in modern times under the title of mock-heroic. For this Claudian was peculiarly well fitted by his ordinary habits of style, which, even on serious subjects, sometimes betray him to the verge of burlesque.

REMARKS ON

The English Translation of the Bible ; with some suggestions for an improved form of the Text in a revision of its numerous Italic interpolations ; and of its pointing, and marginal additions.

THE English Translation of the Bible, published in the reign of King James the First, is deservedly acknowledged a lasting monument of the learning of that age. The various attempts and essays of individuals towards any new and improved Translation of the whole or parts of the Sacred Volume, in English, since that period, have only proved the general integrity and fidelity of the former translators, and added lustre to the character of their work.

Subsequent editions of the Bible have improved the orthography of the language in proportion to the improvement of the English tongue, and this is the only change the Translation has undergone for the long period of two centuries, including the exchange of the old Black letter for the Roman.

With respect to the punctuation, it may be difficult to pronounce on any considerable improvement: the elements of this part of the work are few, but important, and in some cases difficult: the division of chapters into paragraphs, the right placing of capital letters and distinguishing words, and the reading points, constitute these elements.

The most material and glaring defect in our English Translation is the introduction of *Italic* words in the body of the text in almost every verse; as if all those words so marked and distinguished were interpolated and surreptitious, or additions of the translator to supply the defect of the Sacred Original. This consideration leads to an inquiry into their description and use.

All the words printed in *Italics* are reducible to two classes: 1. Grammatical; 2. Explanatory. To the first class belong all the auxiliaries of verbs and pronouns, which are by far the more numerous: and to the second class belong all words designedly introduced by the translator to explain the sense and meaning of the original, and to prevent ambiguity.

The editions of the Latin Vulgate Bible do not afford the least example or precedent for the numerous *Italic* interpolations objected to in the English editions, and in the Versions which

have emanated from them in the Welsh, Irish, Gaelic, and Manks dialects: thus, as our translators seem to have followed the rule of Theodore Beza in his Latin Version, so the moderns have followed them in foisting into the text these numerous Italic additions.

It would be important to know what has been the rule of foreign translators in this respect, particularly the German, French, Dutch, Italian, Spanish, and other continental nations, in their Versions of the Bible; and whether they have followed the like practice, and to what extent: and also how far the same has been adopted in modern Translations into the languages of the East and other parts of the world.

It is certain, that the example of antiquity is avowedly against the practice, and that all the ancient Versions make no such distinctions, but do fully and absolutely express the text as text without reserve: an examination into the languages and Versions published in the several Polyglott Bibles will amply explain the practice of the ancient interpreters as to this matter.

The Greek Translation of the Old Testament, and the Latin Versions of that text, declare against the practice of such interpolation, as unmeaning and unknown; and certainly, so high a precedent as the Greek Version is an authority not to be despised; from whence not only the Latin Vulgate has obtained its rule, but has set the example for all succeeding Translations in all languages.

The Psalter Psalms published with the English Common Prayer, as also the Epistles and Gospels, are all, and altogether uniformly printed without interpolation; there are no *Italic* words introduced to fill up and make good the supposed want of sense and meaning, and the reading has everywhere the advantage of a complete and perfect text, without the appearance of human intrusion or addition.

The numerous interpolated words in the Bible Psalms and other poetical books are highly derogatory to the majesty, brevity, and simplicity of the original Hebrew, which, if it be allowed an absolute and perfect text, should likewise be allowed an absolute and complete Translation; and if that Translation is not made, nor can be effected, without the supposed auxiliaries and interpolations here objected to, then it follows, that either the original text is defective and imperfect, or the translator is incompetent to the work, or that the blameable scrupulosity of the translators, in attempting an absolute accordancy in words and phrases, has driven them to the opposite extreme of introducing into the text words which have no foundation

in the original, but are necessary to give the sense and meaning of it: thus in avoiding one error they have fallen into another, and whilst on the one hand they maintain the integrity of the Hebrew text, they on the other impeach it as deficient and wanting.

The text of the Church Bibles is the authentic text: from this text the Word of God is read in all churches, and the word of man is not admitted in it; but if the reader should be tenacious, and equally scrupulous with the translators who have devised these interpolations, how shall such a reader consult with his conscience, should he pass over those *Italic* insertions *sub silentio*, as not being the Word of God, or read them in the audience of the people as the Word of God, knowing them to be devised by men? Certainly he cannot but read the whole text as he there finds it written or printed, and no such reserves and distinctions can in this case be admitted.

That alone is denied to the Bible, which is allowed to all the learned books of the ancients in the translations of their works, if such interpolations are to be persisted in; and that which is allowed in the translation of common Hebrew books is denied to the Bible.

Having remarked, that all the interpolary words may be resolved into two classes, Grammatical and Explanatory, I shall now offer some pertinent examples; and first of the former of these two:

1. Joseph says to his brethren, "I *am* Joseph your brother," Gen. xlv. 4. The interpolated word is here marked in *Italics*, as if it had no warrant in the original; but here a manifest violence is done to the original in excluding the avowed sense in all similar cases, granted according to the rule of the Hebrew tongue; and therefore, when Joseph thus addresses his brethren, he positively and without reserve says, "I am Joseph your brother." The rule of the original language has no other form of expression for the present tense in this construction of speech, and that translation is not justified in the interpolation which excludes the affirmation contained in it. But of how much greater consequence are those repeated affirmations of the Almighty in sealing his word to his precepts in the most solemn form, "I am the LORD!" Surely the testimony of the whole Hebrew tongue can never justify any translator for interpolating in forms of speech like these, and rendering them imperfect. In like manner the Almighty affirms himself to be the Saviour and Deliverer of the Israelites, in that form of words so often repeated in the Pentateuch, "I am the LORD your God." "I am

the LORD thy God." Exod. xx. Prayer Book Version, "I am the LORD thy God," &c. By the same rule as the Prayer Book Version translates, ought the Bible Version to be revised, and these objections would cease.

The Prayer Book Version of Joel, ii. 12—17. Isa. lxiii. 1. 5—11. Jer. xxiii. 5—8. Mal. iii. 1—5. Isa. vii. 10—15. xl. 1—11. affords no example of interpolated words by *Italics*, but renders the original text and Bible Translation complete and entire, after the ancient manner.

Now the reason why the translators have introduced the *Italic* among the Roman letter of the text, is the Hebrew ellipsis of the verb *to be*, and hence they have so commonly and perpetually supplied the text in the words *am, are, art, is, was, were, &c.* whereas the construction of the language in the Hebrew always directs to the words called elliptical by the noun or pronoun, and by the verb or participle with which it is found; and unless this rule be made a principle in a Translation, as it is in the original, the Translation cannot but be defective. These remarks extend to the grammatical construction only, and to such interpolated words as come under this head.

All the *Italic* words in the first chapter of Genesis in the English Translation should be revised and printed in the text-letter, excepting those which come under the second class, or are Explanatory: viz. *he made*, ver. 16. *I have given*, ver. 30. *land*, ver. 9, 10.

The words "dry land" in some editions, and in others with *Italics*, "dry *land*," ver. 9, 10. show a want of uniformity in the printing, and we shall see that the earlier editions have the advantage.

	Barker's Bible, 8vo. 1639.	Basket's Bible, 8vo. 1754.	Oxford Bible, 4to. 1800.
Gen. i. 9.	dry land	dry <i>land</i>	dry <i>land</i>
ibid. 10.	dry land	dry <i>land</i>	dry <i>land</i>
Exod. iv. 9.	dry land	dry <i>land</i>	dry <i>land</i>
ibid. xiv. 29.	dry land	dry <i>land</i>	dry <i>land</i>
ibid. xv. 19.	dry land	dry <i>land</i>	dry land
Jos. iv. 22.	dry land	dry land	dry land
Neh. ix. 11.	dry land	dry land	dry land
Psa. lxi. 6.	dry land	dry land	dry land
Jonah i. 9.	dry land	dry land	dry <i>land</i>
ibid. ii. 10.	dry land	dry land	dry <i>land</i>

Hence the words "dry land" ought to be restored in these verses of Genesis, and the present *Italics* exchanged.

The *Italics* in verse 16th expose a defect, not in the original,

but in the Translation, for “the stars” are here mentioned in apposition with “the great lights” which God made to rule the day and the night; and should be rendered thus,

“And God made two great lights: the greater light to rule the day: and the lesser light, and the stars, to rule the night.”

The *Italics* in verse 30th are explanatory, and find their authority from the words going before, “And God said, Behold, I have given you every herb, &c.—And to every beast of the earth, &c. *I have given every green herb for meat: and it was so:*”—but the sense is complete without this interpolation.

The Hebrew verb which signifies *to bring forth children*, should be accordingly rendered, ch. vi. ver. 4. “and they bare children to them:” there is no propriety in mutilating this text with *Italics*. See ch. x. 21. Nor is there the least occasion for *Italics* in ch. vi. ver. 15; the passage may be rendered as follows:

“And this is it which thou shalt make: the length of the ark three hundred cubits: the breadth of it fifty cubits: and the height of it thirty cubits.”

From these remarks which have been made, and innumerable are the examples which might be produced, it appears, that the Translation of the Bible, as it is now received, is capable of great and extensive improvement in the restoration of all those numerous *Italic* words which are essential to strict grammatical sense, and in a careful revisal of many words, thought necessary to clear the reading from obscurity and ambiguity.

There is, moreover, wanting an adjustment of the paragraphs, by which the argument of the Sacred Text may be more correctly pointed out, and in which there is found no small difference in comparing together the same in different editions of the Bible; there are also many instances of these paragraphs being wrongly placed in all editions, of which an instance may be found in the 6th chapter of Genesis. The command of God to Noah for building the ark, and the decreed destruction of the earth, begins with the 13th verse: “And God said unto Noah.” Here begins the paragraph, which ends with the chapter.

With regard to the reading points, the later editions afford some examples of alteration not for the better: in the second verse of the first chapter of Genesis, the Oxford 4to. edition of 1800 has made a division, which the Hebrew critics call *a verse within a verse*, marked with a capital after a full point, thus,

“And the earth was without form and void; and darkness

was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Edition by Barker, 1639.

"And the earth was without form, and void, and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters."

This verse in the old editions conforms with the Hebrew more correctly than in the edition above-mentioned; but the pointing in both examples is incorrect. The verse divides itself into three parts, and requires the colon points thus—

"And the earth was without form and void: and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters."

Edition 1639.

Exam. 2.

Ver. 5.

"And God called the light Day, and the darkness he called, Night: and the evening and the morning were the first day."

Edition 1800.

Ibid.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Edition 1639.

Exam. 3.

Ver. 8.

"And God called the firmament, Heaven: and the evening and the morning were the second day."

Edition 1800.

Ibid.

"And God called the firmament Heaven. And the evening and the morning were the second day."

Edition 1639.

Exam. 4.

"And God saw every thing that he had made: and behold, *it was* very good. And the evening and the morning were the sixth day."

In neither of these editions is the pointing correct, and the dividing of one verse into two gives the appearance of an interpolation.

Edition 1639.

* Exam. 5.

Gen. iv. 5.

"But unto Cain, and to his offering he had not respect: and Cain was very wroth, and his countenance fell."

Edition 1800.

Ibid.

"But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

Edition 1639.

Exam. 6.

Ver. 7.

"If thou do well, shalt thou not be ac-

cepted? and if thou doest not well, sin lieth at the door: And unto thee *shall be* his desire, and thou shalt rule over him."

Edition 1800.

Ibid.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him."

In these examples, the old edition of 1639 has the preference to the new: and for this reason; the pre-eminence of Cain, on account of his transgression, depended on his repentance, but the condition is made absolute in the present pointing of the verse: the translation of the verse is obscure, and should be revised thus:

"If thou doest well, shalt thou not be accepted? and unto thee shall be his desire, and thou shalt rule over him: and if thou doest not well, sin lieth at the door."

Exatnples of the Paragraphs.

Gen. i. 1.	In the beginning	Edition 1639.	1800.
3. P.	And God said		1800.
6. P.	And God said	1639.	1800.
9. P.	And God said	1639.	1800.
14. P.	And God said	1639.	1800.
20. P.	And God said		1800.
24. P.	And God said	1639.	1800.
26. P.	And God said	1639.	1800.
29.	And God said	1639.	1800.
Ch. ii. 1.	Thus the heavens		
4. P.	These are the generations	1639.	1800.
8. P.	And the Lord God	1639.	1800.
10. P.	And a river went out		1800.
15.	And the Lord God took	1639.	
	P. And the Lord ¹ took		1800.
18. P.	And the Lord God said	1639.	1800.
21. P.	And the Lord God caused		1800.
Ch. iii. 1.	Now the serpent was		
6. P.	And when the woman		1800.
9. P.	And the Lord God called		1800.
14. P.	And the Lord God said		1800.
16. P.	Unto the woman		1800.

Ch. iii. 21.	P.	Unto Adam also		1800.
22.	P.	And the Lord God said	1639.	1800.
Ch. iv. 1.		And Adam knew		
8.	P.	And Cain talked		1800.
9.	P.	And the Lord said	1639.	
16.	P.	And Cain went out	1639.	
17.	P.	And Cain knew		1800.
19.	P.	And Lamech took	1639.	1800.
25.	P.	And Adam knew	1639.	1800.
Ch. v. 1.		This is the book		
3.	P.	And Adam lived	1639.	
6.	P.	And Seth lived		1800.
9.	P.	And Enos lived	1639.	1800.
12.	P.	And Cainan	1639.	1800.
15.	P.	And Mahalaleel	1639.	1800.
18.	P.	And Jared	1639.	1800.
21.	P.	And Enoch	1639.	1800.
25.	P.	And Methuselah	1639.	1800.
28.	P.	And Lamech	1639.	1800.
32.	P.	And Noah was		1800.
Ch. vi. 1.		And it came to pass		
5.	P.	And God saw	1639.	
8.	P.	But Noah found		1800.
9.	P.	These are the generations	1639.	
14.	P.	Make thee an ark	1639.	1800.

From these examples it appears that the pointing of the paragraphs requires revision: and that some rule should be adopted to direct the printers, who follow different copies, and consequently these variations are increased or diminished according to the copies and the rule of the old and new editions.

The contents of chapters ought to be so indexed as to correspond with their divisions into paragraphs: this is not uniformly the case; and there are editions which afford considerable exceptions. Neither do the old and modern editions agree in the form and manner of enunciating the subject matter; particularly in the New Testament, where the contents in the later editions considerably amplify beyond the limits of the former: compare the chapters in the *Epistle to the Romans* in the different editions published by authority.

As an improvement in this article, it is recommended to insert the index of the paragraphs in the contents, together with the numerical figure of the verses, after the following manner:

Edition 1639.

Edition 1800.

Gen. ch. i.

1. The creation of heaven and earth: 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.

Chap. ii.

1. The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 the naming of the creatures. 21 The making of woman, and institution of marriage.

Chap. iii.

1. The serpent deceiveth Eve. 6 Man's shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of Paradise.

Chap. iv.

1. The birth, trade, and religion, of Cain and Abel. 8 The murder of Abel. 9 The curse of Cain. 17 Enoch the first city. 19 Lamech

Gen. ch. i.

1. The creation of heaven and earth, 3 ¶ of the light, 6 ¶ of the firmament. 9 ¶ The earth separated from the waters, and made fruitful. 14 ¶ The creation of the sun, moon, and stars, 20 ¶ of fish and fowl, 24 ¶ of beasts and cattle, 26 ¶ of man in the image of God; and his blessing. 29 ¶ The appointment of food.

Chap. ii.

1. The first sabbath. 4 ¶ The manner of the creation. 8 ¶ The planting of the garden of Eden. 10 ¶ The river, and its four heads. 15 ¶ Man is placed in Eden, and the tree of knowledge only forbidden. 18 ¶ The naming of the creatures. 21 ¶ The making of woman, and institution of marriage.

Chap. iii.

1. The serpent deceiveth Eve. 6 ¶ Man's fall. 9 ¶ God arraigneth them. 14 ¶ The serpent is cursed, and his overthrow by the seed of the woman foretold. 16 ¶ The punishment of mankind. 21 ¶ Their first clothing. 22 ¶ Their expulsion out of Paradise.

Chap. iv.

1. The birth, occupation, and religious behaviour of Cain and Abel. 8 ¶ The murder of Abel, and the arraignment and curse of Cain for it. 17 ¶ E-

and his two wives. 25 The birth of Seth, 26 and Enos. noch born; the first city built; the generations of Cain. 19 ¶ Lamech and his two wives. 25 ¶ The birth of Seth and Enos.

It is not any part of my design to enter upon a minute examination of the preceding examples, but to show the necessity of adopting some regular method for indexing and establishing a Canon for the more certain direction of all persons, who, in reading, are willing to consult the contents of each chapter, and also of commentators, who may derive great advantage from seeing the limits and bearings of the arguments in the sacred text: and that the introduction of the ¶ into the contents of each chapter, together with the number of the verse, is the more conspicuous and certain method to effect it.

With respect to the marginal readings, they require many additions for the further understanding of the text; and that they may not be confounded with the old readings, a suitable distinction may be devised.

And with respect to references, those of sacred and apostolical authority should be specially distinguished: and next to them the parallel passages; and as to all others, care should be taken in the selection; for it is not their number, but their use, that is important.

Having finished my remarks, such as they are, I propose with all due respect my opinion, that there is wanting a revised edition of the English Bible of the present authorised translation, on the plan of the editions of the Latin Vulgate, and a restoration of all the *italic* words to the letter of the text or Roman character; that an uniform text may be given, consistent with the nature and description of a complete and perfect translation—and the more simple the form of it is, the better. Such an edition would remove many objections arising from the crude and unfinished appearance of the present text, disgraced and injured as it is by unmeaning and unwarrantable interpolations, as they now stand in a character different from the text: all such objections would immediately vanish, and the Bible appear in its native beauty and splendor.

T. Y.

THE ARITHMETIC OF THE HOLY SCRIPTURES.

No. V.—[Continued from No. LVI.]

II. Measures of Capacity.

THESE mentioned in Scripture, as in other writings, are necessarily of two kinds, or are employed for measuring substances in the two different conditions of liquid and dry. They would appear to have been more uniform, in their contents, among the Hebrews than ours are; for their אפה or bushel, and their בת (for liquids), were equally large.

It is very certain that there was a standard of these measures in “*the most holy place* ;” and that it stood before the ark of the covenant. Moses was ordered to place “the Omer of manna before the presence of Jehovah :” לפני יהוה—לעמר מן (the עמר was the tenth part of the אפה or Hebrew bushel): and it seems that the vessel was not of wood, but of gold: Exod. xvi. 33, 36. Heb. ix. 4. That there were various other measures in use is not improbable; although Moses has not inserted in his writings any account of their contents. At this no one needs to be offended; for in fact measures of this description could not properly be specified in the book of the law, because the standard vessel, which was of gold, could not, without risk of being injured or stolen, be put into the view of every Israelite.*

To notice, however, some probable examples of standard measures of capacity, by which the sacred utensils were delivered to the priests and Levites: Numb. i. iv. : it may be remarked, that belonging to the table of shew-bread, there were not only golden tankards (מנקיות) in which wine stood, and from which it was to be poured out, but also small drinking vessels, shaped like our cups, likewise of gold. Now, considering Moses as merely versed “in the learning of the Egyptians,” we must think it probable, that all these vessels had their contents very accurately determined. The very same, probably, was the case with regard to the basons belonging to the altar of burnt-offerings; and for regulating the baking of the shew-bread, the flour for which the law fixed by bushels, there may have been a standard אפה

* Michaelis' Comment on Laws of Moses, iii. pp. 390—392.

within the Sanctuary. Before the tabernacle stood the brazen laver. In the more particular description of the vessels delivered to the priests it was perhaps specified, how much water this laver contained, both when quite full, and when filled only to a certain mark; and accordingly we find, that the contents of this brazen sea, as it was called, are mentioned in both respects, in the historical books of 1 Kings (vii. 26.) and 2 Chronicles (iv. 5.)

The Scripture Measures of Capacity.

In Hebrew, Greek, Latin, and English.				Liquid: or Wine-Measure.	Dry: or Corn-Measure.
גחל	(Noticed only by Horne.)	Gachal.			
קמץ or קף	Δραξ or Δραγμα.	Manipulus.	Handful.	0.625 of a Pint.	0,1416 of a Pint.
לוג or לנ	Κοτυλη.	Sextarius.	A Log.	About 2 Gills.	
קב	Καβος.	Cabus.	A Cab.	—1½ Quart.	2½ Pints.
סססססס	Χοινίξ.	Chœnix.	Chœnix.		1½ Pint.
עמר	Γομμορ.	Homer.	An Omer.		3 Quarts.
הין	Ειν.	Hinis.	A Hin.	1½ Gall.	
סאה	Σατον.	Modius.	Measure.	2½ Galls.	1 Peck & 1 Pint.
באθ	Βαθ or Μετρητης.	Lagena or Bathus.	Bath.	7½ ditto.	
אפה	Οιφ or Πιμμα.	Epha.	An Ephah.		A Bushel.
לתך	Ημαικορος.	Dimid. Cori.	Latak.		2 Strikes.
חמר	Γομμορ.	Acervus.	A Chomer.	75 Galls. 5 Pints.	A Quarter.

Sect. 1. Liquid; or, according to Wine-measure.

קף a hollow, or palm of the hand:—denoting, therefore, that quantity of a liquid which may be contained in the hollow of the hand. In Num. vii. 14, 20. it is a Censer, *בשריף*.

לוג in Lev. xiv. 10, signifies that measure of oil, which lepers were to offer at the temple after their cure; and, by Jewish writers,¹ is said to have contained the quantity of six eggs. Its ideal meaning is uncertain; but have we not traces of this word in the Greek *ληγω*, I cease, in the Swedish *lagg*, extremity, and the English *lag*? May it therefore denote, the *small* or *last* measure?

קב the sixth part of a סאה, or the eighteenth of an אפה; and therefore containing three pints and one third English. The least measure noticed in Scripture is רבע הקב: 2 Kings vi. 25. "fourth of a Cab."

הין was used for measuring oil: Exod. xxx. Ezek. xlv. 46; and wine: Exod. xxix. Levit. xxiii. It was probably thus de-

¹ Kimchi and others interestingly noticed by the learned Leusden, in Dissert. xxxi. Philol. Hebr., &c pp. 203—209.

nominated, because employed in presenting (from הנה to present) the liquids for the service of God. The Scripture furnishes no sufficient data for determining its capacity.

סאה was exactly double the size of a קנה, or $2\frac{1}{2}$ gallons. According to Dr. Bernard,¹—"Urna Romana, sive sesquimodius Romanus : i. e. 24 sextarii Romani."

בֵּית rendered βασιλ; but also μετρητης : 2 Chron. iv. 5. : and κεραμιος : Is. v. 10. It was the tenth part of the Omer in liquids, as the Ephah was in dry things : Ezek. xlv. 11. In John ii. 6. μετρητας should be translated, not by the modern word "firkins," but by *measures* or *baths*.² So large a quantity (about 40 gallons) was probably designed not only to supply the new married couple with wine during the seven days of their nuptial feast (Jud. xiv. 12. with Gen. xxix. 27, 28. Tobit xi. 19.) and to provide for their future occasion; but also to prove most specially the reality of the miracle.³

חמר the same as the כור, κορος, was the largest of these measures : Ezek. xlv. 14.

Sect. 2. Dry; or, according to Corn-measure.

גחל is represented by Mr. Horne⁴ as the smallest : but whence has he taken it—for it has not been noticed by Godwyn, Stocke, Buxtorf, Lamy, Calmet, or Parkhurst?

The קב is explained by Josephus, by ξεστην, the Roman Sextarius :—a little more than our pint. It does not appear in sacred history, till the reign of Jehoram, king of Israel ; 2 Kings vi. 25.

עמר, being the 10th part of an ephah, and equal to about six pints English, is said to have been thus applied from its primary meaning to press, as being the most contracted of these measures : Exod. xvi. 36.

Χοινη, a Grecian measure for corn : Rev. vi. 6. : by some reckoned equal to about a pint and a half English. It should be read a *Chanix*,⁵ instead of our indefinite and unmeaning translation, "a measure."

¹ In his elaborate "Mensuræ Concav. Antiq." appended to Dr. Poocke's Comment. on Hosea.

² Dr. Campbell's Four Gospels translated, &c. ; see particularly Vol. iii. pp. 295, 296. Edinburgh ed. 1821.

³ Dr. Pearce's Miracles of Jesus vindicated, &c. ; Part iii., cited in Parkhurst's Greek Lex. p. 432.

⁴ Introduction to the H. Script. &c. Vol. iii. p. 60.

⁵ Part I. of a most judicious Prelim. Dissert., No. viii. of Dr. Campbell, Vol. i. pp. 316—328.

מִנְיָן literally denotes a measure; and therefore with propriety applied to a specific purpose. In the reduplicate form: Is. xxvii. 8: מִנְיָן מִנְיָן, it signifies a repeated or exact measuring.

אֶפֶס or, more frequently אִיפֶס, which may be literally called *the baking measure*; for this quantity was usually baked at one time; as well as the radical intimation of the word. The Septuagint have often translated it by Πέμμα, a baking. Equal to $7\frac{1}{2}$ gallons; or near an English bushel.¹

לֶתֶךְ containing half an Omer or Cpr. So several of the Hexaplar versions Ημιχορον, and Vulg. dimidio coro: Hos. iii. 2. Sixteen pecks, or four bushels, or two strikes.

חֹמֶר derives its appellation, according to Godwyn,² from חֹמֶר an ass, because it contained the quantity of grain which an ass could conveniently bear. But, says Parkhurst, "the largest measure; in which many things were often *jumbled* (from חֹמֶר to disturb) together." It held to the amount of 32 pecks and upwards, or about 1 quarter:³—and consequently equal to eight cubic feet of water.

CHAP. III. WEIGHTS.

As the ancient Hebrews were chiefly an agricultural⁴ people, they were not much addicted to commercial pursuits—and consequently a primitive simplicity would characterise their weights and all their mercantile transactions. Indeed, all their weights refer to money; and might properly be arranged under our Troy or Jewellers' weight.

Among the Biblical terms usually applied to this subject, the following deserve notice:

שָׁקַל to weigh, is the word most generally employed to express this idea: Gen. xxiii. 16. תָּקַל, in Dan. v. 25, 27, is only the Chaldaic form of the same word.

אֶבֶן, literally a stone, signifies also a weight; which was, as frequently with us, of stone: Deut. xxv. 13. and Prov. xvi. 11.⁵ are beautiful allusions to the stony weights of the Hebrews.

¹ Gusset, &c. quoted by Parkhurst, in his Heb. Lex. p. 34.

² Moses and Aaron, Civil and Eccles. Rites, &c. p. 262.

³ A *Quarter* of wheat was so called, on the supposition that it weighed 500lb., or a *quarter of a Ton*.—A cubic foot of water weighs 1000 ounces; of course 32 cubic feet weigh 2000lb., which were formerly a ton. The bushel, or one eighth of a quarter, is equal to 1000 ounces, or a cubic foot of water.—Joyce's Pract. Arithm. pp. 48, 49.

⁴ Fleury's Manners of the Ancient Israelites, &c. p. 63.

⁵ The Hebrew weights were not made of metal, lest the rust should

פָּלַם to weigh, balance, make even :—and of similar import is the term

זָנָן :—though it does not occur as a verb, yet “in Arabic the cognate verbs زَوَّن and يَزِن signify to weigh, balance;”¹ and מֵאֲזִנִּים a pair of scales : Lev. xix. 36. Jer. xxxii. 10. Ezek. v. 1.

מִנָּה a particular weight ; from its radical signification of distributing or computing by weight, as well as number.

Rev. xvi. 21. seems the only example, in the New Testament, of the occurrence of this term ; where ταλαντιαία, the weight of a talent, is read by the Syriac ܬܠܬܢܝܐ, obviously from כֶּכֶר a talent.

A standard was provided for the Hebrew weights in a variety of ways :—by the golden candlestick in the sanctuary : Exod. xxv. 31—39. ; and the silver sockets on which rested the vails of the tabernacle : Exod. xxxviii. 27.—besides the particular specifications of Exod. xxx. 13. Lev. xxvii. 25.

The *superintendents* of weights and measures among the Israelites were much in the Egyptian style, the priests and Levites. To them the standards were delivered ; and indeed, article by article, to particular persons ; that so, if of gold or of silver, they might re-deliver it by weight ; besides, the whole tribe of Levi were maintained by the public, in return for their devoting themselves to the sciences.³ See likewise David’s appointment : 1 Chron. xxiii. 29.

The Weights mentioned in Scripture.				
				lbs. oz. pen. grs.
גֵּרָה	ὀβολος.	Obolus.	A Gerah.	12
בֶּקַע	Ημισυ.	Dimidium.	Half Shekel.	5 0
שֶׁקֶל	Διδραχμον.	Siclus.	A Shekel.	10 0
אֵלֶּפֶס	λίτρα.	Libra.	A Pound.	1 0 0 0
מִנָּה	Μνα	Mina.	Minah.	2 6 0 0
כֶּכֶר	Ταλαντον.	Statara.	A Talent.	125 0 0 0

גֵּרָה, the smallest weight, seems to be thus denominated as resembling in smallness the dust which a saw makes from wood. Thus the smallest coin among the Greeks was called λεπτον,

eat them, and they should become lighter. They were all made of stone :—and hence the Vulg. reading of Prov. xvi. 11.—Lamy’s Introduction, &c. p. 254. note.

¹ Dr. Castell, referred to in Parkhurst’s Hebrew Lexicon, p. 10.

² For additional illustration, the reader may consult pages 392—394. of Vol. iii. of Michaelis’ Comment., &c.

³ Michaelis’ Comment., &c. Articles LII. and CCXXVII. in Vols. i. and iii.

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little ; and our ancestors also had their mite. The variations of its weight, by different writers, are from five to twelve ounces.

שקל, to separate or cleave asunder, is a shekel broken in two ; a half shekel. Gen. xxiv. 22.

שקל the standard weight, to which all others were conformed ; as they are in England to our pound, significantly derived from *pendo*, I weigh. It is generally reckoned at about half an English ounce. The weight of Absalom's hair, mentioned 2 Sam. xiv. 26., was $6\frac{1}{2}$ pounds of our Avoirdupois or grocers' weight. A comparison of Exod. xxx. 13. with Ezek. xlv. 9, 12. proves that the common shekel and that of the sanctuary were really the same. The reason of the appellation שקל הקדש was because the standard of this, as of all other weights and measures, was kept in the Sanctuary, according to 1 Chron. xxiii. 29 ; as with us in the Exchequer.¹

מנה usually estimated from Ezek. xlv. 12. at 60 shekels or $2\frac{1}{2}$ pounds : but by Josephus and Parkhurst at 100 shekels, the latter directing to compare 1 Kings x. 17. with 2 Chron. ix. 16. It is observable, that this word is to be found² only in the books of Kings, Chronicles, Ezra, and Ezekiel.

ככר a talent, appears from Exod. xxxviii. 25, 26. to have been equal to 3000 shekels ; and consequently about 125 lbs. Dr. Cumberland, however, estimates it at $93\frac{1}{2}$ pounds ; and Michaelis, at little more than $32\frac{1}{2}$ English Avoirdupois.³

λίτρα, in John xii. 3. and xix. 39. a pound ; and is supposed to have been somewhat less than 12 ounces, as it is well known the Roman libra⁴ was. This word, says Scapula, is used by the old Greek writers ; and by the Sicilians⁵ for the obolus, or weight of 12 ounces.

January, 1824.

J. W.

(Money in our next.)

¹ Thus remarks Parkhurst, who has given a judicious discussion of the subject, in his Hebrew Lexicon, p. 767.

² Calmet's Bib. Encyclop. on Mina, Vol. ii. last edition.

³ These distinguished writers are noticed by Parkhurst—Hebrew Lexicon, pp. 313, 314.

⁴ Dr. Adam's Roman Antiquities—Weights and Coins, p. 490. fifth edition, 1801.

⁵ Encyclop. Britan., on Medals, No. 45.

*Is the Nightingale the Herald of Day, as well as the
Messenger of Spring?*

No. III.—[Concluded from No. LV.]

Que bien cantan los Ruiseñores
Las mananitas con zelos
Y con tristezas las noches.

Principe d'Esquilache.

THIS is, as Mr. Bowring remarks in a letter addressed to me, “a curious fiction of the Spanish poets, that the Nightingale sings of jealousy in the morning, and of sorrow at night.”

The same enlightened gentleman has referred me to Shakspeare's Song in the *Passionate Pilgrim*, beginning :

As it fell upon a day,
In the merry month of May,
Sitting in a pleasant shade,
Which a grove of myrtles made,
Beasts did leap, and birds did sing,
Trees did grow, and plants did spring :
Every thing did tanish moan,
Save the nightingale alone :
She, poor bird, as all forlorn,
Lean'd her breast up-till a thorn,
And there sung the dolefull'st ditty,
That to hear it was great pity :
Fie, fie, fie, now would she cry,
Teru, Teru, by and by.

“This,” says Mr. B., “evidently supposes the nightingale to sing in broad day-light.”

Strada's verses have been already referred to ; but I must refresh the mind of the reader with an excellent translation of them :—

“ED. BR. If your Ladyship will allow me, I will repeat some lines, which I met with the other day in an old neglected Poet, Crashaw. They seemed to me wonderfully beautiful, though somewhat of the quaintest.

“LADY M. But are they to the purpose?

“ED. BR. You shall hear. They are taken from a piece called *Music's Duel*. The contest is between ‘a sweet lute's master’ and ‘the harmless syren of the woods.’

He lightly skirmishes on every string,
Charged with a flying touch ; and streightway she

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Carves out her dainty notes as readily
 Into a thousand, sweet, distinguished tones,
 And reckons up, in soft divisions,
 Quick volumes of wild notes

Now negligently rash,
 He throws his arm, and with a long-drawn dash,
 Blends all together ; then distinctly trips
 From this to that ; then quick-returning skips,
 And snatches this again, and pauses there.
 She measures every measure, everywhere
 Meets art with art ; sometimes, as if in doubt,
 Not perfect yet, and fearing to be out,
 Trails her plain ditty in one long-spun note,
 Through the sleek passage of her open throat.

He, amazed
 That from so small a channel should be raised
 The torrent of a voice, whose melody
 Could melt into such sweet variety,
 Strains higher yet ; as when the trumpets call
 Hot Mars to the harvest of Death's field, and woo
 Men's hearts into their hands ;—This lesson too
 She gives him back. Her supple breast thrills out
 Sharp airs, and staggers in a warbling doubt
 Of dallying sweetness ; hovers o'er her skill,
 And folds, in waved notes, with a trembling bill,
 The pliant series of her slippery song ;
 Then starts she suddenly into a throng
 Of panting murmurs, still'd out of her breast,
 That ever-bubbling spring ; the sugar'd nest
 Of her delicious soul, that there doth lye
 Bathing in streams of liquid melodie,
 Her voice now kindling seems a holy quire,
 Founded to th' name of great Apollo's lyre,
 Of sweet-lipp'd Angels, ever murmuring
 That men can sleep, while they their matins sing,
 (Most divine service,) whose early lay
 Prevents the eyelids of the blushing day.

Shame now and anger mix't a double stain
 In the Musician's face ; yet once again,
 From this to that, from that to this he flies,
 Feels music's pulse in all her arteries.
 Caught in a net, which there Apollo spreads,
 His fingers struggle with the vocal threads,
 With flash of high-born fancies, and anon
 Creep on the soft touch of a tender tone,
 Whose trembling murmurs, melting in wild airs,
 Runs to and fro, complaining his sweet cares,
 Because those precious mysteries, that dwell
 In music's ravish'd soul he dares not tell,
 But whisper to the world."

Sweet soul, she tries
 To measure all those wild diversities
 Of chattering strings, by the small size of one
 Poor simple voice, raised in a natural tone.

Alas, in vain! for while her tender throat,
Yet summons all its sweet powers for a note,
She fails,—and failing grieves,—and grieving dies.
She dies, and leaves her life the victor's prize,
Falling upon his lute. Oh, fit to have,
(That lived so sweetly,) dead, so sweet a grave!

“LADY M. There is certainly a fine old spirit of genuine poetry in these verses.”

Knight's Quarterly Mag. 2, 364.

The writer of this article ought to have known, or at least might as well have noticed, that the idea of these lines was taken from Strada; and the same remark may be applied to the verses of Chaucer, which are quoted by *Antiquarius* in *Classical Journal* 56, 365.

It may be remarked too, that in citing Crashaw's lines, certain liberties are taken in *Knight's Mag.* The entire passage is quoted in the *Retrospective Review*, No. 11. p. 246. and introduced with the following remarks:—“Our quotations from this neglected Poet have been so copious, that we have no space left for observing upon any of the other pieces of translation except one; and that is so eminently beautiful in itself, and is translated with such a wonderful power over the resources of our language, that we hope to find favor in the eyes of our readers by extracting the whole Poem. The original is in the Latin of Strada; the subject, the well-known contest of the musician and nightingale. Crashaw entitles it, *Music's Duel*.”

But before I dismiss *Knight's Mag.*, it will be right to criticise what is said in p. 259.:—“We might have been reading *Tom and Jerry*, or the *Scottish Chiefs*, or the *Article on Nightingales* in the *Classical Journal*, or a great many other things, all and each worse than reading Sir John Suckling's *Plays*.” But be it known to Edward Haselfoot that those, who admire the notes of Nature's sweetest songster, may be excused for inquiring into its habits, and that a question, which has not been satisfactorily determined by any modern ornithologist, is not unworthy even of a philosopher's attention.

J. W. in *Class. Journ.* 56, 343. refers to the *Electra* of Sophocles for a proof that “the Nightingale may be a morning-songstress.” I thank him for his reference. But has he ascertained the fact from any modern ornithologist, that it is the *female*, which sings?

“But best, the dear good angel of the spring,
The Nightingale.”

B. Jonson's *Sad Shepherd*.

This is a translation from a verse of Sappho found in the Schol. on Soph. *El.* 147. It is given by Brunck,

Ἦρος ἄγγελος, ἡμερόφωνος ἀηδών.

Bentley, in his *Ms. Notes on Hephæstion*, preserved in the Library of Trin. Coll. Cam., has altered it to

Ἦρος ἄγγελ', ἡμερόφων' ἀηδοῖ."

R. Walpole's *Specimens of Scarce Translations of the 17th Century from the Latin Poets, to which are added Miscellaneous Translations from the Greek, Spanish, Italian, etc.* London, 1805. p. 86.

Ovid. *Fast.* 2.

an v̄bris prænuntia venit hirundo ?

"Expressit Sapphonis sententiam, *Ἦρος ἄγγελος*, etc." II. Ciofani's *Obs.* p. 28.

In the Royal Poem entitled the *King's Quair* James represents himself as "rising at day-break, according to custom, to escape from the dreary meditations of a sleepless pillow :—

And on the small grene twistis set
The lytel swete Nightingales, and sung
So loud and clear the hymnis consecrate
Of lovis use, now soft, now loud among,
That all the garden and the wallis rung
Right of their song."

Geoffrey Crayon's *Sketch Book* 1, 142. Ed. 12^o.

E. H. BARKER.

Thetford, March 1824.

NUGÆ.

————— collecting toys
And trifles for choice matters, worth a sponge ;
As children gath'ring pebbles on the shore.
Paradise Regained, iv. 325.

No. IX.—[Continued from No. LVII.]

Parallel Passages. (Continued.)

3. I never saw a fool lean ; the chub-faced fop
Shines sleek with full-cramm'd fat of happiness,
Whilst studious contemplation sucks the juice

From wizards' checks, who making curious search
 For Nature's secrets, the First innating Cause
 Laughs them to scorn, as man doth busy apes,
 When they will zany men.

Marston ap. Retrospect. xi. 131.

Go, wondrous creature ! mount where science guides,
 Go, measure earth, weigh air, and state the tides ;
 Instruct the planets in what orbs to run,
 Correct old Time, and regulate the Sun :—

* * * * *

Go, teach Eternal Wisdom how to rule—
 Then drop into thyself, and be a fool !
 Superior beings, when of late they saw
 A mortal man unfold all Nature's law,
 Admired such wisdom in an earthly shape,
 And show'd a Newton as we show an ape.

Pope's Essay on Man, Ep. ii. 19.

4. Scared at thy frown terrific, fly
 Self-pleasing Folly's idle brood,
 Wild laughter, noise, and thoughtless joy,
 And leave us leisure to be good.

Gray, Ode to Adversity.

The expression in the last line appears to be borrowed from
 Oldham.

Let fumbling age be grave and wise,
 And Virtue's poor contemn'd idea prize,
 Who never knew, or now are past the sweets of vice ;
 While we whose active pulses beat
 With lusty youth and vigorous heat,
 Can all their bards and morals too despise.
 While my plump veins are fill'd with lust and blood,
 Let not one thought of her intrude,
 Or dare approach my breast,—
 But know I have not yet the leisure to be good.

Satire against Virtue.

5. ————— quot in æquore verso
 Tritones, quot monstra natent, quot littus arenas,
 Quot freta pisciculos immensi gurgitis unda
 Abscondant, quot sylva regat volucresque ferasque,
 Quot fumi vomat Ætna globos, quantasque favillas ;
 Hæc mihi nota parum, fateor ; nec notius illud,
 Qui status est cœlo, qua sœclera lege moventur.

Invenies aliquos astrorum arcana professos
 Metirique ausos cœlum, terrasque, fretumque,
 Ignaros quo nostra tamen corpuscula limo
 Subsistant, seu quis clausis sit spiritus umbris.
 Heu furor, heu funesta lues, heu flebilis horror,
 Omnia malle hominem, quam se, discernere !¹ sicne
 Ultima cura sui est, quam par fuit esse priorem ?

Petrarch. Epist. Poet. Lib. ii. Ep. iii. p. 1344. col. 2.

Similar are the complaints of a kindred thinker in later times :

————— And thus they spend
 The little wick of life's poor shallow lamp
 In playing tricks with nature, giving laws
 To distant worlds, and trifling in their own.
 Ah ! what is life thus spent ? and what are they
 But frantic, who thus spend it ?——
 True ; I am no proficient, I confess,
 In arts like yours. I cannot call the swift
 And perilous lightnings from the angry clouds,
 And make them hide themselves in earth beneath ;
 I cannot analyse the air, nor catch
 The parallax of yonder luminous point,
 That seems half quenched in the immense abyss.
 Such powers I boast not, neither can I rest
 A silent witness of the headlong rage,
 Or heedless folly, by which thousands die,
 Bone of my bone, and kindred souls to mine.

Cowper's Task, iii.

6. The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollow-nesses, and spends itself in smaller portions, and dies with diversion ; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted by little avocations, and to creep into holes, but runs into the sea through full and useful channels : so is a man's prayer ; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at Heaven, &c.

Jeremy Taylor, Sermon of Lukewarmness and Zeal,
p. 125. Ed. 1668.

An Italian poet, P. Salandri, in a sonnet translated by Mount-

gomery, uses a similar image to illustrate the danger of giving way to every small temptation.

Fresh from the bosom of an Alpine hill
 When a coy rivulet sparkles into day,
 And sunbeams bathe and brighten in its rill,
 If here a shrub and there a flower in play
 Bending to sip, the little channel fill,
 It ebbs, and languishes, and dies away.

7. He that is no fool, but can consider wisely, if he is in love with this world, we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the rack, and be brought to dwell with vipers and dragons; or to admire the harmony that is made by a herd of evening wolves when they miss their draught of blood in their midnight revels. The groans of a man in a fit of the stone are worse than all these; and the distractions of a troubled conscience are worse than those groans; and yet a careless merry sinner is worse than all that. But if we could from one of the battlements of Heaven espy, how many men and women at this time lie fainting and dying for want of bread, how many young men are hewn down by the sword of war, how many poor orphans are now weeping over the graves of their father, by whose life they were enabled to eat; if we could but hear how many mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock, or bulges under them; how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity; in all reason we should be glad to be out of the noise and participation of so many evils. This is a place of sorrows and tears, of great evils and a constant calamity; let us remove hence, at least in affections and preparation of mind.

Taylor's Holy Dying, Chap. i. Sect. 3. fin.

The first of the extracts, which we shall quote as apposite to the above noble passage, is a striking instance of the manner in which a great poetical mind gives back the conceptions of others modified to its own character; the second, of the difference between the same thoughts as illustrated by a greater or less powerful genius: a difference which will be further illustrated by a comparison of the simile of the Rock (Sermon on the Miracles of the Divine Mercy, p. 261. ed. 1668.) and that of the Rainbow (Sermon on the Faith and Patience of the Saints, p. 83. and again on the Opening of Parliament, p. 92.) with the *refusciamentos* of the same images by later writers.

οἱ δὲ, λύκοι ὥς
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄρπετος ἀλκή,
 οἷτ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
 καὶ τ' ἀγελῆδόν ἴασιν, ἀπὸ κρήνης μελανύδρου
 λάβοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ
 ἄκραν, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 τοῖοι, κ. τ. λ. Π. xvi. 156.

Ah ! little think the gay licentious crowd,
 Whom pleasure, power, and affluence surround, &c.
 Ah ! little think they, as they dance along,
 How many feel, this very moment, death,
 And all the sad variety of pain !
 How many sink in the devouring flood,
 Or more devouring flame : how many bleed
 By shameful variance betwixt man and man !
 How many pine in want and dungeon glooms,
 Shut from the common air, and common use
 Of their own limbs : how many drink the cup
 Of baleful grief, or eat the bitter bread
 Of misery : sore pierced by wintry winds,
 How many sink into the cheerless hut
 Of cheerless poverty : how many shake
 With all the fiercer tortures of the mind, &c.

Thomson's Winter.

Ask the crowd
 Which flies impatient from the village-walk
 To climb the neighbouring cliffs, when far below
 The cruel winds have hurl'd upon the coast
 Some helpless bark—
 While ev'ry mother closer to her breast
 Catches her child, and pointing where the waves
 Foam through the shatter'd vessel, shrieks aloud,
 As one poor wretch that spreads his piteous arms
 For succour, swallow'd by the roaring surge,
 As now another, dash'd against the rock,
 Drops lifeless down—

Akenside's Pleasures of Imagination, Book ii.

8. Ben veggio avvinta al lido ornata nave,
 E il nocchier, che m' alletta, e il mar, che giace
 Senza onda, e il freddo Borea, ed Austro tace,

È sol dolce l' increspa aura soave :
 Ma il vento e Amore e il mar fede non ave, &c.
Tasso, Canzon.

Fair laughs the morn, and soft the zephyr blows,
 While proudly riding o'er the azure realin
 In gallant trim the gilded vessel goes,
 Youth at the prow, and pleasure at the helm, &c.
Gray's Bard.

9. ——— Præ quanta est gloria genti
 Injecisse manum fatis, vitæque repletos
 Quod superest donasse Deis!—*Lucan. iii. 242.*

Oldham uses the same turn of expression in speaking of the death of Rochester.

He—gave the devil's leavings to his God.

It has been a matter of doubt, whether the second syllable in *Maria* is to be pronounced long or short. The ancient Christian poets, with the exception of a few of the later ones, who lived when accent was beginning to be confounded with quantity, invariably make it short; custom, however, and association, are on the side of the received pronunciation. We have selected the following examples, arranged as nearly as possible in chronological order.

Prædixit Mariam, de qua flos exit in orbem.
Tertull. Lib. iv. adv. Marcion. 181.

Detulit ad Mariæ demissus virginis aureſ.
Juvenecus de Hist. Evang. i. 52.

Angelus affatur Mariam, quæ parca loquendi.
B. Ambrosii Disticha, 5.

Ante pedes Mariæ, puerique crepundia parvi.
Prudent. contra Homuncionitus, 92.

Conspexit Mariam, celeri procul incita gressu.
B. Paulinus de S. Joanne Baptista, 149.

Sic Evæ de stirpe sacra veniente Maria.
Sedulii Carm. Lib. ii. 30.

In this writer it is uniformly long, with one exception :
 Quis fuit ille nitor Mariæ quum Christus ab alvo.
Ib. 49.

Tu Mariam sequeris, dono cui contigit alto.
Alcimi Lib. vi. 201.

Porta Maria Dei genitrix intacta creantis.
Aratoris Hist. Apostolic. i. 57.

sanctus te Spiritus, inquit,
Implebit, Maria, Christum paries sacra virgo.
Amæni Enchirid. Novi Testamenti, 3.

Nomen honoratum benedicta Maria per ævum.
Venant. Fortunat. de Partu Virg. i. 229.

Claudian makes it short. Vid. de Nupt. Hon. et Mar. 11, 37, 119, 173, 251, &c. de Bello Gildon. 328. and in lyric poetry, Fescennin. iv. ult. So in the Apocryphal compositions printed with the works of Claudian, and ascribed by some to St. Damasus, by others with more probability to Claudianus Mamercus: Carmen Paschale, 1. Miracula Christi, 7. In the Greek Christian poets the name seldom occurs: the only authorities we have been able to discover are the following.

Καὶ Μαρίη δμῶεσσιν ἐκέκλετο τοῦτο τελέσσαι.
Nenni Paraphr. Evang. S. Joann. Cap. ii. 23.

And so throughout: see especially the account of the raising of Lazarus from the dead, in the 11th chapter.

————— ἐκ Μαρίας δὲ
Λευίδης, Μαριάμ γὰρ ἀφ' αἱματος ἦεν Ἀαρών.
S. Greg. Naz. Carm. xxxviii.

In our review of Mr. Landor's "Quæstiuncula," No. LIV. p. 329,¹ we announced an intention of noticing, in a future number of the *Nugæ*, such of the criticisms interspersed throughout that work, as appeared to us worthy of remark.

P. 195. "Fæsula juga," for "Fæsulana," in a fragment of Gray, to which Mr. L. objects, is sanctioned by the practice of the best writers. So Hor. Carm. Sæc. 47, "Romulæ genti" for "Romulææ."

Mr. L. has not quite done justice to the Latin poems of Gray, which, unequal as they are, and notwithstanding occasional faults of diction and rhythm,² are in many parts characterised by a chastised splendor, and an exquisite Latinity, which are almost perfect in their kind. In p. 223, Mr. L. cites *Æn. ii. 53.* "Insonuere cavæ gemitumque dedere cavernæ," as an instance of

¹ Our censures of Mr. L.'s "menda" (*ibid.*) and some of those on Mr. L.'s use of the tenses (*LIT. 229. sqq.*) have since appeared to us without foundation.

² Such as, "Quamdiu sudum explicuit Favoni;" "Claudis laborantem numeris; loca—;" "Per invias rupes, fera per juga;" "Nare capan-tem—Mane quicquid de violis eundo Surripit aura;" which last we notice as a singular instance of an exquisite beauty cheaply purchased by a trifling irregularity.

tautology, through the common error of considering *cava* as a substantive. P. 227, in the line of Statius (not Claudian as Mr. L. quotes) "*Et simulant fessos curvata cacumina somnos*," *fessos somnos* implies, by a common figure, sleep superinduced by weariness. In the next page, on *Æn.* vi. 467,

Talibus Æneas ardentem et torva tumentem

Lenibat dictis animum, lacrymasque ciebat—

Mr. L. observes, "*Non lenibat animum, neque, etc. tum, id si dixerit poëta, dicto contradicit, qui adjicit 'nec magis moveatur quam cautes.'*" But *lenibat* has here the force of "*attempted* to soothe." So *Hom.* II. xix. 310.

Δοῖοι δ' Ἀτρεΐδαι μενέτην, καὶ δῖος Ὀδυσσεύς,

τέρποντες πυκινῶς ἀκαχήμενον οὐδέ τι θυμῷ

τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.

In this part our author proposes several new readings and ingenious explanations of Virgil: we shall only quote one: *Georg.* i. 22.

Quique novas alitis non ullo semine fruges.

Mr. L. reads *non uno*. The want of metre in the lines quoted p. 237-8,

Mutare dominum domus hæc nescit suum.—Politian.

Aut vidisse urbes ipsum aut narrantibus illa.—Vida.

may be removed by transposition. In the latter page a curious remark occurs: "*Hic observandum est eum (Virgilium) ante omnes poëtas sive Græcos sive Romanos parcum esse adverbiorum.*" The lines quoted in page 245 from Joannes Campellus's poem on the battle of Lepanto,

Donec Naupacti faciet victoria famam,

Servent Octobres Venetorum annalia nonas—

have a parallel in the conclusion of Milton's juvenile epic on the Gunpowder Plot:

————— *quintoque Novembris*

Nulla dies toto occurrit celebratio anno.

We resist the temptation of extracting several of our author's remarks on passages in the ancient writers, and shall conclude with quoting two or three of the striking sentences scattered through his work.

"*Videre ut puer, sentire ut vir, bonum oportet omnem poëtam.*" p. 236.

"*Italorum est, in re poëtica ut in familiari, magnificentia quædam parsimonia.*" p. 244.

"*Cur delectet aliquid multo gratius est quærere, quam illud quod propositum nostrum exigit, cur desinat delectare.*" p. 250.

ΒΟΛΗΤΟΣ.

From Southey's Madoc, Canto III.

[Tis pleasant, by the cheerful hearth, to hear, &c.]

Suave focum juxta 'st narratam audire procellam,
Ventorumque iras, vastique pericula ponti;
Dummodo nos media liceat revocare loquela,
Nosque malis ipsos, quæ audimus, cernere tutos:
Tum rursus narranti inhiare, haurireque casus
Terrificos, ipsoque frui sic posse timore.
At quum vera Noti vis ingruit, et niger uno
Vertitur agmine nimbus, et immensus ruit æther;
Quum vis cassa, artesque virum adgnoscentur inanes;
Quum nihilum, quacunque oculos versere, videndum 'st
Salsa nisi spatia, aut qua mons præruptus aquai
Suspensam in puppim jam jam lapsura, cadentique
Imminet adsimilis,—terrores hostibus illos,
O Superi! neque enim, cui talia contigit olim
Exantlasse, feros si circum tecta procellæ
Audit forte sonos, memori non pectore totus
Horreat, et casus nautæ miseratur iniquos.

K.

ON THE PYRAMIDS OF EGYPT.

PART IV.—[Continued from No. LVII.]

LET us examine if any facts can be gleaned from the story of Apis still farther to corroborate the main induction.

It appears then, first, that the Ox Apis was dedicated to Osiris or the sun, and the Cow Mnevis to the moon.¹ Apis was generated by celestial fire.²

After his recognition he was placed in a vessel, magnificently adorned and richly carpeted,³ and carried to Nilopolis, where he was kept 40 days, a sacred number connected with the mysteries of fire, and sanctified afterwards by the Jews. He was thence conducted to Memphis, where he had a sumptuous palace, and the place where he lay was mystically called the Bridal chamber.⁴ This palace was close to the temple of Vulcan, and the cow, his dam, was kept on one of its sides.

¹ Ammianus Marcell. lib. xxii.

² Pomp. Mela.

³ A pictorial representation of this now exists.

⁴ Thalamus.

His birth was annually celebrated for the space of 7 days, during which oxen were immolated. His natural death was not waited for; but when a certain stated period was come, he was *drowned* in the *fountain* of the *priests*: he was then embalmed in certain *secret caverns*, which no stranger ever approached, which the priests themselves never entered but on that occasion, and which *belonged* to an ANCIENT TEMPLE of SERAPIS at Memphis.¹ To this temple there were two gates, called *Lethe*, death, and *Cocytus*, mourning,² which being opened on this occasion yielded a harsh and jarring sound, similar to what the sublime Milton ascribes to the "gates of hell."³

I shall not go over my former reasonings; I leave their combination to my readers. I merely pause to observe that the facts I have recited standing solitary and naked, point with great precision to a *Necropolis* either beneath or attached to the Great Pyramid.

Let us proceed to the last strong circumstance of the story—the five-and-twenty years period of his life. Before *Aseth*, says Syncellus, the solar year contained only 360 days, who added five to make it complete: in his reign one calf was raised to the rank of the gods, and named Apis⁴ (the *measurer*). The kings initiated in his mysteries were compelled to bear his yoke, and swear to the maintenance of the new Period.

Every scholar knows the tradition of these days being won with dice in hell. The story extended to Scandinavia; and among the Egyptians they were consecrated to the birth of the five great gods. The number five was particularly sacred. It was a symbol of Hecate and a second life; it was a powerful talisman in the mysteries of magic, and has descended to us in the sacred Pentalpha; it composed the famous period of silence. The number FIVE, multiplied by itself, is equal to the number of letters and the cycle of Apis.

Now it is a remarkable fact recorded by travellers, that the only Hieroglyphic within the pyramid is over the entrance to the central chamber, and is a symbol of Apis, a figure of *five lines*, or *Pentaglyph*. The same architectural ornament on the cornice of the temple of Dendera, with the arabesque metopes between, seem to have suggested the Doric triglyphs. As these

¹ Pausanias.

² Plutarch.

³ "I have built my church upon a rock, and the gates of hell shall not prevail against it." St. John.

⁴ Api, measure; thence perhaps *Apiker*, bounds.

⁵ Fabricius Bibliothec. apud Savary.

last were dedicated to Hecate and perhaps Neith, so may we safely presume that the Pentaglyphs were dedicated to Apis; nor is it unworthy of notice that the metope is the figure of a globe in a rectangle; light rising from the *receptaculum* of nature. It is not unlikely that the above Pentaglyph implied "Silence."

I have stated the sum of what is known respecting the worship; of his mysteries as Serapis we have no detailed account, and therefore can only infer them from the gleanings of ancient writers, the vestiges of cognate theologies, and their combination with monumental documents that remain. From these it appears that they were the oldest in the world, and entered into the religious dogmas of most, if not all of the primæval nations. The ancient Persians pictured the first man with a bull's head.¹ The Hindoos anciently and still, venerate the same character. One of the avatars pictures the bull-man perishing in the flood. A bull-headed human form is frequent among Javanese monuments, and agrees precisely with similar figures on those of Egypt. The monuments preserved by Hyde leave nothing undone on the same subject as far as concerns the Mythraic rites. The Osiris of Egypt was sometimes portrayed with a bull's head, sometimes with bull's horns. Among the Syrians Astarte was a human figure with a *bull's* head, for she was male and female. Among the Phœnicians, Moloch bore the head of an ox on the shoulders of a man. The Greek Osiris, Bacchus Bugenes or Tauriformis, wore the same form; so did the Minotaur. The golden fleece and golden apples were guarded by bulls. Even the Druids devoted two milk-white steeds to the mysterious misletoe. The same traditional hieroglyphic appears repeatedly among Jewish antiquities. They had scarcely left Egypt when they recurred to the worship of the Calf Apis; and as it was their first offence, it adhered to them till their punishment and dispersion. "Thy called, oh Samaria! has cast thee off." Their chimerical bulls or cherubim are evident Egyptian figures. The twelve bulls of Solomon's brazen sea, arranged in threes towards each cardinal point, may be compared with the twelve bulls surrounding the pyramidal apex

¹ See Gibbon's account of the Zendavista and Persian tenets. An apple formed rudely into the shape of a bull was offered to Hercules. A bull's head hung upon an apple-tree was sacred to Mithra Victor, see Hyde. It is not a little singular that the root of the word *malum*, apple, may be traced in two other words, *malum* and *melior*, implying good and evil.

of the Heliopolitan pillar, arranged also in threes to each cardinal point. The Behemoth and Leviathan of the Rabbins are the Osiris, Apis, and river dragon Typhon of the Egyptians. To the first were given the Elysios collos of Hesiod, the thousand hills promised to Joseph the patriarch, symbolised as an ox, as were his sons Manasseh and Ephraim; to the last was consigned the Ocean. His final wound I need not insist upon; but the division of Behemoth, the Paradisiac land, among the elect, is of great importance to my case. It agrees with the division of Apis; it most particularly coincides with the appropriation of his thigh, the chosen part of the gods, the region sacred to oaths; the Meros of the Greeks,¹ the *Paradisiac* Meros of the Hindoos, the tenth world of Horticulturists, seated in the thigh of Brahma.

It is worthy here of remark, that pots of flowers, similar to what were called the gardens of Adonis, (see Coptic Manuscript in Denon,) were offered to the ox; neither will it be unimportant to add, that apples and apple-trees were connected with the mysteries of Apis.

What is human reason to infer from all this singular analogy of facts, and images as singular? My inference is short: That the whole is a hieroglyphical portraiture, (of what Moses described in words,) viz., of the fall and expected restoration of man, with some dark shadowing of the means through the death of a second Adam, leader or teacher, (ox in Hebrew.)

There is nothing in the least illogical in our supposition, that Ham, whose name Egypt bears to this day, and who lived with the antediluvians, should have handed down the creed and traditions of the first men to his children, in the only language they possessed; nor is it wonderful, from the metaphorical nature of that language, that these traditions should become distorted, and vary from the true and simple statement of Moses, himself an Egyptian scribe. Neither the general coherency, nor peculiar variations, of these traditions, ought therefore to excite the least surprise. But it is incumbent on me to proceed to a more elaborate proof of my hypothesis. My first position is, that Apis was a symbol of antediluvian man; when connected with apples, his paradisiacal state was implied; when connected with water, scyphi, crescents, &c., his partial destruction by a deluge.

It is scarcely necessary to argue that all the pagan fables of apples are referable to the forbidden fruit—those, for instance, of Atalanta, of Hercules, of Discord and the rival goddesses. Let the reader examine these fables, and judge for himself.

It is calculated that the vernal equinox, at the creation, was in the first degree of Taurus. Two thousand years after, Aries, by the precession of the equinoxes, occupied its place, and Aries is, accordingly, the first sign on the most ancient of the zodiacs. Taurus was, therefore, an apt and legitimate symbol of antediluvian man, and we may presume that the mysteries of Apis related to that state.

The mythological account of the fall differs little from that of Moses. According to Plato and his disciples, man fell when he descended from his intellectual to a sensual state, and multiplied himself. This was apparently Milton's idea. It was the version of a large portion of the early Christians, and thence the celibacy of the monastic orders. Moses, therefore, may have employed a delicate metaphor to express what Plato philosophically inferred, and the double interpretation of fruit and fruition at this day warrants the inference. The Mahometans say, that incontinency was the cause of the fall.

Another pagan fable bears a remarkable coincidence to the narrative of Moses. The pagan Eve, Persephoneh, (which name signifies *lost fruit*,) is condemned to Hades, or death, for eating a portion of the forbidden pomegranate.

Numerous pictorial and symbolical representations of the same event may be referred to. I apprehend that, according to the laws of hieroglyphical writing, the narrative of Moses could not have been more closely adhered to. I will endeavour to refer to these pictorial descriptions in the order of the Mosaic account.

Montfaucon exhibits several instances of the Bull-man, or first parent, crowned with apples.

Osiris was represented as enclosed in the thigh of Apis, an emblem of Paradise.

Protogonus and Eon, the first man and woman, were described as sailing through space in an egg-shaped vehicle. There are similar representations among the hieroglyphics.

On one of the Egyptian planispheres, exhibited by Kircher, instead of Astrea, who represented the paradisiacal state, there appears a fruit-tree, with two dogs in the branches looking different ways. Now, two cynocephali were symbols of light and darkness, of good and evil.

On a mythraic sculpture, preserved by Hyde, there are two

fruit-trees. The first has a scorpion winding round it, and near it a ladder, which was the mystic symbol of descent or fall. Scorpio, on some Egyptian zodiacs, is a serpent—in others Typhon, depicted as the devil now is, with a serpent's tail and breathing flames.

In Montfaucon there are many representations of the Hesperian tree, with a serpent twined round it, and a male and female on the opposite sides.

So much for illustration of the Mosaic theory of the fall. The Hesperian gardens, in fact, were the pagan Paradise—the golden apples the fruit of the tree of life—and the dragon, or seraph, the angel who guarded the way of it. Sometimes, indeed, a chimera, resembling the Jewish cherubim, was substituted for the seraph or fiery serpent. At others, the golden apples were converted into a golden fleece, and the bulls (the cherubim of the Hebrews) with *fiery* breath, were the guardians. Griffins (a mixed monster, also resembling the cherub,) are, in a different hieroglyphical version of the same story, guarding the “treasures of the everlasting hills” promised to Joseph. Throughout it is the same Mosaic story, only differently colored by the picturing vehicle.

I conceive, then, that dramas, not unlike the sacred mysteries copied from them by the Romish Church, were exhibited during the preparatory stages of initiation, and subsequently explained; that in the sacred chest called the Sarcophagus, a figure of Osiris in inferis was deposited with a serpent and a phallus, a dry branch, as at the mysteries of the Greek Osiris; that portions of the dismembered Apis were most probably deposited with them, and particularly the thigh, from which Bacchus and Erichthon were born. And indeed it is not unlikely that all the remaining symbols, placed in the *Mundus Cereris*, and decidedly Egyptian, were during initiation produced and explained. These consisted of a phallus, sesame, pomegranates, a dry stem, baked cakes, salt, carded wool, honey and cheese, a child, a serpent, and a fan. The meaning of these symbols will be easily caught at by those who are conversant with the subject of hieroglyphical inquiry, but would require a separate treatise, and in short composed the subject of a set lecture at Eleusis. I shall only remark at present the assertion of the Rabbins, that the Mosaic tabernacle contained the dead staff of Aaron which sprouted into life, and the Urim and Thummim¹ supposed to

¹ Perhaps derived from Orus, light, and Thammuz, mourning.

represent the six signs of the upper, and six of the lower hemisphere.

But whether these circumstances were as I have supposed or not, there can be little doubt that the Sol Inferus, identified with Bacchus, Adonis, Osiris, and Serapis, that midnight sun which was the type of an after state, was the great object of the mysteries and goal of initiation.¹

I assume as proved that Mizra and Mithra both meaning the sun and agreeing in name, the rites of the cavern temples dedicated to each were similar; that both had their lion-masked priests;² that the same baptism of fire and water took place, the same sidereal passage, the same sacrament of bread, the same mark³ (see Apocalypse) on the forehead, and the same final apparition of the renewed sun bursting from his parent rock. And here, I cannot help remarking, by way of extant illustration, that the Hindoos paint Veeshtnu, the same person as the lion-headed Mythra, bursting from a stony column in the form of a lion.

In sum, it is my induction from the foregoing premises that the ancient gloomy ritual of an assassination, a dismembered body, a coffin, and a resurrection, were acted within the gloomy recess of the Great Pyramid; and that the slaughtered Adonis, the slain and lamented Apollo, the third person of the Dioscuri murdered by his brothers, the dismembered Bacchus, the assassinated Osiris, the Maneros of the Egyptians, the Balder of the Scandinavians, the Manes of the Magians and Rosycrucians, the Hiram of the Freemasons, were the same person; and that these parental features of one theology, these diverging streams of cognate mystery, may be traced from the ends of the earth to the pyramidal cista, as their fountain-head, and to the central chamber as the first great lodge.

¹ See note on Plato and Elysium.

² See Denon, and Tertullian *adver. Marc.* p. 55. "Lions of Mithra."

³ The modern Hindoos mark their foreheads with a Y; but the Egyptians marked the initiate's forehead with a T, and to that no doubt the Apocalypse alluded, because it was a symbol appertaining to the Sol inferus or Serapis, and his four headed chimera of a man, lion, eagle and dog.

OBSERVATIONS ON

The SCHOLIA OF HERMEAS on the PHÆDRUS OF PLATO, published by FREDERICUS ASTIUS, Professor Landishutanus, Lipsice. 8vo.

PART IV.—[Concluded from No. LVII.]

P. 145. l. 30. ὡςπερ οὖν ἐφ' ἡμῶν τὸ δοξαστικὸν ὑποδεχεται παρὰ τοῦ λόγου καὶ τῆς διανοίας καὶ τὰ μέτρα, καὶ οὕτω μεταδίδωσι τῶν ορεκτικῶν τῶν τε θυμῶν καὶ τῆς ἐπιθυμίας, ἢ οὕτω ταῦτα μετρηθέντα προνοή του τε ζῶον καὶ πάντων τῶν κατὰ τὸν βίον, κ. τ. λ. In this passage, after τῆς διανοίας something is evidently wanting to connect with τὰ μέτρα, and this something I conceive to be τὸν ὅρον. For the doxastic part of the soul, according to the Platonic philosophy, is the last of the rational parts, and receives from dianoia or the discursive energy of reason, (διεξοδική του λόγου ἐνεργεία) a boundary and measures. In p. 146. l. 24. Hermecus observes that Plato, indicating the difference between divine and human souls, says of our soul, ὅτι μογίς, θορυβουμένη ὑπὸ τῶν ἵππων, ἡδυνήθη μόνην τὴν κεφαλὴν υπεραβαί εἰς τὸν ἕξω τοῦ οὐρανοῦ, καὶ ἰδεῖν τι τῶν ὄντων, καὶ οὕτω στασαι ἐπὶ τῶν τοῦ οὐρανοῦ νοτῶν, θεωρουσαν ὡςπερ ἐπὶ σχολῆς, νῦν μὲν τοδε, νῦν δὲ τοδε. In this passage for ἐπὶ σχολῆς it is requisite to read ἐπὶ σκοπιῆς. For the meaning of Hermecus is, that our soul standing on the back of Heaven, and raising the head of the charioteer to the supercelestial place, will survey, as from a watch-tower, at one time *this* object, and at another *that*. And this simile of a watch-tower is very frequently used by Proclus and other Platonic writers; but for σκοπιῆς they sometimes substitute περιωπῆς, which has the same meaning. Thus Proclus in Plat. Theol. p. 7. Ὁρθῶς γὰρ καὶ ὁ ἐν Ἀλκιβιάδῃ Σωκράτης ἐλέγεν, εἰς ἑαυτὴν εἰσιούσαν τὴν ψυχὴν, τὰ τε ἄλλα πάντα κατοφθεσθαί, καὶ θεοῦ. συνενουσα γὰρ εἰς τὴν ἑαυτῆς ἐνωσιν, καὶ τὸ κέντρον συμπάσης ζωῆς, καὶ τὸ πλήθος ἀποσκευαζομένη, καὶ τὴν ποικιλίαν τῶν ἐν αὐτῇ παντοδαπῶν δυνάμεων, ἐπ' αὐτὴν ἀνείσιν τὴν ἀκρὰν τῶν ὄντων περιωπῆν. i. e. "For Socrates in the [First] Alcibiades rightly observes, that the soul entering into herself will behold all other things, and deity itself. For verging to her own union, and to the centre of all life, laying aside multitude, and the variety of the all-manifold powers which she contains, she ascends to the highest watch-tower of beings." In p. 147. l. 22. Hermecus, in explaining the words of Plato, ὑποβρυχίαι ζυμπεριφέρονται observes, ὑποβρυχίαι οὖν γίνονται, ὡς τοῦ γενεσί-

ουργου αὐτων λοιπον βριθοντος και βουλομενου ενεργησαι, ἡ και του οχηματος λοιπον * * * γενομενου. In this passage the asterisks denote that something is wanting, and the learned Professor accordingly says in his Notes, “Desunt nonnulla in Cod.” This something I conceive to be the word βαθυ. For it appears to me that Hermias in the last part of this sentence alludes to the Chaldaic Oracle, which says, μη πνευμα μολυνης, μηδε βαθυνης το επιπεδον, i. e. “You should not defile the spirit, nor give *depth* to a superficies;” the Oracle by the *spirit* indicating the aerial vehicle, and by the *superficies*, the ethereal and luciform vehicle of the soul. Hence the meaning of the passage thus completed will be in English, “Souls therefore become submerged, in consequence of that part of them which is effective of generation [or a descent into the regions of sense] becoming heavy, and wishing to energize, or in consequence of the [ethereal] vehicle possessing *depth*.”

P. 147. l. 5. from the bottom. οὕτω δε οὖν και αὐται αι ψυχαι και αμβλυτεραι εισι κατα τας νοησεις και ασχημονες, και κινδυνευουσιν αι εις γενεσιν υπενεχθηναι· τη οὖν βαδισει των χωλειοντων απεικασεν αυτων τας νοησεις· επειδη η βαδισις οικειον τη μεταβατικη αυτων αισθησει. Here for αισθησει, the last word of this passage, it is obviously necessary to read νοησει: for the transitive intellection of souls is assimilated by Plato to walking. This is evident from the words themselves of Hermias in the present passage.

P. 149. l. 18. Ορα δε πως ακριβως και ενταυθα, ως και εν τοις ανωτερω, την διαφοραν ημιν των τε θειων και ανθρωπικων ψυχων παριστησιν· ου γαρ απλως ειπεν, εαν κατιδη τι, τουτεστι, μερικον και ατομον. Here, immediately after ειπεν, it is necessary to add εαν κατιδη, αλλ'. For the words of Plato are θεσμος τε Αδραστειας οδε· ητις αν ψυχη, θεω γενομενη, κατιδη τι των αληθων, μεχριτε της ετερας ξυνοπαδος περιόδου ειναι απημονα κ. τ. λ. P. 150. l. 20. εν Πολιτεια

και αλιτας τας τυχας αιρεισθαι φησι, και αποδιδοςθαι αυταις. In this passage for αλιτας I read αλλοιας: for Hermias here alludes to the 10th book of the Republic of Plato, in which it is said that various fortunes are imparted to, and chosen by, souls.

P. 153. l. 28. πρωτον μεν βιον λεγει, ον νεωστι κατελθουσα απο του νοητου η ψυχη διαζη ενταυθα· επειδη δε χρισις ως εν πλατει διττη εστι, περι της μεσης λεγει ενταυθα. Here for διττη it is manifestly necessary to read τριττη, as there can be no middle in two things only; and from what follows it is indisputably evident that this emendation is requisite. P. 155. l. 6. και καθολου δυο παντων αναμνησκεται η ψυχη των νοητων. In this passage for δυο it is necessary to read δια: for what Hermias says is this, “that the soul through, or by means of, all things obtains a recollection of intelligible natures.” P. 156. l. 24. Hermias, in ex-

plaining what Plato says about the ascent of souls, observes, "that at first they are unable to soar on high, and to proceed from sensibles to dianoëtic objects [i. e. the objects of the reasoning power]; for the conceptions of the soul are called dianoëtic; and afterwards from conceptions to intelligibles." This is the true meaning of Hermeas in the following passage, as I have corrected it; ἀδυνατούσιν ἐπὶ τὸ ἀνω ἀναπτηναί, καὶ ἀπο τῶν αἰσθητῶν ἐπὶ τὰ νοητὰ¹ (lege διανοητὰ) γενεσθαι (τὰ γὰρ τῆς ψυχῆς νοήματα διανοητὰ λεγόνται), εἰθ' οὕτως ἀπο τῶν νοητῶν² (lege νοήματων) ἐπὶ τὰ νοητὰ. P. 159. l. 10. Ἀλλὰ λεγομεν, ὅτι νυν οὐ περὶ τῶν φιλοσοφῶν τῶν ἡδὴ ἀναχθέντων ἀπο τῶν εἰδῶν ἐπὶ τὰ νοητὰ λέγει, ἀλλὰ περὶ τοῦ ἐρωτικῆς τοῦ διὰ τοῦ καλλοῦς ἐπεκείνα. Here, for the last word, ἐπεκείνα, it is requisite to read ἐπ' ἐκεῖνα, i. e. ἐπὶ τὰ νοητὰ. For Hermeas says that Plato is speaking of the amatory character, who through beauty ascends to the vision of intelligibles. P. 162. l. 2. καὶ ἔν ὅσῳ ἐσμεν πρὸς τοῖς νοητοῖς, καὶ τῇ θεωρίᾳ ἐκεῖνη χαιρομεν, καὶ γεγῆθεν ἡ ψυχή, ὅταν δὲ χωρὶς γενῆται. μεταφορικῶς πάντα λέγει, κ. τ. λ. In this passage, after γενῆται, something is evidently wanting, and this I conceive to be the words οὐδυναται καὶ ἀδημονεῖ. And my conjecture is confirmed by what Hermeas says in l. 29. γεγῆθεν, ἐπειδὴν δὲ χωρὶς αὐτοῦ γενῆται, οὐδυναται καὶ ἀδημονεῖ. What Hermeas also shortly after adds respecting the meaning of the word ἀδημονεῖν, well deserves to be noticed by lexicographers, viz. τὸ ἀδημονεῖν μέσον λύπης ἐστὶ καὶ ἡδονῆς, οἷον τῇ μὲν μνήμῃ χαίρει, τῇ δὲ μὴ παρῆναι τὸ μνημονεύτον, λυπείται. P. 163. l. 5. ἀναπνοὴν δὲ ὡς ἀπο τῆς πνιγμονῆς εἶπε καὶ δεομένων. The Professor rightly conjectures that after δεομένων a word is wanting, denoting respiration: for he says, "Excidisse mihi videtur verbum, vi respirandi præditum." But he has not favored us with the word that is lost, and which I conjecture to be πνοῆς.

P. 165. l. 16. Hermeas having observed, that as here we honor a statue, not on account of the subject matter of which it is composed, but on account of the divinity [which it represents], adds, τὸν αὐτὸν τρόπον καὶ ἐνταῦθα οἷον ἀγαλμα ἑαυτῷ τὸν ἐρωμενον ποιεῖ. βλέπων γὰρ πρὸς αὐτό, καὶ ἀναμνησκόμενος τοῦ καλλοῦς, τούτεστι τῇ διανοίᾳ βλέπων καὶ ἀναπεμπὼν τούτο τὸ καλλὸς εἰς τὰ νοητὰ εἶδη καὶ γήινων γεννηματα θεία κ. τ. λ. In this passage, for γήινων, in the last line, I read γήσιως. For the meaning of

¹ The Professor also for νοητὰ here reads διανοητὰ.

² The Professor reads διανοητῶν; but it appears to me to be more probable that Hermeas wrote νοήματων.

Hermeas is, that the lover looking to the object of his love, and through this obtaining a recollection of true beauty, i. e. looking with his reasoning power, and referring this beauty to intelligible forms, and progeny which are genuinely divine, becomes prolific, and generates virtues, and all such things as are afterwards mentioned by Plato, *γονιμος γινεται, και γεννα αρετας και παντα, οσα εν τοις εξης λεγει.* For nothing can be more absurd than to suppose Hermeas, after he had said that the lover refers beauty to intelligible forms, would add, “and to the divine progeny of earthly natures.” In p. 167. l. 20. Hermeas having observed that man is a microcosm, and that according to Plato the parts of him are analogous to the parts of the universe, and to the parts of which a city consists, adds, *αναλογον ουν τω ουρανῳ εποιησε τον εγκεφαλον· επειτα επειδη ο θυμος ευγενεστερος εστι της επιθυμιας και αναλογει τοις προπολεμουςι και αναστελλουσιν παν το πλημμελως και ατακτως κινουμενον εν τη πολει, ο λεγει επικουρικον και στρατιωτικον, και τιμης ορεγεται και επιπληττει τω αναλογῳ κ. τ. λ.* In this passage, for the last word, *αναλογῳ*, I read *αλογῳ*. In p. 168. l. 4. from the bottom, Hermeas explaining what Plato says about the amatory eye, *το ερωτικον ομμα*, and having observed that a man then becomes properly amatory when he is converted to himself, adds, *τουτο δε εσται δια των σμματος, οταν, καθως ειπεν εν τῳ Αλκιβιαδῃ βουλομενος εαυτον ιδειν τις, εις ετεραν ψυχην απιδῃ. και γαρ επι των αισθητων εαυτους βουλομενοι ιδειν, ουδεν αλλο τουτου παραδειγμα ευρισκομεν, ως οφθαλμον, επειδη εις αυτον συντρεχει το ορων και το ορατικον. εν γαρ τοις κατοπτροις αλλο εστιν το ορων, και αλλο εστι το ορατικον.* In the latter part of this passage, for *το ορων* in two places, it is obviously necessary to read *το ορωμενον*. For, as Plato says in the First Alcibiades, “If the eye would see itself, it must look in an eye, and in that place of it, where the virtue of the eye is naturally seated; and the virtue of the eye is sight.” Hence, as Olympiodorus observes in this case, *that which is seen* and *that which sees* concur in one and the same; for it is eye perceiving itself in eye. But in mirrors that which is seen is one thing, and that which sees, another. The cause of this mistake originated, I have no doubt, from *το ορωμενον* being in both places written originally in the Ms. *το ορων*; just as it is common in Greek manuscripts to write for *ανθρωπος*, *ανς*; for *σωτηριας*, *σρς*; and for *ουρανος*, *ουνς*. P. 173. l. 24. *υπο των πολλων δε ειπεν, οτι η τοιαυτη φιλοσοφια ουκ εστι φιλοσοφω· η γαρ οντως φιλια η του νου εστι κοινωνια.* Here, for *φιλοσοφια*, I should conceive it is immediately obvious that we should read *φιλια*. P. 174. l. 15. from the bottom: *πως δε*

νυν τεχνην λεγει την ερωτικην, ην παλαι ενθουσιαστικην ειπεν; η δηλον, οτι τουτο λεγει, οτι δει μεν τα παρ' ημων τεχνικα θεωρηματα κινειν, ειθ' ουτως υστερον την παρα των θεων ελλαμψιν δεχεσθαι, ως και επι της πολιτικης δει το εν ημιν ευρετικον και ποιητικον κινειν, ειθ' ουτως εκδεχεσθαι την παρα των θεων ελλαμψιν· ο γαρ κατοχος γινόμενος ταις Μουσαις, θειος ποιητης γινεται. Here, for επι της πολιτικης it is necessary to read επι της ποιητικης, as is evident from the latter part of the passage. P. 175. l. 4. βουλευται γαρ τιμασθαι παρα των νεων ου δι εαυτον· και γαρ και τους θεους ου δι αυτους δει τιμαν, αλλα δι αυτους. In this passage, instead of δι αυτους at the end of it, it is requisite to read δι εαυτους. For the meaning of Hermeas is, "that it is not proper to honor the gods for their sake, but for the sake of ourselves;" and this assertion is both Pythagoric and Platonic.¹ P. 178. l. 31. οταν ουν φησι, δυνηθωμεν τας Σειρηνας τας εν τω αισθητω κοσμω παραπλευσαι, ως αν ειποις δαιμονας τινας κατεχοντας, τας ψυχας περι την γενεσιν, τοτε οι τεττιγες, τουτεστιν αι θειαι ψυχαι και οι θειοι ορωντες ημας κατασταντας της γενεσεως και θεοειδως ζησαντας, το μεγαiston ανθρωποις γερας δοιεν, τουτεστι, χρωνται ημιν οπαδοις. Here for κατασταντας I read κατανισταντας; and then what Hermeas says will be, in English, "When, therefore, (says Plato,) we are able to sail beyond the Sirens in the sensible world, which may be considered as certain daemons who detain souls in the realms of generation [or the region of sense,] then the grasshoppers [by which Plato occultly signifies divine souls,] and the Gods, perceiving us *opposing* generation, and living in a deiform manner; will confer on us the greatest reward which can be conferred on men, i. e. they will use us as their attendants and associates." In order, however, to understand completely what is here said by Hermeas, and also in a former part of this paragraph about the τεττιγες or grasshoppers, it is requisite to observe that, as, according to Plato, there are three kinds of Sirens; the *celestial*, which is under Jupiter; the *genesiurgic*, or pertaining to the realms of generation; and the *cathartic*, which is under the dominion of Pluto; these τεττιγες or divine souls have a similar division. Hence, when Hermeas at the beginning of this paragraph says, ωσπερ, φησιν, υπο Σειρηνων καθελκομενοι και κατακλουμενοι επελαθοντο της οικειας πατριδος, ουτω και ημεις εαν κηλωμεθα υπο τουτων των φαινομε-

¹ Hence the excellent Sallust, in his treatise *De Diis et Mundo*; observes in Cap. xv. αὐτο μέν γάρ το θεῖον ἀνυπόθετον· αἱ δὲ τιμαὶ τῆς ἡμετέρας ὑψηλῆς ἐνεκα γίνονται. "For divinity itself indeed is unindigent; but the honors which we pay him are for the sake of our advantage."

νων και των τεττιγων, και εις υπνον καταφερωμεθα, επιλανθανομεθα της οικειας πατριδος και της εις το νοητον αναγωγης, by the των τεττιγων, the *middle kind*, or *genesurgic* τεττιγες are indicated; but in the former passage which we have cited, Hermeas alludes to the first, or *celestial kind*.

P. 179. l. 11 from the bottom : ειδεναι δε δει, οτι το μεν θειον αμεσως πασι παρεστι, ημεις δε αμεσως τω θειω συναφθηναι ου δυναμεθα, μη δια μεσου τινος, οιον του δαιμονιου, ωσπερ επι του φωτος δεομεθα του αερος του διακινουντος ημιν το φως. Here, for διακινουντος, it is necessary to read διακονουντος : and then the passage will be, in English : "It is requisite to know that Divinity is present with all things without a medium, but it is impossible for us to be conjoined with him without the intervening agency of a certain nature, such as that of demons; just as with respect to the light (of the sun) we are in want of the intervention of air, to administer to us the light." P. 180. l. 3 from the bottom : ωσπερ δε τω κανονι το διαστροφον κρινεται, και τη ορθη το παρα την ορθην, τον αυτον τροπον ωσπερ εικονα ανηλθεν ο φιλοσοφος την αληθειαν, η και τα ομοια και τα παρηλλαγμενα κρινομεν. ουτως οφειλει ο ρητωρ κανονα εχειν το αληθες. In this passage, for εικονα, it appears to me to be obviously necessary to read κανονα. P. 199. l. 20. πανταχου γαρ εν τω Τιμαιω δε ενθειαςει τους Αιγυπτιους ως αρχαιους. Here for ενθειαςει it is requisite to read εγκωμιαζει, as will be manifest from a perusal of the beginning of the Timæus. P. 202. l. 29. οπερ ουν τοις θεοις ο κοσμος, τουτο και τω σπουδαιω η περι ταξεως ενεργεια. In this passage, for ταξεως, it is necessary to read πραξεως; for what Hermeas says is this, "that what the world is to the Gods, that the energy of action, or the practical energy, is to the worthy man." For, as the energy of divinity about the world is directed to that which is external, so likewise is the energy of the worthy man when directed to practical affairs. P. 185. l. 4 from the bottom : το γαρ υπερεχον αει δαιμονα δει καλειν, οιον του λογου δαιμονα το λογικον, του νου τον θεον. Here for του λογου it is obviously requisite to read του αλογου; for the meaning of Hermeas is, "that it is always necessary to call that which transcends (another thing) the dæmon (of that thing). Thus, for instance, the rational is the dæmon of the irrational nature, and divinity is the dæmon of intellect." P. 195. l. 5. οθεν Ιπποκρατης βουλομενος δειξει, οτι ουκ εστιν απλου (το σωμα), ειπεν· ει εν ην το σωμα, ουκ αν ηλγησεν, ει δε συνθετον, εκ ποσων και συγκαεται και ποιων· οτι εκ τεσσαρων στοιχειων, θερμου, ψυχρου, και υγρου. In this passage, after υγρου, the words και ξηρου are manifestly wanting; for the four first qualities which Hippocrates attributed to the humors, are, the hot and the cold,

the moist and the *dry*. And in the last place, in p. 204. l. 9. Hermeas says, το γαρ σοφον καλειν υπερβαινει τα ανθρωπινα μετρα παντων δε των Πυθαγορου και περι τι επιστημονων σοφων καλουμενων, ο Πυθαγορας ελθων, το θειον μονον σοφον εκαλεσεν, ως εξαιρετον το ονομα τω θεω απονειμας, τους δε ορεγομενους σοφιας, φιλοσοφους εκαλεσεν. In this passage, for των Πυθαγορου, it appears to me to be necessary to read των προ Πυθαγορου; for then the meaning of Hermeas will be, "that all those *prior* to Pythagoras, who had a scientific knowledge of any thing, were called wise; but Pythagoras, when he came, gave the appellation of *wise* to divinity alone, as thus ascribing to God a transcendent name; and those who aspire after wisdom he denominated *philosophers*." T.

BIBLICAL CRITICISM

On the First and Second Chapters of St. Matthew; comprising a view of the leading Arguments in favor of their Authenticity, and of the principal Objections which have been urged on the subject. By LATHAM WAINE-WRIGHT, M. A. F. S. A. of Emman. Coll. Cambridge, and Rector of Gt. Brickhill, Bucks, &c.

No. I.

Few circumstances perhaps have been ultimately more favorable to the interests of Christianity, than the numerous objections which have at different times been urged against the divinity of its origin. Other religions have been indebted for their propagation and support to the sword of conquest, and the countenance of the civil authority; but when left to depend on the unassisted influence of their intrinsic merit, have either utterly ceased to exist, or have, at best, been confined to some insignificant and unlettered sect. What to them has proved the source of ruin or contempt, has to the religion of Christ been the uniform occasion of advancement and triumph. The more its evidence has been submitted to the test of examination and inquiry, the more its doctrines have been exposed to the scrutiny of dispassionate reason, in the same proportion have they obtained the approbation and belief of the wise, and have been

able to resist the secret machinations of interested malice, and the undisguised attacks of prejudice and power. If indeed our holy religion, amidst the formidable obstacles which opposed its progress, has ever had cause to be seriously apprehensive for its security and honors, it has arisen, not from the violence of its external enemies, not from the subtle efforts of men whom interest has led to conceal their animosity, but from the divisions and contests of those who have loudly asserted the truth of its claims, and who have been foremost in the ranks of its avowed partizans. To separate from each other solely on account of some frivolous differences of opinion, and to form themselves into distinct classes and denominations, either from a desire of increasing individual importance, or from a mistaken pride in controverting the creed of the multitude, has been too frequent a practice among the followers of Christ, from the era of his death to the present hour. But this, like many other evils which at the time excited no slight degree of alarm, has been productive of unintentional good. Amidst the vehement contentions of the early sects respecting the foundation of their speculative tenets, or the external discipline of the church, they all professed to resort to one mode of determining their differences—by making their final appeal to the same authority, and by acknowledging the writings of the apostles to be the only standard of their faith and practice. The same zeal by which they were actuated in disputing the orthodoxy of their immediate opponents, naturally created the utmost vigilance and jealousy in protecting the sacred writings, which all parties equally admitted to be inspired, from surreptitious interpolation and from every artifice which could affect the integrity of the original text. To this spirit of caution, so unremittingly exercised by the primitive adherents to the Christian faith, it was owing that a few of the books of the New Testament which are now considered to be of equal authority with the others, were not at first acknowledged to be canonical. These, it is well known, were the Second Epistle of St. Peter, the Second and Third Epistles of St. John, the Epistles of St. James and St. Jude, and the Apocalypse. It is sufficiently obvious, however, that their subsequent admission into the Canon, at no very considerable interval, must have been the result of a strict inquiry into their pretensions, and of a full conviction that they were the genuine productions of the authors to whom they are ascribed; while, at the same time, it contributes to confirm our confidence in the remainder of the New Testament, by showing the high degree of improbability that any spurious composition

claiming divine derivation, could long succeed in escaping detection. In truth, both ecclesiastical history, and the proem to St. Luke's Gospel, acquaint us with the existence of other Gospels and other writings assuming to be inspired, during the apostolic age. Some of these compositions¹ were contempo-

¹ Of the numerous apocryphal works which appeared during the four first centuries, while some are entirely lost and are known to us only from the description of ancient authors, and the fragments which have been preserved by the latter, others have reached the present times, and afford curious specimens of human folly and fraud. Among those which have been destroyed by the ravages of time, the following are some of the most remarkable: The Gospels of St. Peter and of Judas Iscariot; the Gospel according to the Hebrews; the Gospel according to the Egyptians; the preaching of Peter; the revelation of Peter; the acts of Paul and Thecla; the Gospel of Marcion; the revelation of Cerinthus; the Gospel according to the twelve apostles; the Gospels of Thomas, of Matthias and of Basilides; the preaching of Paul; the acts of Paul; the acts of Peter; the acts of Andrew and John; the Gospels of Bartholomew, of Tatian, and of Apelles; the Gospel of the Nazarenes, which the learned have determined to be only another name for the Gospel according to the Hebrews; the Gospel of the Ebionites; the Gospels of Eve, of Philip, and of Jude; an Epistle of Christ produced by the Manichees; a Hymn of Christ which he is said to have taught his disciples, received by the Priscillianists; the judgment of Peter; the revelation of Paul, and the revelation of Stephen. Of the apocryphal books which are still extant, the following catalogue will be found to contain the principal: the letter of Abgarus king of Edessa to Christ, and our Saviour's answer; six Epistles of Paul to Seneca, and eight from the latter in reply; the constitutions of the Apostles; the Creed of the Apostles; the Gospel of the infancy of Christ; the Protevangelion of James; the Gospel of the birth of Mary; the Gospel of Nicodemus, or the acts of Pilate; the martyrdom of Thecla, published by Dr. Grabe from a Ms. in the Bodleian, and supposed to be no other than the acts of Paul and Thecla mentioned by Tertullian; St. Paul's Epistle to the Laodiceans; and Abdias's history of the twelve apostles. Amidst so incongruous a mass of writings, some of them coeval perhaps with the primitive church, it might appear to be no very easy task to discriminate our own authentic books from those of a spurious character. Nothing, however, can be established on a firmer basis than the genuineness of our canonical scriptures, as we possess an uninterrupted series of quotations from them, handed down in the writings of the Fathers from the earliest period, where the authenticity of the former is either expressly affirmed or evidently implied. If to this irrefragable proof we add that afforded by the oldest Syriac and Latin versions, which are referred by some divines to the first, and by others to the beginning of the second century, the Diatessaron of Tatian composed in the middle of the second century, the catalogues of the canonical scriptures contained in the works of the Fathers of the third and fourth centuries, and the testimony of Heathen and Jewish authors, we shall have a body of evidence in favor of the authenticity of the New Testament, to which no

rary with the publication of our own Scriptures, while others are known to be the indisputable forgeries of a later period ; and in order to attract the notice and secure the belief of Christian converts, they were confidently ascribed either to the apostles themselves, or to persons who were known to have enjoyed their friendship. Of this indeed we may rest persuaded, that could any diligence of research have proved these writings to be genuine, they would have been received with all that ardor and confidence which the venerable names attached to them would naturally inspire. But though many of them contained an admixture of truth with falsehood, yet the vigilant examination to which they were of necessity made to submit, would soon disclose the futility of their pretensions ; and they were accordingly rejected as unworthy of admission into the catalogue of canonical works publicly recognised by the primitive Christians. Admitting, as we unquestionably must, that the highest degree of vigilance and circumspection was exercised by the early followers of Christ in the formation of that Canon of Scriptures which was for ever to regulate the faith and to involve the salvation of succeeding generations,¹ it must require

other compositions in existence can lay claim, and which completely excludes the pretensions of those fictitious writings enumerated in this note.

Respecting the writings of the *apostolic Fathers*, a great diversity of opinion has prevailed ; and though vast learning has been displayed in establishing the authenticity of many of them, there are others which are universally admitted to be spurious ; some divines, indeed, have not scrupled to question the authority of all of them.

¹ Respecting the origin of the term *canonical*, as applied to the *Scriptures*, there are three different opinions. The learned French critic Dupin observes, that as one signification of the Greek word *Κανὼν*, is a *catalogue*, the books of the New Testament were termed *canonical*, because the catalogue of them was called the canon. To this, however, it is replied that there is no authority to show that the word *Κανὼν* was used in this sense till the fourth century, long prior to which the same term was applied to the sacred volume.

The eccentric Whiston imagined that the books of the New Testament were called canonical because they are enumerated in the last of the apostolical constitutions or canons, forgetting that for the same reason many apocryphal writings would be entitled to that appellation. To this it may be added that these constitutions have long ceased to be considered as genuine.

The third and best reason alleged for the original application of the term is this, that the word *canon*, both in Greek and Latin, properly signifies a *rule* or *standard* by which other things are to be tried ; and as the sacred books are acknowledged by all Christians to be the standard of their faith and practice, the *collection* of them obtained at an early period the title of canon. The precise period when our present canon was

arguments of more than ordinary weight to induce us to reject any part of the sacred text which has reached, without disturbance, so late a period as the present. Notwithstanding the reliance which it was natural to expect would be reposed on the authenticity of every part of the New Testament, still there are a few passages which have at different times been openly called in question, and which it therefore becomes our duty to examine with all that diligence and candor so peculiarly required in a subject of this nature.

Whatever may have been the origin of these objections, whether they have arisen from an imperfect comprehension of the proofs, by which the genuineness of ancient writings can alone be established, or whether, which has not unfrequently been the case, they are to be traced to the powerful prepossessions generated by the tenets of particular sects, no friend to revelation would willingly suffer them to be disseminated without examining the foundation on which they are alleged to be supported, and without ascertaining the degree of attention to which they are really entitled.

It is well known to those who are at all acquainted with theological science, that the authenticity of the first and second chapters of the Gospel of St. Matthew has been the subject of controversy, and has been more particularly contested by that class of Christians who avowedly disclaim the divinity of the Saviour.

As this part of the sacred writings contains the detail of Christ's nativity, we shall not be greatly surprised at the anxiety displayed by the advocates of Unitarianism to annul a portion of the text so subversive of their favorite opinions, and which they trust, if once expunged, would effectually undermine the belief of the received doctrine of the miraculous conception. As long as these chapters are considered as forming part of the original Gospel of one of our Lord's immediate disciples, as long as they retain the confidence which has so long been reposed in them, it will be in vain to attempt to invalidate the

formed cannot be ascertained with any degree of certainty. There does indeed exist an account of its having been arranged and settled at Ephesus before the close of the first century, but it is now generally rejected as destitute of sufficient proof to entitle it to belief; and it is the opinion of many eminent critics, amongst whom are Griesbach and Semler, that the scriptural canon could not have been formed before the middle of the second century. See Jones on the Canon. Dupin's Hist. of the Canon, Marsh's Michaelis, vol. ii. notes to ch. 7. sect. 6. Paley's Evid. vol. i.

doctriné which they explicitly declare, by reasoning on the abstract nature of the fact, or by any arguments derived from the antecedent probability of its truth.

This *a priori* mode of reasoning, however, has too frequently been resorted to in discussing the credibility of the peculiar articles of the Christian faith; but by no class of men has it been more notoriously perverted, than by those who without hesitation reject from their creed every doctrine which cannot be supported by obvious analogy or undisputed experience. On the same principle many have ventured to question the divine origin of Christianity itself; and because it was promulgated at a period so remote from the creation of the world, they think themselves justified in refusing their assent; falsely assuming that what so intimately concerned the felicity of human creatures, if communicated at all, must have been so from the beginning, or at least long anterior to the general depravity of the species; and that it is in the highest degree improbable that the Deity should restrict the revelation of his mercy within the narrow limits which the present case apparently supposes. Such, however, is the nature of the proofs in our possession, such the powerful body of evidence which the inquiries of every day tend to confirm, that it appears almost impossible, consistently with the unbiassed exercise of our sane faculties, to deny that the Christian religion has actually been published, though not till four thousand years after the formation of man; and that the sublime truths which it unfolds are not the less intimately connected with our highest interest because they have hitherto extended to only a portion of mankind. Our previous conceptions of what would be the conduct of the Supreme Being under any proposed circumstances, or of the manner in which he would display his attributes in the government of his intelligent creatures, have so repeatedly led to the most palpable errors, that they ought to obtain but little influence in our estimate of the positive proofs of any religious system offered to our examination. Nor will it require any elaborate investigation to impress upon the mind a conviction, which daily observation alone is almost sufficient to produce. In the phenomena of external nature, in the occurrences which excite our attention in the records of history, and in the moral system which influences the conduct of man both as an individual, and as connected with society, numerous instances might be alleged, apparently at variance with the perfections of the Divine Being, or, at least, very remote from our preconceived ideas of their probability. Their actual existence, however, is not on that

account the less certain, nor less the effect of prospective wisdom.

All that the rational^u part of the creation can be admitted to claim with justice, or rather naturally to expect, from the benevolence of the Deity, is, that a preponderance of happiness should be placed within their reach, sooner or later, during the continuance of their existence. The means which the Almighty may adopt in the plenitude of his wisdom for effectuating and securing this happiness, may very consistently be supposed to form a subject far removed from the reach of human examination, and even beyond the limits of human comprehension. Why man should originally have been so constructed as to be liable to fall from his primeval state of bliss, when assailed by temptation, and why so many ages should elapse before the advent of that illustrious character appointed to be the great instrument in accomplishing his redemption, are questions which involve no greater difficulty than is to be discovered in that long contested point, the origin of evil. To expect to fathom the counsels of the Supreme Intelligence, with faculties so inadequate as our own, and to make the removal of every shade of darkness the previous condition of our assent, is what we practise on no other subject; and it has not yet been explained why we should adopt so unreasonable a conduct in that of religion.

After all the objections which have been advanced against the historical detail of the great legislator of the Jews, and all the bold attempts which have been made to destroy its credibility, still to every unbiassed inquirer it will be found to be more consistent with the facts of subsequent history, and with the observations of philosophers relative to the superficial structure of the globe, than any hypothesis which the infidelity of some and the love of distinction in others have led them to invent.¹ Our proper object, therefore, is not to institute an inquiry how far the Mosaic account accords with the ideas which we have previously entertained respecting the means which the Almighty would select in the creation and government of the universe, but whether the authority of the writings ascribed to the Jewish lawgiver is supported by incontrovertible evidence, and whether they contain nothing which the consent of cultivated understandings has decided to be contrary to the first principles of reason.

¹ See Bryant's System of Ancient Mythology; Maurice's Indian Antiquities; Sir William Jones's Discourses before the Asiatic Society,

When we are satisfied on these points, when we find a history of the origin of the world, of which the particulars, though often supernatural, are after minute examination allowed to be reconcilable with the known attributes of the Deity; when this history is proved by arguments, which the most labored ingenuity has hitherto been unable to invalidate, to have been written by the legislator whose name it bears, our assent seems unavoidable. No other conduct remains for us to pursue, but to ascertain the correctness of the text which is submitted to our notice, and to interpret its meaning in conformity with the laws of criticism invented by the wisdom and confirmed by the experience of profound scholars.

Thus also, when a revelation of more recent date has been once proved to have been communicated to the human species, we are not to proportion our belief of its contents to our antecedent sentiments of probability relative to its mode of promulgation, and to the nature of the doctrines it professes to disclose. We are not to say, though we certainly cannot, after a fair investigation of the arguments in its favor, refuse our assent to its general truth, that we think ourselves at liberty to make a reservation in this belief with regard to particular passages, because they appear to us to affirm what we can never be persuaded the Deity would have ordained, and because we conceive that in executing the same design he would have selected a mode much less complicated and refined, and more level to the apprehension of ordinary understandings.

This conduct and this language are altogether inadmissible in the examination of facts which are to be established by historical testimony, and are indeed, at all times, far removed from that diffidence in our own faculties and that perfect reliance on the divine perfections, so congenial with the condition of human frailty.

IN SOPHOCLIS ŒDIP. COLON. EMENDATIONES.

EMENDATIONES hæ maximam quidem in partem, jam decennio prope scriptæ diu meas inter schellâs latebant, tempus æsè proferendi opportunum expectantes. Quam vero occasionem ‘nemo Divom promittere posset,’ eam ‘fortuna en ! obtu-

lit ultro.' Fabula etenim hac Sophoclea nuperrime his edita, meam quoque ipsius symbolam volui conferre in cœnam a Reisigio Elmsleioque lautissime instructam. Idque eo libentius feci, quo perspexi melius plurima esse loca duumviris illis vel neglecta penitus vel arte, qua par fuit, non tractata. Neque id mirum cuius oportet esse videatur in fabula, quæ una inter omnes Sophocleas maxime corrupta multorum ingenia potest exercere, cujusque sanatio, 'siquid recte curatum velis,' medicis ejusmodi committenda est, quibus, morbo penitus cognito, remedium sit facile inventu, aut, iisdem de remedio desperantibus, peritiorum quibus opperiri hominis fuerit parum sani.

In literis Græcis, quæ quidem ad res scenicas pertinent, plane is hospes fuerit, qui nescierit fabularum Sophoclearum esse recensiones duas e veteribus Grammaticis profectas; quarum altera primitus ab Aldo, altera postea fuit a Turnebo typis impressa. Ex his duabus, quoties inter se dissideant, quod sæpe faciunt, toties Aldina scriptura majorem sibi auctoritatem vindicat apud Brunckium, Reisigium, Elmsleiumque; mihi vero Turnebiana visa est sæpius verba Sophoclis exhibere. In vulgus quidem *levis*, ut cum Reisigio loquar, fama permeavit de recensione Turnebiana minus vetusta, utpote a Demetrio Triclinio instituta; cujus in caput immerentis iram omnem Brunckius evomuit. At Grammaticus *ἀνώνυμος*, Triclinio nondum nato ipse mortuus, potuit Anti-Triclinianis dicere, 'me, me, adsum, qui feci, in me convertite tela; feci etenim, ut Sophoclis verba genuina ne sint oblivioni tradita; nec tamen intercedo, quo minus vapulet Triclinius pugnis maxime ponderosis, qui meas partes, subdititius plane Sosias, agere voluit, interque cantus lusciniæ Sophocleæ *ὀγκᾶσθαι*, more asini, ausus est impudentissime. *Τουτοῦ γοῦν, παῖ Θύριγγα, παῖε, παῖε τῷ ξύλῳ.*' Verum, facit hujusmodi omissis, ad quas animum meum allexit Reisigius in Enarrat. ad Œd. c. 513. suo versu in Brunckium non optime facto, ad recensionem redeo Triclinianam; in qua Demetrius quidem habet aliquam partem, præcipue inter ea, quæ pertinent ad cantus Chori et metra hic illic resarcienda; nihil vero majus fecit, neque facere potuit. Quo tempore vixerit ille vetustior Grammaticus, se nescire fatetur Elmsleius, neque ego possum dicere. Id unum scio, eum ante Suidæ tempora vixisse. Suidas enim, qui, sæculo P. C. N. circiter undecimo, Scholia in Sophoclem descripsit, semper fere verba Sophoclis ipsa citat, Aldinæ scripturæ congruentia. At collatis inter se lectionibus variis, quas utraque recensio exhibent, liquido patet Aldinam de Pseudo-Tricliniana per lapsus scribarum devenisse. Illud etiam adjungo, quod Pseudo-Triclinianæ

lectiones, in pejus mutatae, ad scribendi rationem vetustiore[m] ea, quam Aldina scriptura indicat, pertinent, et inde fere omnes videntur derivari. Nempe in Aldina recessione non nisi cursivæ, ut aiunt, scripturæ vestigia se produnt, at in Pseudo-Tricliniana, quadratæ. Fuit igitur ille liber, quem Suidas manibus versavit, recentior altero, qui Triclinii in manus venit. Plerumque tamen neque hanc neque illam recensionem per se cassa nuce emerim, licet ex utrisque inter se comparatis lectio genuina fere semper erui possit.

E decem libris manuscriptis, quorum collationem edidit Elmsleius, quatuor Aldinam, totidemque Pseudo-Triclinianam recensionem exhibent, inter quas medium locum tenent duo illi Par. F. et Ricc. B. Ad Aldinam referri debent Laur. A. Par. A. Ricc. A. et Laur. B., ad Pseudo-Triclinianam vero T. Farn. Par. B. et Vat. Brevitati igitur consulturus non Mss. ipsos, suo quemque nomine, verum recensionem alterutram literis AL. aut P.T. indicabo, nisi rationem aliam sana ratio postulare videatur.

Etsi plurima et gravia sunt in fabula Sophoclea, quæ nostras curas emix petunt, nefas tamen esset insigne fragmentum historicum de re scenica prætermittere, quod primus edidit Thierschius in Act. Philolog. Monacens. i. 3. p. 322-326. e schedis Victorianis, dein Elmsleius de Codice Laurentiano descripsit. Unde Victorius suum apographum hauserit, non liquet. Id ita Thierschius evulgavit.

Τὸν ἐπὶ Κολωνῶ Ὀιδίπου ἐπὶ τετελευτηκότῃ τῷ πάππῳ Σοφοκλῆς ὁ υἱοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος ἐπὶ ἄρχοντος Μήκωνος, ὃς ἐστὶ τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασὶν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. Σαφές δὲ τοῦτ' ἐστὶν ἐξ ὧν μὲν ὁ Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, ὁ δὲ Φρυγίχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὐ μάκαρ Σοφοκλῆς ὃς πολὺν χρόνον βιοῦς ἀπέθανεν εὐδαίμων ἀνὴρ καὶ δεξιὸς πολλὰς ποιήσας καὶ καλὰς τραγωδίας καλῶς ἐτελεύτησεν οὐδὲν ὑπομείνας κακόν· ἐπὶ δὲ τῷ λεγομένῳ Ἰππείῳ Κολωνῶ τὸ δράμα κείται· ἐστὶ γὰρ καὶ ἕτερος Κολωνὸς πρὸς τῷ Εὐρύστακείῳ, πρὸς ᾧ οἱ μισθαρνεῦντες προσεστέθεισαν καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδοθῆναι, ὥς ἤλθες ἀλλ' εἰς τὸν Κολωνὸν ἴσσο· μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν πετάλῃ διὰ τούτων, οὗτος ποτ' εἰσῆλθετ' εἰς Κολωνὸν ὠχρόμην οὐ τὸν Ἀγοραῖον ἀλλὰ τὸν τῶν Ἰππέων.

1. Ita Victor. at *Οἰδιπόδα* Elmsl. 2. Ita Victor. at Ms. teste Elms. υἱοῦς. 3. *Μικίωνος* vult Thiersch. advocato Diodor. Sic. xiv. 17. at *Μίκωνος* Elmsl. ex Aristoph. Lys. 679. ἄς Μίκων ἐγραψ' ἐφ' Ἰππων κ.τ.λ. 3. ὁ μὲν legit Elmsl. 4. Manifesto

legendum τοὺς τραγικούς. Etenim in Ranis ἀνάγεται Æschylus. Et sic legit Clinton in Fastis Hellenicis inter Addend. p. viii. nuperrime vulgatis. *4. Vice οὗ Elmsl. οὕτως. 5. Σοφοκλῆς Elmsl. 6. καλῶς τ' est Thierschi at Werferi emendatio ἐτελεύτησ' : mihi vero tautologum sonant ἀπέθανεν et ἐτελεύτησε. Scripsit, opinor, Phrynichus Καλῶς ἐτελέτησ', memor Sophocleæ sententiæ in Fragm. Inc. 58. ὡς τρισόλβιοι Κεῖνοι βροτῶν, οἱ ταῦτα δερχθέντες τέλη Μόλωσ' ἐς Ἀΐδου. Fuit enim Sophocles unus τῶν Μυστῶν: idcirco apud inferos, τὰ μυστῶν ὄργι' εὐτύχησ' ἰδῶν, ut cum Euripide loquar in Herc. F. 613. 7. Legi debet ἰππῖω. 8. Προσεστήκεισαν emendat Thiersch. ex Harpocrat. V. Κολωνίτας. 9. ὥστε καὶ legere vult Thiersch. 10. Excidisse videtur δέ. 11. Harpocrat. Ms., olim Burneianus, exhibet Πεταλῆ i. e. πεταλήων, unde nihil extrico. 12. Harpocr. l. c. οὗτος πόθεν ἦκεις ἐς Κολωνὸν ἢ μὴν οὐ τὸν κ.τ.λ. Recte πόθεν, et vero proxime ἦκεις et ἢ μὴν: in quibus latent οὐκ εἰς et ἰέμην: latent quoque in εἰσῆλθες' voces εἰσῆλθες ὄψ'. Etenim scripsit Pherecrates—A. οὗτος πόθεν Εἰσῆλθες ὄψ'; B. οὐκ εἰς Κολωνὸν ἰέμην; A. Οὐ τὸν Ἀγοραῖον B. ἀλλὰ—A. ποῖ; B. τὸν Ἰππίον: Verbi ἰέμην gl. est aut lectio varia ὥχόμην. Sermo fuit inter herum et servum, qui rationem tardæ protectionis reddit. De voce ὄψ' sæpe depravata monui ad Æschyl. Eumen. 274. et in Addend. Locis ibi citatis adijunge Œd. C. 1536. Θεοὶ γὰρ εὖ μὲν ὄψ' δ' εἰσορῶσι: Æschin. p. 76. HSt. ὄψ' μεταμανθάνοντες τὴν ἐλευθερίαν.

His dispositis ad ipsam fabulam accedo. Verum ultra limen pes Criticus sine offensione procedere nequit? Ita enim se habent vv. 3—8.

τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασι,
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι
μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί;
στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.

Voces χρόνος ξυνῶν μακρὸς nemo hominum explicuit; ecquis vero eas potuit explicare? Hoc primum. Deinde collato Philoct. 538. Ἐγὼ δ' ἀνάγκῃ προύμαθον στέργειν κακὰ, liquet abunde nomen desiderari, quocum στέργειν jungi possit. Illud etiam statuo, quod τρίτον caudam quasi inutilem hic trahit, arti Sophocleæ incongruenter. Quid plura? Rescribe, quæ Tragicus scripsit,

στέργει γὰρ αἱ πάθαι τε χῶ χρόνος ξένη
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίβον.

Namque æmula et longum tempus docent vel genere nobilem

æquo animo tolerare semitam vitæ inhospitalem. Nunc demum intelligitur, undē venerit lectio varia παρὰν vice ξυνὼν in PT. Nempe super τρίβον fuit scriptum πόρον. Hic τρίβον eadem metaphora dicitur, qua ἐκτρίβειν βίον in Œd. T. 248. neque non conferri potest Euripideum μουσικὸν δ' ἄρα Ἔρως διδάσκει, καὶ ἄμουσος ἢ τὸ πρὶν, cum Sophocleo διδάσκει καὶ τὸ γενναῖον: etenim in utroque loco καὶ significat e'en Anglice. Manifesto sententiæ tenor postulat mentionem et ξένου et τρίβου. Fuit enim Œdipus et ξένος et πλανήτης. Quod ad syntaxin, διδάσκειν τινα τι, eam ne pueri quidem ignorant.

6. Reisigius in Enarrat. p. xxvii. per transennam vidit discrimen inter φέρειν et φέρεσθαι τι. Nempe hoc significat *auferre jure proprio, illud concessu alterius auferre.* Thuringensem latuit plurimis in locis, ubi hodie exstat μισθὸν φέρειν, olim existisse μισθοφορεῖν; neque verba proisus eadem esse φέρειν et φορεῖν. Sed de hoc alias.

11. Στῆσόν με καὶ ἰδρυσον ὡς πυθοίμεθα. Ita Mss. omnes. At Brunchius πυθώμεθα, probante Elmsl., non item Reisigio, qui jure miratur sententiam inconcinnum *colloca me, ut percontemur*: quasi sede opus sit ad sciscitandum. Gl. est in Ms. Laur. A. μαθησόμεθα: cujus auctor ὡς pro ἐπεὶ accepisse videtur Elmsleio. Atqui glossæ scriptor in codice sup. legerat οὗ πευστούμεθα, *ubi audiemus.* De Attico illo futuro vid. Grammaticos, qui colligere solent exempla, pueris quidem, non Criticis, profutura.

12. — μανθάνειν γὰρ ἤκομεν Ξένοι πρὸς ἀστῶν ἀν' ἀκούσωμεν τελεῖν. Ita AL. at P.T. χαῖν. At nusquam alibi tres syllabæ per crasin una fiunt. Id perspexit Elmsl. qui ad Œd. T. 749. legit ἀν' δ' ἀκούσωμεν—et nunc in textum intulit. Verum nulla est antithesis inter μανθάνειν et τελεῖν. Debit ἀν' τ' ἀκούσωμεν τελεῖν. *For we strangers are come to learn, and, what we learn, to do.*

14. et sqq. Πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν, οἱ Πόλιν στέγουσιν, ὡς ἀπ' ὀμμάτων πρόσω' Χῶρος δ' ὅδ' ἱερὸς ὡς ἀπεικάσαι βρύων Δάφνης ἐλαίας ἀμπέλου. Ita Ms. Laur. A. At Schol. pro var. lect. ὡς ἀνομμάτων: et Ald. ὡς σάφ' εἰκάσαι. Verum PT. Οἰδίπου—ἱερὸς ὡς ἀπεικάσαι. Ex hisce σάφ' εἰκάσαι placuit Reisigio. Atqui illud φ pertinet ad στέγουσιν: cujus vice στέφουσιν emendat Wakefield. ad Georgic. i. 71. diu ante Doëderlinum in Specim. p. 42. Placuit quoque Musgravio ὡς ἀνομμάτων, cui scrupulum injecerat illud πρόσω. At dum levia VV. DD. persequuntur, prætereunt majora. Nemini etenim suboluit decesse his verbum, quod vix semel fleesse poterat. Eo restituto, plana fiunt omnia. Lege igitur—πύργοι μὲν, οἱ Πόλιν στέφουσιν, οἷδ' εἰς ἀπ' ὀμμάτων πρόσω' Χῶρος δ' ὅδ', (ἱερὸς ὡς ἀπει-

κάσαι,) Βρύων : subaudito ἐστί. Dicto οὖδ', Antigone digito intendit ad turres, quæ visæ sunt extra scenam, πόλιν στέφουσαι. De pronomine ὅδε sic posito vid. Schæfer. in Meletem. Crit. p. 84. Quantillo opere οἷδ' excidere potuerit post οὖς, intelligas ex eo, quod σ et δ sæpe confundi soleant. Quod ad locutionem ἀπ' ὀμμάτων πρόσω, confer similia dicta πρόσωθεν ὀμματος in Agam. 948. et ἀποπρόθεν ὀφθαλμῶν in Aichiloch. Fragm. x.

17. — πυκνόπτεροι δ' εἶσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες. Ista εἶσω κατ' αὐτὸν pessime tautologa Sophocles quidem scribere non potuit. Poëta dignum esset κατ' αὐλὸν *more tibie*. Etenim non luscinia ipsa, verum tibicen, imitatus lusciniam, melos canebat. Quo modo ἀηδόνες εὐστομοεῖν a Sophocle dicuntur κατ' αὐλὸν, sic et Euripides teste Hesychio V. Ἀηδόνα—τοὺς αὐλοὺς ἑλάνιας ἀηδόνας' που ἔφη.

19—22. Hoc tetrastichon ita pessime ordinatur :

οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
μακρὰν γὰρ ὡς γέροντι προυστάλης ὁδόν·

OIΔ. κάθιζε νῦν με καὶ φύλασσε τὸν τυφλόν·

ANT. χρόνου μὲν οὖνεκ' οὐ μαθεῖν με δεῖ τόδε.

Minime patrem decuit imperiose loqui κάθιζε νῦν με, Antigonaῖς verbis κῶλα κάμψον responsurum. Hoc primum ; deinde οὗ et τοῦδε sic posita Græcè dici non possunt. Id senserunt Valckenaer et Pierson : quorum hic in Notis Mss. penes me voluit τοῦ, ille σὺ, quod præstat. Postremo μὲν post χρόνου nullam apodosin habet. Versibus transpositis lege

OIΔ. κάθιζε νῦν μ' ἐκεῖ· φύλασσε τὸν τυφλόν·

ANT. χρόνου μὲν ἕνεκ' οὐ νῦν μαθεῖν με δεῖ τόδε·
σὺ δὲ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
μακρὰν γὰρ ὡς γέροντι προυστάλης ὁδόν.

Ubi versus ille cæsura carens, convenit pulmonibus exhaustis defessi senis ; neque minus venustum est in re tali asyndeton illud, κάθιζε, φύλασσε. Vox ἐκεῖ pertinet ad χώρον ἱερὸν, de quo dudum sciscitabatur Œdipus, ad sessionem idoneo. Mox νῦν μαθεῖν legisse videtur Schol. οὐ δεῖ με μαθεῖν τοῦτο νῦν.

23. Ad voces ὅπου καθέσταμεν ita Elmsl. ' Recte Brunckius, latet in verbo καθέσταμεν motus significatio. Ita Euripides Or. 1330. Ἄραρ' ἀνάγκης δ' εἰς ζυγὸν καθέσταμεν. Utrobique sententiæ conveniret ἐληλύθαμεν.' Atqui motus significatio inesse nequit verbo καθέσταμεν : potuit quidem verbo καθιστάναι. Etenim, ἰσθάναι significat *sistere* sensu activo, at στήναι *stare*, sensu intransitivo. In Oreste illud ἄραρε satis aperte indicat καθέσταμεν a notione motus longissime distare. Certe id, quod fixum est in loco, non prope de loco movetur.

24, 5. Hoc distichon alii aliis personis tribuunt. Omnes perperam. Scripsit Sophocles :

ANT. τὰς γοῦν Ἀθήνας οἶδα·

OIA. τὸν δὲ χῶρον ;

ANT. οὐ·

πῶς γάρ ; τίς ἤυδα τοῦτον ἡμῖν ἐν πόρῳ ;

Inepte vulgatur Πᾶς γάρ τις ἤυδα τοῦτον ἡμῖν ἐμπόρων. Vice τοῦτον Reiskius cōnjecit τοῦτό γ', et sic Ms. Par. F. At τοῦτο referri debuit ad proximum nomen (χῶρον) : id vero fieri non potuit, servata lectione vulgata πᾶς τις ἤυδα : quæ verba manifesto pertinent ad τὰς Ἀθήνας οἶδα. De phrasi οὐ· πῶς γάρ, quid verbis multis opus est? Mox meum illud ἐν πόρῳ scrupulum, quem Scholiastæ vox ἐμπόρων injecit, pulchre amovet.

26—31. Ita hi sex versus pessime sunt scripti ;

OIA. ἀλλ' ὅστις ὁ τόπος ἢ μάθω μολοῦσά ποι ;

ANT. ναὶ τέκνον εἴπερ ἐστὶ γ' ἐξοικήσιμος.

ANT. ἀλλ' ἐστὶ μὲν οἰκητός· οἶομαι δὲ δεῖν οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὄρῳ·

OIA. ἢ δεῦρο προστείχοντα κἀξορμώμενον ;

ANT. καὶ δὴ μὲν οὖν παρόντα.

Inter hæc video plurima aut inepta aut falsa. 1. Ineptum est ἢ μάθω μολοῦσά ποι ; quasi nomen regionis Antigona indagare potuisset non ab homine quodam, verum e lapide aut ligno, cui villæ nomen, quod fieri solet apud Anglos, esset inscriptum. 2. Græce dici nequit hic ἐξοικήσιμος. Verbalia in —σιμος significant id, quod fieri potest, non id, quod fit. At sententiæ tenor postulat ἐνοικήσιμος vel simile quid. 3. Οἰκητός est falsum, uti patet e 39. Ἀθικτος οὐδ' οἰκητός. 4. Οἶομαι est infrequens vice οἶμαι. 5. Inepta sunt οἶομαι δὲ δεῖν οὐδέν. Certe aliquid erat agendum. 6. Antigona dicenti πέλας ἄνδρα τόνδε νῶν ὄρῳ respondere non poterat Œdipus ἢ δεῦρο προστείχοντα. Etenim si prope aderat ille homo, Œdipus poterat rem omnem sciscitari ; neque opus erat verbis illis inutilibus ἢ δεῦρο προστείχοντα. 7. Κἀξορμώμενον abundat propter προστείχοντα. Nihil interest celeriter, necue, ille homo advenit. 8. Vim particularum καὶ δὴ μὲν οὖν me nescire fateor. Apage hasce sordes et restitue Sophoclea

ANT. ἀλλ' ὅστις ὁ τόπος ἢ μάθω μολοῦσά του ;

OIA. ναὶ, τέκνον, εἴ τις ἐστὶν ἐξακούσιμος·

ANT. ἀλλ' ἐστ' ἐμοί γ' οὐ κλητός·

OIA. εἴψομαι δ' —

ANT. ὁδῶν

οὐ δεῖ· πέλας γὰρ ἄνδρα πόδ' αἰνῶν ὄρῳ·

OIA. ἢ δεῦρο προστείχοντα ;

ANT. κἀξορμώμενον·

καὶ δὴ (μὲν οὖν) παρόντα·

Inter hæc μάθω—του conveniunt cum Sophocleis ἔχω μαθεῖν οὔτου in Aj. 33. Mox redde ἐξακούσιμος, qui potest audire. Id enim Œdipus curabat, ut sciscitari posset aliquem, sede sua non relicta. Dein probe rationem reddit Antigona, cur homine quodam viso, ab indecora compellatione se abtineat. Mox, dicto ἔφομαι, Œdipus sciscitandi cupidus, sedem relicturus est; quem tamen reprimit Antigona verbis ὁδῶν οὐ δεῖ. Dein πόδ' ἀνύειν, de qua formula loquendi vide Indices, quos describere non sustinebo, generale quid, uti par est, de hominis adventu indicat. Postremo voce ἐξορμώμενην audita, Œdipus iterum reprimitur a filia, voces μέν' οὖν proferente, et vocibus gestum consentaneum exhibente. Omnis profecto hujus loci venustas pessum isset, nisi Œdipus in sede illicita ab homine, in scenam jam intraturo, repertus esset.

35. Σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι. Ita cum Steph. Elmsleius. At monstrum barbariei est illud ἀδηλοῦμεν. Verba transitiva non admittunt ᾱ privativum. Frustra H. Steph. ἀδηλοῦμεν contulit cum ἀγνοοῦμεν. Omnes Mss. τῶν ᾱ δηλοῦμεν φράσαι; quod aperte vitiosum est. Intelligi poterat τῶνδ' ᾱ ἱστοροῦμεν. At Sophocles scripsit, προσήκεις, ὡν ἀδηλ' ἴσμεν, φράσαι. Ubi ὦν est Attice pro τούτων ᾱ—

36. Πρὶν νῦν τὰ πλείον' ἱστορεῖν. Ita AL. πρὶνὴ τὰ PT. Neutra lectio est sana. In tali loco plurale τὰ πλείον' est ineptum. Scripsit Tragicus. Πρὶν σ' ἐν τι πλείον ἱστορεῖν μ'. Sæpe ἱστορεῖν cum duplici accusativo jungitur; et sæpissime ἐν penitus excidit. In Class. Journ. No. XXI. p. 245. emendavi Soph. Aj. 130. et Eurip. Œdip. Fragm. xii. legendo ὥς ἡμαρ ἐν κλίψει τε κἀνάγει πάλιν et Ἀλλ' ἡμαρ ἐν τι μεταβολὰς πολλὰς ἔχει, collato Phœn. 1683. ἐν ἡμάρ μ' ὠλβισ', ἐν δ' ἀπώλεσεν: ubi Valckenaer citat Sosiphanis fragm. apud Stob. p. 187=111. ὥς ἐν τ' ἔδωκε φέγγος ἐν τ' ἀφείλετο et Hecub. 248. Τὸν πάντα δ' ὀλβον ἡμαρ ἐν μ' ἀφείλετο, quibus ipse addo Pindar. Isthm. iv. 26. ἀμέρα γὰρ ἐν μιᾷ τραχεῖα νίφας πολέμοιο τεσσάρων ἀνδρῶν ἐρήμωσεν μάκαιραν ἐστίαν. Quod ad ἐν τι, cf. Platon. Theætet. p. 178. ed. Bip. ἐν μέντοι τι—ἀρέσκει: Menon. p. 334. ἐν γε τι ζητεῖς κατὰ πάντων: et Eurip. Med. 375. ἐν τί μοι πρόσαντες.

42. Τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ὦν εἴποι λεώς νιν. Ita Mss. omnes et Suid. V. Νιν. At Eustath. p. 763, 37. Rom. εἶπη. Primus Vauvillier reposuit ἂν εἴποι. Sed et ὃδ' legere debuit, propter antithesin in ὃδε et ἄλλα δ' ἀλλαχοῦ καλῶ.

44—48. Versus et personæ sunt iterum in pejus mutatæ:

ΟΙΔ. ἀλλ' ἵλως μὲν τόνδ' ἰκέτην δεξαίατο
ὥς οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι.

ΞΕ. τί δ' ἐστὶ τοῦτο;

OIA. ξυμφορᾶς ξύνθημ' ἐμῆς.

ÆE. ἀλλ' οὐδὲ μέντοι τοῦ ξανιστάναι πόλεως
δίχ' ἐστὶ θάρσος, πρὶν ἂν ἐνδείξω τί δρῶ.

Ita Ald. sed PΓ. ἴλεω—οὐδ' ἐμόν τι—πρὶν γ'—τί δρᾶν. Unde levissimum quid lucramur. Sed fortiter nego quemlibet vulgata posse intelligere. Primo, μὲν nullam apodosin habet: 2do, Græce dici nequit per votum δεξαίματο, ὡς ἂν ἐξέλθοιμι: debuit esse ὡς ἐξέλθω: 3tio, Ineptum est manifesto ἔδρας γῆς τῆσδε: 4to, Sententiarum nexus inter Œdipi et Hospitis verba plane nullus est: 5to, Deest nomen post ξανιστάναι, quod Œdipum significet: postremo, inepta et ne Græce quidem dicta ἐνδείξω τί δρῶ. Hæc tamen pede inoffenso prætereunt VV. DD. nescientes scilicet Sophocleſm scripsisse:

OIA. ἀλλ' ἰλέως μ' ἂν τὸν ἰκέτην δεξαίματο·

ÆE. τί δ' ἐστὶ τοῦτο;

OIA. συμφορᾶς ξύνθημ' ἐμῆς.

σῶς οὐχ ἔδρας γ' ἂν τῆσδ' ἂν ἐξέλθοιμ' ἔτι·

ἀλλ' οὐδὲν ὄν τοῦτ' ξανιστάναι—

ÆE. πόλεως

δίχ', ἐστὶ θάρσος, πρὶν σ' ἂν ἐνδείξω τί δρᾶς;

Nunc demum omnia facillima intellectu sunt. E verbis hospitis jam Œdipus intellexerat se ad lucum Furiarum advenisse; noverat quoque in fatis esse ἐνταῦθα se κάμπτειν τὸν ταλαίπωρον βίον, uti in v. 90. planissime indicatur; quo spectat illud ξυμφορᾶς ξύνθημ' ἐμῆς. Jure igitur non votum, δεξαίματο, eloquitur, sed vaticinium, ἂν δεξαίματο: quibus dictis hospes jure excitatus rei adeo miræ causam sciscitatur, quam tecte Œdipus exponit verbis Σῶς οὐχ ἔδρας γ' ἂν τῆσδ' ἂν ἐξέλθοιμ' ἔτι: et tamen, quam debilis sit ipse senex, recordatus, verba nimis arroganter dicta temperat, dum metuit ne per vim e lucu depellatur. Metum vero esse inanem hospes ostendit, πρὶν ἂν ἐνδείξῃ cuncta τοῖς ἐν τέλει: quem tamen, ad id agendum abiturum, manu retinet Œdipus; cujus ad gestum referri debent verba τί δρᾶς: quæ Ms. Vat. optime conservat, uti patet ex Eurip. Hipp. 325. Τί δρᾶς; βιάξῃ χειρὸς ἑξαρτωμένη. De verbo σῶς sæpe depravato multa possum dicere, sed paucis ero contentus. In Œd. C. 1210. σῶς conjecit Scaliger, restituit Brunck. qui et σῶν reposuit e Mss. et edd. antiq. vice ζῶν in Philoct. 21. Præclare Coraius emendat Herodot. i. 209. legendo ἐκεῖ σῶς, ἐμοί, pro ἐκεῖ ὡς ἐμοί: quocum mirifice facit Aristopfl. Eq. 610. σῶς ἐλήλυθας: quem citat Valcken. ad Phoen. 732. quique poterat emendare Bacch. 791. legendo ἀλλὰ δέσμιος φυγῶν Δῶσεις, πόδ' εἰ σῶς πάλιν ἀναστρέψω, δίχην: ubi δώσεις Τυρwhitto, et πόδα debetur Piersono in Notis Mss. penes me. Dignum sane, quod parte aliqua exscribatur, Lexicon est Phile-

monis, V. Σῶος, unde sua hausit Eustath. *Il. N.* p. 941. Bas. σῶος ὁ ὁλόκληρος ὁ παρὰ τοῖς Ἀττικοῖς σῶς λέγεται—σῶς δὲ εὐρηται καὶ θηλυκῶς. Ἀριστοφάνης· Οὕτω παρ' ἡμῖν ἢ πόλις μάλιστα σῶς ἂν εἴη· λέγουσι δὲ καὶ σᾶ τὰ σῶα οἱ παλαιοί, παρ' οἷς καὶ σᾶ ἢ σῶα Εὐριπίδης Ὑπιπύλη, Εὐφημα καὶ σᾶ καὶ κατεσφραγισμένα· καὶ Ἀριστοφάνης Ἡ μάζα γὰρ σᾶ καὶ τὰ κρέα [χὼ κάραβος addit Eustathius.] Poteram quoque multa de ἂν sic repetito, verum satis est allegare Matthiæ Gr. Gr. §. 599. et VV. DD. ibi citatos. Quod ad οὐδὲν ὄν τοῦτ' (vel, quod prætulerim, τόδ') de corpore δεικτικῶς dictum, id plane tuetur Ajac. 766. ὁ μὴδὲν ὦν et 1218. Ὅτ' οὐδὲν ὦν τοῦ μὴδὲν ἀντέστης ὑπὲρ: plura de phrasi illa vid. apud Valcken. ad Phœn. 601. et Matthiæ Gr. Gr. §. 437.

49. ΟἶΔ. Πρὸς νῦν θεῶν, ὃ ξεῖνε, μὴ μ' ἀτιμάσῃς. Rarissime in formula πρὸς θεῶν sic νῦν interponitur. Malim Μὴ πρὸς σε θεῶν. De σε sic interposito vid. Porson. ad Med. 325. De μὴ—μὴ repetitis vid. mea ad Æsch. Suppl. 284. p. 115. Sed ut verum fatear, Sophocles aliud quid videtur scripsisse, nempe Πάρες με· ΟἶΔ. πρὸς θεῶν, ξεῖνε.—Dicto πάρες, hospes ab Œdipo se liberat.

51. κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεί. Amat Sophocles γε post ἔκ; cf. Philoct. 700. ἔκ γε γὰς ἐλεῖν: cf. et Œd. T. 516. πρὸς γ' ἐμοῦ. Hic vero prætulerim ἔκ ξένου propter lusum. Dixerat Œdipus ξεῖνε: responderi poterat ἔκ ξένου. Et sane PT. ἐξ ἐμοῦ. Similiter propter lusum in 52. malim Τίς δ', οἷσθ', ὁ χῶρος δὴ 'στ', ἐν ᾧ βεβήκαμεν; vice Τίς δ' ἔσθ' — δῆτ': etenim respondeatur Ὅσ' οἶδα — Χῶρος μὲν — ὅδ' ἔσθ'.— Ibi Brunckius Τίς ἔσθ' probante Reisigio, cui displicuit δὲ et δῆτα; neque injuria: sed frequentissime δὲ δῆ conjunguntur: vid. Orest. 59. 52. 62.

54, 5. ἔχει δὲ νιν Σεμνὸς Ποσειδῶν. Nusquam alibi Neptunus appellatur σεμνός. Ibi fortasse latet Ὁ Ζηνοποσειδῶν, de quo nomine vid. Athen. ii. p. 42. A.

58. et sqq. Locus est pessime interpolatus:

οἱ δὲ πλησίοι γυαί
τόνδ' ἱππότην Κολωνὸν εὐχονταί σφισιν
ἀρχηγὸν εἶναι καὶ φέρουσι τοῦνομα
τὸ τοῦδε κοινὸν πάντες ὠνομασμένον.

Ita Mss. plerique. Verum et abundat ὠνομασμένον post φέρουσι τοῦνομα, et ὄνομα κοινὸν intelligi nequit, subaudito Κολωνιάται, uti Schol. interpretatur. Sunt tamen, qui conjungunt πάντες cum γυαί, quod fieri potest; nam γυῖς significat *incolam*, masculino genere, at γυαί *solum* fœminino. Mihi vero displicet τοῦνομα τὸ τοῦδε, articulo inutiliter repetito. Scripsit, opinor, Poëta, αἱ δὲ πλησίοι γυαί Τὸν ἱππότην Κολωνὸν εὐχονταί φύσιν Ἀρχηγὸν, οὗ κλη-

νὸν φέρονσι τοῦνομα: deleto versu ultimo, seu potius ad eundem locum, ac de quo venit, detruso. Etenim mox legitur:

64, 5. ΟΙΔ. ἢ γάρ τινες ναίουσι τοῦσδε τοὺς τόπους;

ΞΕ. καὶ κάρτα τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

Verum Œdipus dicere non potuit τοῦσδε τοὺς τόπους. Etenim ὅδε ὁ sunt δεικτικῶς usque usurpata. At cæcus, quo digitum intendere debuerit, nesciebat. Mox κάρτα γε hic nequeunt dici, semper fere ἐλλωνικῶς usurpata. Postremo tautologum sonant τοῦδε τοῦ θεοῦ ἐπώνυμοι post οὗ φέρουσι ὄνομα. Quid plura? Lege—

ΟΙΔ. ἢ γάρ τινες ναίουσι τοὺς ἐγγὺς τόπους;

ΞΕ. τῇ παιδὶ τοῦ κρατὸς θεοῦ γ' ἐπώνυμοι.

Ubi intelliguntur Athenienses ἐπώνυμοι Ἀθηναῖς, quæ fuit παῖς τοῦ κρατὸς θεοῦ. Historia de Minervæ ortu est notissima ex Callimacheo μάτηρ δ' οὗτις ἔτικτε θεῶν, Ἀλλὰ Διὸς κορυφαί. Mei κρατὸς servant particulae et κάρτα et πάντες, necnon παιδὶ latet in τοῦδε.

70, 1, 2. Locus difficillimus ita se habet in Mss. plerisque:

ΟΙΔ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

ΞΕ. ὡς πρὸς τί λέξων ἢ καταρτύσων μόλοι;

ΟΙΔ. ὡς ἂν προσαρκῶν μικρὰ κερδάνη μέγα.

At locus expeditu facillimus ita se debet habere:

ΟΙΔ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐκ ξένων μόλοι;

ΞΕ. ὡς πρὸς τί λέξων;

ΟΙΔ. “ μὴ καταργίσων μόλη,
ὅς ἂν, προσαρκῶν σμικρὰ, κερδάνη μέγα.”

Exstat in Phœn. 760. verbum καταργεῖν simile τῷ καταργίζειν. Redde ‘ ne tardus veniat is, qui, leve quid subsidium ipse præbens, magnum aliquid lucrabitur.’

75, 6. ἐπειπερ εἰ Γενναῖος ὡς ἰδόντι πλὴν τοῦ δαίμονος. Non bene dicitur Græce γενναῖος ὡς ἰδόντι. Debuit esse γενναῖος εἰσιδεῖν. Mox nequeo intelligere πλὴν τοῦ δαίμονος. Scripsit fortasse poeta Γενναῖος εἰσιδεῖν: mox ἀδημονεῖς latet in τουδαιμονος. Nempe colloquio prolixiore defessus Œdipus ducebat singultus. De verbo ἀδημονεῖς alibi depravato vide mea ad Troad. 654. et Musgrav. ad Eurip. Fragm. Incert. 81. Verum locus est mutilus.

79, 80. οἶδε γὰρ κρινούσιν γε ἢ χρεὶ σε μίμνειν ἢ πορεύεσθαι πάλιν. Sic Mss. plerique. Elmsl. ad Med. 480. legebat οἶδε γὰρ κρινούσιν εὖ: quam conjecturam nunc repudiat, neque vulgatam improbat. Atqui vulgata est improba. Dici nequit οἶδε. Non enim homines adsunt δακτυλόδεικτοι. Istud γὰρ e δὲ venit. Fuit οἱ δὲ scriptum pro οὔτοι δέ. At γὰρ omissiono, versus deficit. Opportune igitur Laur. B. οἱ δὲ κρινούσιν σοί γε, ubi σοί γε ve-

niunt e Par. F. οἷδε γὰρ κρινούσι σοι (sic). Scripsit Sophocles οἱ δὲ γῆς κρινούσ' ἴνα, *H₂ χρεῖ σε μῖμνεν. Junge γῆς ἴνα ubi *terrarum*—

84, 5. Ita distichon misere corrumpitur, ὦ πότνια δεινῶπες εὐτέ νυν ἔδρας Πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ.—At Græce dici nequit κάμπτειν ἔδρας. Legi debet εἰ τὰ νῦν ἔδραις Πρώτων ἐφ' ὑμῶν ταῖσδε γυῖ' ἔκαμψ' ἐγώ. Dicitur γυῖα et γόνυ κάμπτειν: hoc de quovis homine, illud de homine, quem *cuncta senecta premit*.

91. Elmsleius omittit lectionem variam veramque in Flor. 2. τὸν τάλαιπῶρου βίον. De syntaxi vid. Valck. ad Phœn. 1518.

92. Κέρδη μὲν οἰκήσαντα Mss. plerique; at Par. F. οἰκῆσοντα. Neque κέρδος οἰκίζειν neque κέρδος οἰκεῖν est locutio proba. Sententiæ tenor postulat ἐκτίσοντα. Similiter τροφεία ἐκτίνειν vel ἀπόττειν sæpe usurpatur. Vid. Valck. ad Phœn. 44.

93. Ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν. At tautologum sonant οἳ μ' ἀπήλασαν post τοῖς πέμψασιν, i. e. ἀποπέμψασιν. At scripsit Sophocles τοῖς πέμψασιν ἃ μ' ἀπήλασεν, i. e. ἃ ἐμὲ ἀπήλασεν. Respicitur ad rem, quam commemorat Schol. ad Œd. C. 1370. οἱ περὶ Ἑτεοκλέα καὶ Πολυνείκην δι' ἔθους ἔχοντες τῷ πατρὶ Οἰδίποδι πέμπειν ἐξ ἐκάστου ἱερείου μοῖραν τὸν ὦμον, ἐκλαθόμενός ποτε, εἴτε κατὰ ῥαστώνην εἴτε ἐξ ὀνουῶν, ἰσχυῖον αὐτῷ ἔπεμψαν· ὁ δὲ μικροψύχως καὶ τελέως ἀγεννῶς (f. ἀγέλως risui non deditus) ὅμως (f. ὠμούς) γοῦν ἀρὰς ἔθετο κατ' αὐτῶν, δόξας κατολιγωρεῖσθαι: propter quas diras patrem filii expulerunt, uti patet e Phœn. 67.

106, 7. Ἴτ' ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου·

Ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι.

Ita distichon vulgatur Sophocle indignum. Nusquam alibi Furiae appellantur nomine γλυκεῖαι, neque Pallas μεγίστη per se dicitur. In γλυκεῖαι παῖδες video latere vocem γλαυκαυπίδος. Sed nihil ultra. Meliores Codices sunt expectandi.

111. — πορεύονται γὰρ οἷδε δὴ τινες Χρόνων παλαιοί. At nusquam alibi τινὲς indefinite dictum cum οἷδε δὴ jungitur. Lege οἷδ' ἰδεῖν τινὲς χρόνων παλαιοί. Sic ἰδεῖν νεανίας in Aristoph. Lys. 1211. Plura de phrasi illa dixi in *Cl. Jl.* No. xix. p. 37.

BIBLICAL CRITICISM

*On the mistranslated Passages of Scripture: Joel ii. 23.
—Job xix. 26.—Deut. xxiii. 1.*

OBJECTORS have stated that there is no positive declaration in the Old Testament concerning the resurrection, or a future state. But when it is recollected that the most learned among this class were not critically acquainted with the Hebrew language, but have presumed to confirm their opinions from modern translations, and those too, so tortured by sophistry as to make truth bear some resemblance to falsehood, we need not be alarmed at their ingenious arguments: particularly as men of this description, who call themselves philosophers, because they deny the Scriptures, are for the most part those, whose pretensions to morality would have disgraced the pagans of India, or the vain philosophers of Greece. Deism, which embraces a denial of the moral precepts of the Bible, must necessarily make men bad subjects, because they have nothing to stimulate them to act faithfully but what is in agreement with their sensual appetites and interests; men in whom there can be placed no confidence, because they have no conscience; bad husbands, unnatural parents, and false friends; for as they believe that at death all things with them are no more, they are always in the habit of acting from the impulse of the moment, which is always in conformity with the gratification of their unlawful pleasures. In order to meet and silence the objections of these sceptics, I shall endeavour to prove that the doctrine of a future state of things is clearly held forth in the books of the Old Testament.

Among the great number of passages on this subject, from the beginning to the end of the Bible, I shall select one, which, as it stands in the translation, is conclusive, but when truly rendered, is far more expressive and beautiful:—it is in Job xix. 26, which is thus rendered in the Bible translation, *and though, after my skin, worms destroy this body, yet in my flesh shall I see God.* Here is a positive declaration, that from the most remote time the doctrine of a future state was acknowledged. But this passage, as well as many others, has been passed over in silence by the Sadducean writers of former ages, and also by those of more modern times. The subject of the resurrection is as clearly asserted in the Hebrew, as it is in the English translation, or as

it can be in any thing I can say on the subject; but the manner, or order of that resurrection, or in other words, the nature of that body which is to rise again, is certainly more clearly and more energetically described, more consistently with the principles of true philosophy and right reason in the original, than in any translation I have hitherto seen, all which appear to be very incorrect.

These words, as they at present stand in the translation, give us to understand that, the very same skin and flesh, which was then parched on his bones, the very material skin composed of the elements of this world, should cover his body in the eternal world, which is plainly contradicted by the Apostle, who, describing the resurrection, says: *How are the dead raised up? and with what body do they come?*—*thou sowest not that body that shall be,—there is a natural body, and there is a spiritual body, Howbeit, that was not first which is spiritual; but that which is natural, and afterwards that which is spiritual.* The Apostle's meaning is too plain to be mistaken: *there is a natural body*, viz. a fleshly, or material body, subject to change, and suited to all the purposes of this life; *and there is a spiritual body*, or a *substantial body*, not subject to change, not subject to, or composed of, the perishable elements of this world. But it is not my intention to enter into a metaphysical disquisition concerning the rising of the dead, or rather the continuation of life, and with what body they shall come; but to give a true translation of this important passage, instead of a comment, or, which is the same, without crowding in words which are not to be found in the original, as is the case in the English translation, and in all I have met with.

Job was here speaking in confidence concerning the coming of the Redeemer, and the certainty of the resurrection; he describes his coming at a remote period, viz. *ואחרון* *Veaharoun*, or *latter day*, *על עפר וקים*, *he shall stand upon the earth*: but being sensible that before that period he should not be an inhabitant of this world, he says, *and though, after my skin, worms destroy this body, yet in my flesh shall I see God.* Thus it is rendered in the English, and in all the European Bibles: but the words *though*, *worms*, and *body*, which render the passage inconsistent with the meaning of the writer, are not in the original. There are three words in this verse in the translation which confound the true sense, viz. *though*, *worm*, *body*: the conjunction *though* does not refer to that which our translators have made it, viz. *the worm*; for it is not in the original, and it ought not to be in the translation. And if it were in the origi-

nal as a conjunction, we could not adopt the subjunctive form of the verb, because we have no such mood in Hebrew. But admitting even this was the case, it would then be altogether inapplicable, unless רמה, *Rimma*, or תולעת, *Thoulagnath*, the worm, had occurred in the verse. Job was informing his friends of the dissolution of his mortal frame, and נקפו, *Nikkepou*, which means, *to enclose, surround, or shut in*, is a familiar expression; it refers to those who should perform his funeral rite, by enclosing, or shutting in his material body; therefore he says, *and after they have enclosed this my skin*. From the end of the 19th verse to the end of the 25th is read parenthetically: he there says, *all my inward friends abhorred me*; but which should be rendered, *all my men, my privy counsellors loathed me*: and it is to all these his relatives and friends that he refers, where he says, *after they have enclosed my skin*. It should be remembered that Job was the king of Idumea.

But the most serious error is in the last clause, ומבשרי אחזה, *אלוה*, *yet in my flesh shall I see God*, which rendering contradicts Scripture, as it is said *flesh and blood cannot inherit the kingdom of God*. This error has been made by rendering the מ *mem*, prefixed to בשרי *beshaari*, by *in*, which has no such meaning; it is here a preposition distributive, truly rendered by *from, out of*, noting a state of separation, see 1 Kings xvii. 12. מנערי *Mimegnurai*, *from my youth*; Ezek. vii. 26. מזקנים, *from the ancients*. This last clause is a declaration of his belief in the resurrection, ומבשרי *Vumibbshari*, will then read truly, *yet out of my flesh*, and the whole verse will read, *and after they have enclosed this my skin, yet out of my flesh shall I see God*. This is also consistent with every other part of Scripture where a future state is spoken of, *absent from the body, present with the Lord*.

It is also recorded at a very early period in the book of Genesis, that *Enoch walked with God, and he was not, for God took him*: and in Isaiah it is said, *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead*. Ch. xxvi. 19. From all which it is evident that the doctrine of a future state is clearly held forth in the books of the Old Testament: but were we to enter into a description of the sacrifices under the Mosaic dispensation, and their application consistently with the whole tenor of Scripture, it would afford, in addition to the above, conclusive proof that the doctrine of a future state is to be found in the Old Testament.

In the xxxviii. 4, 7. of this book we read as follows: *Where wast thou when I laid the foundations of the earth? when the morning stars sang together, and all the sons of God shouted for joy?* Many translators and commentators have put forth ingenious theories concerning the meaning and application of this passage. Schultzi Schol. in *Vetus Testamentum*, gives the following interpretation: *ברן יחד ככבי בקר*, cum pariter stellæ matutinæ canerent. *ככבי בקר*, stellæ quæ aurora exoriente demum disparent. *בני אלהים*, filii Dei; ex parallelismi legibus iterum intelligenda sunt sidera, nam omnes creaturæ filii Dei vocari possunt. How things inanimate are to be called *בני אלהים sons of God*, appears to be altogether inexplicable.

Most people have concluded by the passage, *Darkness was upon the face of the deep*, that there was an infinitely extended chaos, that this world was the first great work of the Creator; and if so, it must necessarily follow that, excepting the short term of six thousand years, God had dwelt from eternity in solitude, and that Adam was the first of created beings. This cannot be admitted, because it is said, when the foundations of the earth were laid, that the *sons of God shouted for joy*.

If we carry our inquiries beyond the boundary of the solar system, to the region of the fixed stars, the utmost stretch of human thought is lost in infinite space:—no idea can be formed of the vast, the incomprehensible distances of the fixed stars. For when the earth is at its aphelion, or its greatest distance from, and at its perihelion, or nearest approach to, the north-pole star, which is the whole diameter of the orbit of the earth, or two hundred millions of miles, no sensible difference can be observed either as to the altitude or magnitude of the star. Like the sun of our world, the fixed stars shine by their own light, and therefore, like our sun, may have their systems, and planetary worlds revolving round them. Hence it does appear, that the fixed stars, receiving no light from our sun, may be justly said to have been a distinct creation.

In answer to those writers who are of opinion that this passage was understood by the sacred writer to refer to inanimate things as being the *בני אלהים sons of God*, I find that the words *בני אלהים*, *benæ Elohyim*, are always applied to intelligent beings, and never to inanimate things. From this it appears sufficiently evident, that the race of beings mentioned in the verse under consideration were created prior to our world, and that these beings were present when the foundations of the earth were laid by the creative efflux of Infinite Wisdom.

The sense of the original is given in the authorised translation,

but there are words added which have no authority from the Hebrew text. *היפה היית ביסדי-ארץ*, *Where wast thou at the foundations of the earth?*—*ויריעו כל בני אלהים*, *when they shouted, all the sons of God*, or, agreeably to our idiom, *when all the sons of God shouted*.

Jer. iv. 10. *Then said I, Ah, Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace.* Thus these writers say, God is accused by the prophet of having deceived him, and all Jerusalem, by the promise of peace; but the very reverse is stated to be the case, as he says, *Whereas the sword reacheth to the soul*.

This impious charge has no authority from the Hebrew Scripture. And therefore, before infidel writers had exposed their ignorance by such a blasphemous assertion, they ought to have been better acquainted with the Sacred Original.

The word *עשה*, *gnaasah*, which is translated *done it*, is to be truly rendered as the same word is rendered in 2 Sam. ii. 6, *requite*; and the clause reads: *Shall there be evil in a city, and the Lord hath not requited it?*

It does indeed appear, according to our acceptance of the word *deceived*, that there is some degree of plausibility in the statement of these writers; but if, as in the passage above, the original text had been attended to, nothing of this nature could possibly be understood.

The words *השא השא* *hashee hisheetha*, are rendered *thou hast greatly deceived*; but the verb means to *desolate*.

This word has various modes of expression, all partaking of the nature of the root, as words have in all languages, and consequently have various applications according to idiom. It means *desolation*, Lam. iii. 47. *Fear, and a snare is come upon us*, *השאת*, *hasheeth*, *desolation and destruction*. Isaiah xxxvii. 26, *That thou shouldest be to lay waste*, *להשאות* *lehashoth* (*destruction*), i. e. *for destruction*: and so referring to an invading army rushing to destroy: ch. xxiv. 12, *In the city is left desolation; and the gate is smitten with destruction*. Job xxxix. 17, *Because God* *השה* *hishah*, *hath deprived her of wisdom*. 2 Kings xix. 10, *Let not thy God in whom thou trustest deceive thee*: *ישאך* *yashika*, *desolate thee*. It is evident that this passage also means to *waste*, to *desolate*, as the king of Assyria was then desolating the cities, and, if they should continue in opposition to his conquering arms, they were threatened with entire desolation. Thus the opposition is applied to the Hebrews as the cause of their desolation. Jer. xxix. 8, *Let not your prophets and diviners de-*

ceive (desolate) you; that is, *be the cause of your desolation*: the verb is in the Hiphil conjugation, but the translators have rendered it as if it had been in the conjugation Kal; so that the causative power of the verb is not noticed in the authorised version. It is little short of blasphemy to say, as the clause is translated, *Thou hast greatly deceived this people and Jerusalem.*

Psa. lxxxix. 22. *The enemy shall not exact on him, that is, shall not desolate him by making contributions.*

So that whether we take the words **השא השא** *hashee hisheetha*, to desolation thou hast desolated, under **שאה** *shaah*, i. e. to waste, desolate; or **נשה** *nashah*, i. e. to exact, deprive; or under **נשא** *nasha*, to exact, seize, it is of no consequence, as under all these words the meaning and application are the same, and consistent with the narrative. This proves that these words are of the same origin, and that **נשה** *nashah*, and **נשא** *nasha*, to exact, or seize, are under their parent root **שאה** *shaah*, to waste, to desolate: although the Lexicon writers, copying after one another, have erroneously divided the word into three roots. All these calamities, signified by these words, are the common result of an invading army, which *desolates, seizes, exacts, deprives.*

Hence, as it is not possible that God can either deceive or tempt man, it will appear that objectors, who endeavour to calumniate the Scriptures, and by so doing to destroy all social order, have been altogether mistaken concerning the variation of words according to idiom. The true translation is confirmed by the obvious meaning of the word in other parts of Scripture in the authorised version.

The word **לאמר** *laamor*, is in the authorised version rendered *saying*; but the prefix **ל** *lamed*, which means *for*, has been omitted by the translators; which will then read *for saying*: and the clause will read, *for saying, Peace shall be among you.*

This is certainly a very important question, for God, consistently with his truth, could not promise peace to Jerusalem, and then violate his solemn word, any more than he could *deceive the people*. And if, as above observed, deistical writers had attended to the original Hebrew, there would have been no necessity for them to have made this inquiry.

The original Hebrew informs us that the desolation here spoken of was brought about by the people, not by any failure in the execution of the promise of God. At this period the nation had fallen into idolatry, and the prophet was commissioned to inform them that on this account they had forfeited the

protection which God in his providence had given them, when they observed the commands, statutes, and judgments, as recorded in the sacred volume. And, therefore, the people who had embraced idolatry said, that they should have peace, notwithstanding all that the prophet had declared; and the true translation of one word, which has been omitted in the translation, will remove the objection. The verse truly reads, *Then I said, Ah, Lord God, surely to desolation thou hast desolated this people, even to Jerusalem, for saying, Peace shall be among you.*

Such are the objections which the enemies of divine revelation advance against the Scripture, to invalidate its truths. But the reader will have reason to conclude in the course of our investigation, that the genuineness and authenticity of Scripture cannot be questioned—the Scripture requires to be honestly represented in order to carry that conviction to the impartial reader, which will effectually silence the calumnies of the infidel.

I shall now beg the attention of the reader while I examine another passage in the authorised version, of a very different description, which, whenever it is read, must necessarily cause a blush on the cheek of modesty. I am sorry to say that in Jerom's translation, passages are found, where no such meaning can possibly be understood in the inspired writings. This feeling is universal; and it is the best proof that such passages in the authorised version as are not sanctioned by the true translation of the Hebrew, which cause a painful feeling in the mind of the hearer, particularly in divine worship; it is the best proof that such passages cannot constitute a part of the Word of God, and that these errors have been made by the translator Jerom.

But some have asked, "How is it that translation has been given after translation in all Christian nations, and yet that the present translation abounds with errors? what! have none of the Rabbies, or the Christian commentators, found out these contradictions?" Such persons may now see that, some of our commentators have found out incongruities in the authorised version before my time, and this, I hope, will be a sufficient answer to those, who may in future ask such a question.

The passage is in Deut. xxiii. 2. *He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.*

How Jerom, the author of the Latin Vulgate, could make such a sense, so opposed to the literal meaning of the He.

brew, is only to be accounted for on his not translating from the Hebrew text. I shall confirm the true translation by other passages, where the words are truly translated in the authorised version, which will (I should suppose) be acceptable to your readers. This is one of those numerous passages which require immediate correction. There is no necessity to enlarge on the authorised version of this verse; I shall proceed to show that in the original Hebrew nothing of this nature is signified, and consequently that the sacred writer had no such understanding; it has, through the errors of the translators, been foisted into all the European translations.

I find that in no other part of Scripture are the words דָּכָה—שָׁפַךְ, *dakah*—*shaphkah*, translated to convey an obscene sense; of which the reader will be convinced by referring to other parts of Scripture, where they are truly rendered in the authorised version: this will prove, so as to admit of no contradiction, that they have been *misunderstood* and *misapplied*. I have often said that this is that kind of proof which we must necessarily have recourse to, if we wish to have the true meaning of the sacred writer; it silences all the speculative opinions of commentators, however sanctioned by hoary-headed error, by grammars and lexicons, or by any authorities, however learned and respectable: it is appealing to that authority which cannot be controverted.

The word דָּכָה *dakah* means, to be *afflicted*. See Prov. xxvi. 28. *afflicted*—Psa. xxxviii. 8. *broken*—li. 17. *a broken spirit*—xliv. 19. *oppressed*—lxxiv. 21. *O let not the oppressed return ashamed*.

שָׁפַךְ *shaphkah*, like the above word דָּכָה *dakah*, is only so translated in this verse in all the Scripture. This word means an act of *separation*, see Ezek. xxvi. 8.—xxi. 22.—xvii. 17.—Jer. vi. 6.—Dan. xi. 15.—2 Sam. xx. 15.; and when it is connected with כְּרוּת *kerouth*, which means to *cut*, and applied to man, as in this passage, it means to *cut off*, to be *mutilated*; literally a man who had lost a limb.

Yet, it appears very inconsistent with the general tenor of Scripture, with divine order, as well as with reason, that because a person had lost a member of his body he should not be permitted to enter in to the congregation to worship God! for this is the plain meaning in the authorised version, viz. *shall not enter into the congregation of the Lord*. With the true translation of one word, according to idiom, the obvious meaning of the sacred writer, and the proof from Scripture, the *halt*, the

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maimed, and the *blind*, always *entered* into the congregation of the Lord, see John ix., we shall find that this passage will be perfectly correct, to which no objection can possibly be made in future.

The reader will remember that no one having any defect in his person was to officiate in the office of the priesthood, and therefore the word נָזַר *yaabo*, which is rendered *enter*, viz. shall not *enter* into the congregation, has here a different mode of expression, viz. to *officiate*, as in other parts of Scripture in the authorised version; for those who *officiated*, necessarily *entered* into the congregation of the Lord.

The verse truly reads: *The wounded, afflicted, cut, or mutilated, shall not officiate in the congregation of Jehovah.*

J. BELLAMY.

N. B. I should be much gratified if any of your learned correspondents would favor me with the true translation of such passages as the following, which do not appear to be conformable to the Hebrew text. Acts ii. 23.—1 Pet. ii. 8.—Ezek. xiv. 9.—ix. 2.—xx. 25, 26.—xxiii. 3, 8, 11, 12, 13, 15, 16, 17, 20.—Jud. ix. 13.—2 Sam. xii. 11.—Isa. vi. 10.—iii. 17.—2 Kings xx. 9.—Psa. lxxviii. 13.—lxviii. 13, 14.—Cant. vii. 1, 2, 3.—viii. 3.—Ezek. i. and x. The descriptions of the cherubim differ widely from each other, the face of an *ox* in the first chapter being omitted in the tenth chapter, and the face of a cherub instead thereof: and yet the prophet says in the last verse of the tenth chapter, *And the likeness of their faces was the same faces which I saw by the river Chebar*, described in the first chapter, viz. *The word of the Lord came expressly unto Ezekiel the priest, the son of Busi, in the land of the Chaldeans, by the river Chebar.*

NOTICE OF

A GRAMMAR of the **THREE PRINCIPAL ORIENTAL LANGUAGES**, *Hindoostanee, Persian, and Arabic*, ON A PLAN ENTIRELY NEW, and perfectly easy; to which is added a set of *Persian Dialogues*, composed for the author by **MIRZA MUHAMED SALIH**, of Shiraz, accompanied with an *English Translation*: by **WILLIAM PRICE, ESQ.**, Assistant Secretary to the Rt. Hon. Sir **GORE OUSELEY, Bart.**, Ambassador Extraordinary and Minister Plenipotentiary to the Court of Persia. London. 1823. xiii. and 236 pages in 4to.

THE author of this Grammar was chosen on account of his previous knowledge of the Persian language, to be attached to Sir Gore Ouseley's Embassy to Persia in 1810, which embassy was accompanied by *Mirza Abou 'lhassan*, afterwards named *Abou 'lhassen Khan*, Persian Ambassador to the court of England, and through which embassy he availed himself of the opportunity to learn of *Abou 'lhassen Khan* the correct Persian pronunciation, and to accustom himself to the use of the language as spoken in Persia. During the residence of the Ambassador at Shiraz, Mr. Price formed an acquaintance with a Persian of that town called *Mirza Sâlih*, who had the reputation of being a man of letters, and who attached himself to the British legation. Mr. Price persuaded *Mirza Sâlih* to compose, in his language, that is to say, in the dialect of Shiraz, which is considered as the purest in Persia, a collection of dialogues. These dialogues, written in the style of conversation, and translated literally into English by Mr. Price, are 10 in number, and occupy 84 pages of this volume; they are presented also to the reader in the Persian character, accompanied with an English translation, and also in Roman characters with a French translation. Mr. Price has rendered an essential service to persons studying the Persian language by the publication of these dialogues. But we feel compelled to limit ourselves to this single eulogy.* We will only add, that the author of these dialogues, *Mirza Sâlih*, afterwards came to London to learn English, and after returning to Persia in 1819, he lately per-

formed a second voyage to England, charged with a special mission from his sovereign to His Majesty George the IVth: returning after this mission, he went to Paris, and departed from thence in the course of 1823 for St. Petersburg.—We now pass on to the Grammar of Mr. Price.

We know not upon what foundation Mr. Price could establish that the Hindoostanee, the Persian, and the Arabic, are the three principal languages of the East, to the exclusion of the Sanscrit, of the Chinese, of the idioms of Tartary and of Tibet, &c.; but this question is scarcely worth a discussion: what is more important is the announcement which he has made, of having composed his Grammar, or more properly, the three Grammars which he has united in this volume, according to a plan *altogether new, and which is recommendable by the extreme facility which it presents to students*. If, to possess the merit of introducing into the study of a language a new and an easier method than was before known, it be sufficient to limit oneself to simple rudiments, extremely incomplete, to neglect in a considerable degree the rules of Syntax, and to place at the end what preceding grammarians for very good reasons had been used to place at the beginning, we will readily admit that Mr. Price has fulfilled all these services, particularly in his Arabic Grammar. But we fear not to acquaint him, that what renders the study of a language difficult, is not a voluminous grammar, or a multiplicity of developements, when well classed after a methodical analysis, or a synthetical¹ arrangement, but it is rather a too great concision, an insufficiency of developements, and above all, the want of method. Of the three languages of which Mr. Price has undertaken to give the grammar, none presents more difficulties, none consequently requires more method in the exposition of its multiplied forms and its Syntax, than the Arabic language; and our author has also devoted to that language a much larger space than to the two others. Nevertheless, it appears to us, that we are left to desire in this work complete portions of Arabic grammar, which are indispensably necessary to the student.

It is almost impossible to assimilate Arabic grammar with that of the Persian language. On the other hand, it is not difficult to co-dispose the forms of the Persian with those of the Hindoostanee, although this last language has a greater variety of inflections; Mr. Price, whom this observation could not es-

¹ On this double method vide La Grammaire Arabe de M. le Baron de Sacy, vol. ii. pages 13 and 14.

cape, has edited harmonically the Persian with the Hindoostanee: but as I do not understand the Hindoostanee I shall confine my observations to the Persian and Arabic grammars only.

The first of these languages is remarkable for the very small number of forms which it employs; and all the etymological part, that is to say, that which teaches the knowledge of the inflections of nouns, pronouns, adjectives, and verbs, might have been explained in a still shorter space than Mr. Price has taken to elucidate them. But we find not in what he has said on this subject much exactitude. The Persian language has no cases; these are supplied by particles: but our author attributes to them a declination of six cases; no doubt because there are six cases in the Latin. They have two ways of forming the plural of nouns; in adding at the termination *ان* or *ها*; and he altogether omits the second form. In receiving these inflections, the singular sometimes suffers alterations, as *بنره*, plural *بنرکان* × *خانه*, plural *خانها* × Mr. Price does not even notice this.

The Persian language has no pronominal adjective, vulgarly called pronoun possessive; where these are used in other languages the Persian language substitutes pronouns personal, or prefixes which represent them, and instead of saying my book, his book, it uses the term the book of me, the book of him. Mr. Price leaves this to be discovered by the student, and translates these pronouns personal, *ش* or *او* × *ت* or *تو* × *م* or *من* by my, thy, his, &c. He does not inform us that in certain cases we ought to write, in isolating the prefix, *ام* × *اش* × *ات*. He omits to notice how mine and thine, &c. are to be expressed —by means of *ازان* joined to the personal pronoun *من* *ازان من* mine; *ازان تو* thine. He says not a word of the compounds so frequent in Persian, or of the manner of indicating the dependence that one noun hath with respect to another noun, or with a pronoun; as, in the House of the brother of the King, *خانهٔ برادر شاه* × and it is remarkable, that in this respect he has committed a great fault in the title of his work, in writing *نجوي* for *نجو*: a fault, however, which Sir William Jones had committed before him.

The same negligence is remarkable in that which concerns the conjugation of the verb. All the Persian verbs relate to two forms, which are distinguished by the termination of the infinitive in *تى* or in *دن*: our author neglects this distinction; he gives

for a paradigm of the active voice the verb \times لرزیدن and for that of the passive voice he chooses the verb \times گفتن but, to speak correctly, as there is no passive voice in Persian, it would have been better if he had given the conjugation of the verbs \times شدن \times بودن and of the verb است, which, joined to the participle of the past active, serve to express the passive voice. The conjugation of the Persian verb is composed of a very small number of forms and inflections, which they modify by the help of two 'particles prefixed, and auxiliary verbs, from whence the result is, that it can be reduced to a very limited table. Our author has preferred to present it more developed, possibly to co-dispose it with the Hindoostanee verb; but, notwithstanding, he has omitted one of its primitive and simple tenses, the preterite ارزید \times which, according to our author, appears but imperfect, and consequently united to the particle می. In fact, the great number of irregular Persian verbs which take their imperative and indicative from a verb disused or obsolete, forms almost the only difficulty that occurs in the etymological part of grammar. We might seek in vain the slightest notice of this in Mr. Price's work, 'who, satisfied with this mutilated skeleton of a grammar, says not a word of Persian Syntax, nor of that of the Hindoostanee.—We now pass to the Arabic grammar. Here the author commences by the verb, according to the usual custom, and he chooses for a model the verb برك, to which he gives the signification of *to bless*, a signification which it never has in Arabic but in the derived forms; whilst under the primitive form, برك, its ordinary signification is to kneel, in speaking of the camel.

By an inconsistency, he translates the participle active بارک, feminine بارکه, by blessed. But what is still more extraordinary, because it is not less opposed to all theory of language, as well as to Arabic grammar in particular, is, that our author gives entirely the conjugation of the verb, کان, *to be*, to which he attributes for the infinitive, کانا, a word of his own invention, instead of \times کونا and divides this verb into active and passive voice. He has given to this last voice, of which assuredly no one ever heard before him,

the same meaning as in the active voice, without having been enabled by this circumstance to perceive his error. After similar mistakes, there are no other particular errors that can surprise us; we are not astonished to find Persian words, as سال سال, annulment, (page 85); or Arabic words with a form appropriate to the Persian language, as مباسكى, (which Mr. Price translates by Sanctity, page 48), classed among Arabic words; to see the nouns divided, we know not why, into six declinations; to find nothing said on the Irregular plurals, called by grammarians *rompus*, the knowledge of which is indispensable. Finally, to find everywhere numerous errors of Syntax; errors which, in a work composed with more knowledge of the subject, one would be disposed to attribute to errors of the press; after which it is almost useless to say, that the Syntax, which occupies 14 pages, is nothing but a number of rules taken up at a hazard, which can be of no use whatever, for want of method; and that those, the application of which is most frequent, are there wholly omitted, whilst others, which might have been omitted without detriment, are inserted. One observation alone will justify this opinion, however severe it may appear: in this Syntax we find not a single word on the employment of the various modulations of the Aorist, moods which Erpenius and most of the grammarians who succeeded him have denominated antithetical future, apocopal, and paragogical. Moreover, in this respect, Mr. Price has been in unison with himself, since in his paradigms of the conjugation of verbs he has entirely suppressed all these inflections.

A remarkable singularity of this grammar is in that without doubt which the author denominates *a plan entirely new*, and in that he has placed last, what all former grammarians have considered as preliminary notions necessary to the understanding of all the rest. Thus he has placed the rules of permutation of the letters لا × و × ي × at the conclusion of the etymological part of the work, whilst they are the key of all the irregularities of the verbs and the nouns; and it is not till after the Syntax that he speaks of the division of letters into classes, according to the parts of the vocal organs which perform the principal part in their pronunciation; of their systematic division into radical and servile letters, solar and lunar; of the formation of syllables; of the accent; and of the punctuation. The author, it is true, has said somewhat respecting the servile letters in regard to the inseparable particles, page 76, and following pages; but that of itself is a farther proof of the disorder which prevails

throughout the work. A very incomplete treatise of Arabic Prosody terminates this Grammar.

We are sorry that we can say nothing in praise of the Grammars of which we have above given an analysis. We presume that what makes the Arabic grammar, above all, so defective, is, that the author knew the Arabic language merely as an integral and necessary part of the Persian, and that he never studied it for itself, and systematically. We dare assert that all persons so situated cannot analyse, nor consequently translate, two lines of Arabic without exposing themselves to fall into the most serious errors; and if we have stopped to discover so many faults, it has been thoroughly to convince such as are desirous of understanding Persian otherwise than for the ordinary purposes of life, that it is indispensable that they should first acquire a solid and methodical knowledge of the Arabic. The contrary path will never produce but half-learned scholars, who will be stopped at every page of a Persian book by Arabic phrases or parts of phrases: they may perhaps sometimes be able to guess the meaning; but they will never be able to render a satisfactory interpretation.

Nevertheless we recommend to the amateurs of Persian literature Mr. Price's work, on account of the Persian dialogues which it contains.

Note.—The foregoing is a translation of a French article, by the celebrated Orientalist, the Baron Silvestre de Sacy.

J. G. JACKSON.

Sceaux, March, 1824.

REMARKS ON

Some Passages in the New Testament, inaccurately rendered in the present version.

Τὸ ἀληθὲς οὐδέποτε ἐλέγχεται. — PLATO.

WHEN writer after writer has employed his hours of study on the subject of erroneous translations in the common version of the New Testament, it will hardly be thought inconsistent with a general feeling of respect to that version to state a few instances

of them. Still less will it be so thought, when higher interests are involved in the elucidation of what is unnecessarily obscure, and in the detection of what is absolutely false, in it, and the groundwork of misplaced cavil and dispute. Are the interests of the Christian religion to be thought inferior to those of a translation of its documents? An answer in the affirmative may be consistent with Popish superstition—but the sensible and manly reasoning of Protestants will deny it frankly, and will burn, if it be necessary, every translation in the world on the shrine of the purity of the Christian records.

It is not denied that many passages of the New Testament afford unnecessary scope for the objections of the sceptical. When one passage has been called ‘*arrant nonsense*’ by the learned Dr. Campbell, it becomes us to think there are mistakes in others.

It is my intention to collect such passages, as administer to the scoffs of cavillers without any foundation in the original Scriptures. And, in doing this, I humbly trust that I am forwarding the interests of knowledge, of religion, and of truth.

1. The passage alluded to above is the following: “Behold, I, having examined him before you, have found no fault in this man, touching those things, whereof ye accuse him. No, nor yet Herod: for I sent you to him: and, lo, *nothing worthy of death is done unto him.*” Luke xxiii. 15. Καὶ ἰδοὺ, οὐδὲν ἀξίον θανάτου ἐστὶ πεπραγμένον αὐτῷ. Translate it *by him*: and all will be correct. See Campbell’s note.

2. “And shall not God avenge his own elect; who cry day and night to him, *though he bear long with them?*” (Luke xviii. 17.) Can this be the word of God? say some. The Greek is μακροθυμῶν ἐπ’ αὐτοῖς. Dr. Campbell shows us that it should be translated, *though he delays them long.* And this removes objections.

3. I need scarcely point to that use of the word *thought* in St. Matthew, vi. 25. 28. 31. which is now obsolete, and affords matter for objection. For *take no thought* we should translate *be not anxious.* Nor does this translation disagree with the words in the 34th verse: “Be not anxious for the morrow: for the morrow shall be anxious for the things of itself,” &c.

4. I refer the reader to Paley, Lardner, and other writers, for a less objectionable translation of Luke ii. 2.

5. We must be very careful not to ascribe more contradiction to the Evangelists than really exists. By our translation Matthew is in express opposition to the other three, who say that,

when the Marys arrived, they found the stone rolled away and the tomb empty; crying, 'They have taken away the Lord, and we know not where they have laid him,' &c. But Matthew is made to say, when the Marys came, 'Behold, *there was* a great earthquake,' &c. But it should be, 'There *had been* a great earthquake. See Dr. Campbell." This observation is extracted from a late work, intitled, 'The New Trial of the Witnesses': in which indeed it is the author's intention to subvert the Christian faith: but an enemy is sometimes beneficial. If, sometimes, the only way to rescue passages of the Scriptures from contradiction or objection is to give them a new translation, then it is a great point gained, if our adversaries have led the way, and by their concessions have already allowed us to take the course we wish. Surely in this subject as in all others is the observation correct, *Fas est et ab hoste doceri.*

6. "A chronological objection arises on a date assigned in the beginning of St. Luke: 'Now in the fifteenth year of the reign of Tiberius Cæsar, Jesus began to be about 30 years of age.' The solution turns on an alteration in the construction of the Greek. St. Luke's words in the original are allowed by the general opinion of learned men to signify, not that 'Jesus began to be about 30 years of age,' but that he 'was about 30 years of age, when he began his ministry.' This construction being admitted, the adverb 'about' gives us all the latitude we want, and more especially when applied, as it is in the present instance, to a decimal number." Paléy's Evidences, Vol. II. p. 178. Ed. 1811.

7. I have pointed out in No. 55, p. 122. of the Classical Journal, a new translation of a passage in the second chapter of St. John's Gospel. The passage, as it stands in our common version, is faulty in two respects. One of the faulty versions, viz. that of *τί ἐμοὶ καὶ σοί*; is differently translated in Mr. Valpy's late edition of the Greek Testament, and the words are thus noticed: "*Verti. possunt hæc verba, Quid hoc ad me et te? Noli sollicita esse: hanc rem nec ego nec tu curare debemus.*" The present translation of this passage is at all events highly harsh and objectionable.

8. "But I say unto you, whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart." Matth. v. 28. Dr. Lardner has observed that *γυναικα* should here be translated a married woman, and that, if it were so, all apparently needless severity would be destroyed. It is certain that *γυναικα* is used in the sense of wife in the 31st

and 32d verses of this chapter. And *αι γυναίκες* is the Greek expression in that sentence to the Colossians: 'Wives, submit yourselves unto your own husbands.' This meaning is also particularly supported by the words *ἤδη ἐμοίχευσε αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ*. How could he be a *μοιχὸς*, were not the woman a wife?

9. The story of the woman taken in adultery has been made a subject of objection. Bishop Pearce is of opinion that this story is an interpolation; and it is certain that many Mss. omit it. In a future edition therefore it might be, printed in italics, to avoid all cavil.

10. There are some passages, which contain formularies of language, known indeed to the individuals for whom the writings of the New Testament were immediately intended, but evidently unfit for our language. Thus Romans vi. 17. "But God be thanked, that ye were the servants of sin, but ye have obeyed that form of doctrine which was delivered you." Could St. Paul thank God that his Roman converts had been the servants of sin? In such passages the idiom of the Greek should be deserted, and should give way to our own. The passage before us might be translated: 'But God be thanked that, having been the servants of sin, you have obeyed,' &c. So again in Matth. xi. 25. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Dr. Campbell has made some good observations on the principle of this note. Perhaps indeed he has carried it even to excess; but the principle itself is, I think, indisputably correct. See his preliminary observations.

I hope hereafter to continue these observations, should you have patience to bear with them. In the mean while I will just notice that Mr. Bellamy is inaccurate, when he writes in his *Antideist*, p. 82, 83. that, instead of "for the time of figs was not yet," it should be translated, "where it was the season of figs." Surely the position of *ου* in *ου γὰρ ἦν καιρὸς σύκων* forbids us to construe *ου* for *οὗ*, where: *ου* followed by *γὰρ* can mean nothing but the negative particle.

I cannot refrain, before I conclude, from observing that *οἱ στρατευόμενοι* in Luke iii. 14. deserves to be translated, 'those who were on actual military service,' instead of 'the soldiers.' Michaelis, and after him Bishop Marsh, have already shown the minuteness of this participle, and have derived the legitimate conclusion from it of our historian's correct and exact information.

It is for the poor, rather than for the rich, that these new translations are proposed: for the poor should not blunder and stumble unnecessarily: and what the 'Author of Christianity said while on earth, should be thought by Christians still necessary: Πτωχοὶ εὐαγγελίζονται.

S. Y.

MUHAMEDAN INVOCATION.

Verses composed by Seliman ben Muhamed, late Emperor of Marocco, which are chanted every morning at the break of day by the Mûden, at the top of the minarets of the mosques, throughout the empire, at the conclusion of the ûden el fejêr, or the morning invocation, calling the Musulmen to prayers. Transcribed with the Oriental punctuation.

TRANSLATED FROM THE ARABIC BY JAMES GREY JACKSON.

الحمد لله وحده
 ذهب الليل مدبرا بظلام
 و اتا الصبح مقبلا بضياء
 ذالذي الملك لا شريك له الحمد
 علي ما افاد من نعماء

Glory be to God alone

The night departs and scatters the darkness with her, and the morning, in succeeding her, brings back the light.

Homage to (him) that is the King; let none share with Him praise; and thanks be rendered to him, for all the benefits he sends forth upon us.

NOTICE OF

Observations on the History and Doctrine of Christianity, and, as historically connected, on the primeval religion, on the Judaic, and on the Heathen, public, mystical, and philosophical; the latter proposed as an appendix to the political and military History of Greece. By WILLIAM MITFORD, Esq. 8vo. 1823.

THIS volume is of a mixed character, and, under the appearance of loose observations on religious history, will be found to supersede many bulky commentaries. It is indeed a pleasing fact in the annals of literature, that a layman, having, in the course of a prolonged life, given to the world the best historical work of modern times,¹ should adduce his testimony to revelation, without omitting such doubts as may arise in a serious examination. That laymen should undertake such a task is less extraordinary than desirable; "they are not, like ecclesiastics, open to the imputation which allurements of worldly interest, or impulse of professional engagements, might stimulate them to labor in it" (p. 3.): nor is the circumstance uncommon: De Groot, Jenyns, West, and Lyttleton, devoted their talents to divinity; Weston wrote Sermons, and a distinguished poet of the present day has followed his example.

Mr. Mitford commences his observations with the doctrinal portion of his faith, which we shall consider hereafter. In the first historical chapter, intitled "On the Old Testament," he sums up the early account of mankind in these words: "Man, with reason for his guide, was placed in this world for trial."

Reverting, then, to the first human pair, it is obvious that, of the matters, countless in the peopled world, adapted to try human virtue, and continually occurring, nothing existed for them in the circumstances in which they were first placed. Their trial was necessarily to be peculiar. As far as human imagination can go on the subject, it could only

¹ "His great pleasure consists in praising tyrants, abusing Plutarch, spelling oddly, and writing quaintly; and what is strange after all, his is the best modern history of Greece in any language, and he is perhaps the best of all modern historians whatsoever. Having named his sins, it is but fair to state his virtues—learning, labor, research, wrath, and partiality. I call the latter virtues in a writer, because they make him write in earnest." Lord Byron.

be by the imposition of a command which there might be temptation to transgress: the act forbidden, in itself innocent, and faulty only as a breach of the command of a benefactor, on whom they were wholly dependant. It appears indicated that they were created, not necessarily subject to death of the body, but dependant on food for its support. That food was wholly vegetable; and to obviate decay of the body, the fruit of a particular tree was necessary. But whether they were to hold immortality on earth, or rather, as requisite toward making room for millions, their posterity, the dutiful were to be translated, without death, to another world, is not said. For the purpose of their trial, another fruit was before them, tempting otherwise than by smell or flavor, being called the Tree of the Knowledge of Good and Evil. This they were forbidden to taste, under pain of becoming immediately subject to death. They were tempted; and, yielding to the temptation, they disobeyed the command.

So much, observes the historian, is distinctly stated, and more unnecessary: with the same view he proceeds to discuss the circumstances subsequent to the Fall.

Here, then, to revert to the important consideration, that mankind has been placed in this world for trial, it cannot but be obvious that, by being subjected to the death of the body, a wide field is opened to the mind of man for the exercise of virtue. . . . But while man was not absolutely mortal, yet, for the maintenance of life, food was necessary, and for prevention of decay the occasional use of the fruit of the tree, called, for its particular virtue, the Tree of Life: no violence on his original constitution was required to make the body subject to death: the simple denial of the food which had power to prevent decay sufficed; and that denial ensued.

The institution of sacrifice Mr. Mitford considers as tending to remind man of his degradation and final lot in this world, and here offers some curious observations on the death of Abel. Cain, he supposes, ruminating on his degraded state, the result of his father's crime, and presuming that he was entitled to live on the produce of the soil (the sacrifice being always a meal, of which some faint vestiges remain in our GRACES), refused to offer animals. He objects to the term *murder* in recording this event, that word not corresponding in his opinion to the crime of Cain. It was an important lesson to new mankind, he continues, that Abel, approved of God, was allowed to perish by violence at an early age, while the sinner was not only permitted to live, but received into divine protection; but he was banished from all existing society, his own family excepted, "to wear out a length of days, little probably in happiness, but with opportunity for the repentance to which the admonition he had received was so strong."

Considering together these circumstances, the failure of Almighty Providence to interfere for prevention of death, by human violence, to

the approved worshipper, and the assurance of protection, in this life, to the guilty homicide, they could not fail to mark strikingly to Adam, and his rising progeny, how little, in the new state of mankind, the death of the body was, in the Creator's estimation, to the dying man an evil; and afford ground for hope, though throughout the Old Testament it is not found fully declared, that the body alone was, for Adam's crime, made perishable, and that, from God's almighty justice, amends for the worthy, suffering here, were to be assuredly expected hereafter.

Previous to the deluge human life was extended far beyond what it has since been permitted to attain; the TRIAL of humanity was therefore proportionably severe, as the opportunity for indulgence was enlarged, and the expected judgment delayed. In Enoch we find an instance of proportionate reward, and in later times a most remarkable test:

How much then, or how wholly, probation was the purpose for which mankind has been placed in this world, is strongly marked in the various trials recorded of one singularly favored, the destined patriarch of the favored nation, Abraham. Among those trials the command to sacrifice his only son is eminent. It could be, to human understanding, only through faith in God's goodness, and clear confidence that something better than any precarious enjoyment in this world was reserved for both himself and his son, that Abraham was prepared to obey the severe injunction. But the time for the perfect sacrifice was not yet come; and Abraham's faith having been proved enough to be recorded for example to his posterity, other trials moreover being in reserve for his riper years in this world, his son's life was, for the occasion, saved.

Instances of trial for the selected nation are numerous. After the delivery of the Decalogue, Moses was again summoned to the mountain, and detained till the people became outrageous. On another occasion, intimidated by reports, they refused to march for the promised land, a disobedience which appears to have been more heavily visited than any other, not only by pestilence, but by protracted wanderings in the desert. The greatest test seems to have been removed:

To stop the extravagant corruption of morals, which might lead to excessive trial, both for the Jews, who were to possess the forfeited country of the Canaanites, and for the surrounding Gentiles, to whom the Jews were to afford improving example, extirpation was decreed against that whole people, while charity was commanded to all others.

After briefly noticing the fluctuating state of the Hebrews under their early governments, he devotes a long discussion to the apostasy of Solomon, of which a passage may be extracted:

It seems evident that the authors [of the Old Testament] had no satisfactory assurance of a future life. To me then it appears an allowable conjecture, that anxious meditation on this failure, working on Solomon's powerful mind, while temptation abounded around, was of principal efficacy to produce, after a youth of piety and glory, that disregard which

he showed, in advanced years, for the admonitions of the prophets, and the sacred history of his nation ; and then it would be no extraordinary course of human conduct to allow others to seek, if not even himself to hope for, protection in temporal enjoyments from those imaginary divinities which surrounding nations adored, and, neglecting the God of Israel, yet were flourishing. Solomon having so given himself up to doubt that, at length, having yielded to temptation, proceeded to concur with the profligate nations around him in idolatry, the similar errors of princes of inferior mental powers, his successors, and the influence of their example on the multitude under them, will less appear surprising. It seems to me then becoming Christians, who are favored with views not open to them, to mix some generous pity with our just reprobation of the errors of the ancient Jews. Warrant for us to vie in bitterness of reproach against them with their own prophets, surely is wholly wanting.

The latter part of this extract is above all praise : but it seems strange that Solomon should be ignorant of the motives of the faith of Abraham, nor can we concur in the ingenious explanation of his apostasy : a more plausible cause is assigned in Scripture, where his dereliction is obviously attributed to the allurements of the haram, composed of the beauties of surrounding nations, principally, we may suppose, of Egypt and Phœnicia, the attendants on his queen, and the presents of Hiram.

He does not profess to pursue Jewish History throughout, but some passages at the close of this portion of his work amply illustrate its spirit. Among various observations on the Law, the question of slavery naturally engages attention, and his remarks on this subject are superior to any thing we have met with :

It is unquestionably a Christian duty to improve the condition of man as extensively as possible. The Jewish dispensation did not require this, but, on the contrary, by its limitation of intercourse, was considerably adverse to it. Rules for the Jews, therefore, concerning slavery, as concerning numerous other matters, will not be rules for Christians, and yet may deserve the consideration of Christians. The very first article in the Jewish code relates to slaves ; and it sanctions the slavery, not only of Gentiles to Jews, but of Jews to Jews ; giving different rules for their treatment. If indeed dispassionate consideration be given to the subject, it will be obvious, that, in the state of mankind in the early ages, slavery was an institution, not only of convenience, and almost of necessity, toward the wanted cultivation of the soil for the production of food for increasing mankind, but really of mercy. Among barbarians, from earliest history to this day, it has been little common to spare the lives of those overcome in battle. The conquerors had not means to maintain prisoners in idleness, and could not safely set them free. In that state of the world, therefore, wars being continual, it was obviously a humane policy to provide that, prisoners being made valuable property, it should be the conqueror's interest to preserve them. . . But the neces-

sity for slavery is an evil peculiar to the infancy of nations. Wherever the state of population and of civil society is such that slavery is no longer necessary, or of important expediency, it must be the interest, not less than the moral and religious duty, of the governing among mankind to abolish it.

Policy, however, though to be controlled by religion and morality, should not be confounded with them. That slavery, authorised by the Old Testament, is forbidden by the New, cannot be shown; and, if trial is the purpose for which man has his existence in this world, the allowance of slavery, far from being adverse, is an additional mode for both slave and master.

The succeeding observations on the Gospels are not sufficiently connected to animadvert on: they are valuable principally to the learned, and, we think, should not incautiously be entrusted to others. The chapter on *Demoniacs* exemplifies a saying of Lord Halifax, that nothing is so apt to crack in stretching, as an inference.

The portion which treats of Heathenism, as far as it goes, is a manual of mythology. Here we think the historian appears to most advantage, as he has certainly acquitted himself with most success. Candidly acknowledging his ignorance of Hebrew and Theology, he seems to exult in having reached that part of his work which does not require an acquaintance with either, although the subject is extensive and perplexed. In treating of the mysteries he is clear, but not copious, and as this topic is fully discussed elsewhere, we hasten to the conclusion:

Trial, we are assured in the gospel, was not to be ended by its delivery, but rather the contrary; and, in all accounts of the early persecutions, this appears to have been fully understood by the converts of the early ages, whence came their fortitude in bearing the severest trials. Nevertheless contests among themselves, mostly on matters of faith, foretold in the gospels, and reproved by the apostles John and Paul, were, among such strange doctrine, maintained with violence through centuries; and thus was afforded the opportunity, which the able impostor Mahomet used, for claiming in his outset to be divinely warranted (as the able author of the History of the Middle Ages has well observed) not to be the opponent but the successor of Christ; not to abolish but to correct corrupted and degraded Christianity.

With regard to the sections on Creeds and Prayer, they must be read with caution, for to the sciolist they contain dangerous matter. Such, perhaps, is the character of the whole work: with candor and research, anxious that what is received for truth should be so established, he has stated doubts and proposed alterations, which may stagger the uninformed, while those, who have seriously considered the subject, will possibly

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be informed and certainly pleased. He appears to have given up his solitary orthography, retaining his peculiarities of style in many expressions and sentences, of which the last is an excellent test for clear heads :

Excess in abuse of these extravagant advantages, by the chiefs and, in natural consequence, by their armies of monks, their ingeniously provided instruments, at length provoked the reformation ; begun, in the early dawn of literature, by our Wickliffe, prosecuted, in a more advantageous age, with larger success, by Luther, and, though in its progress disturbed by political contests, unfailingly attending the ecclesiastical, brought to the best perfection yet attained among national establishments (I venture to declare my opinion) however, as a human work, still imperfect, in the established church of England.

The typographical faults of this volume are numerous, and only partially noticed in the tables of *Errata*.

*Introduction to the second edition of the translation of
the MYSTICAL HYMNS of ORPHEUS, by
THOMAS TAYLOR. 12mo. 1824.*

IN this Introduction, the translator professes to have demonstrated that the Orphic Hymns were the Invocations employed in the Eleusinian Mysteries ; that they are perfectly conformable to all that is transmitted to us by the ancients concerning the Orphic dogmas ; that these dogmas are perfectly conformable to those of Pythagoras and Plato ; and that the Hymns were not, as was the opinion of Tyrwhitt, written during the decline and fall of the Roman Empire.

INTRODUCTION.

PART I.

The Grecian theology, which originated from Orpheus, was not only promulgated by him, but also by Pythagoras and Plato ; who, for their transcendent genius, will always be ranked by the intelligent among the prodigies of the human race. By the first of these illustrious men, however, it was promulgated mystically and symbolically ; by the second, enigmatically, and through images ; and scientifically by the third. That this theology,

indeed, was derived from Orpheus is clearly testified by those two great philosophic luminaries Iamblichus¹ and Proclus.² For by them we are informed, "that what Orpheus delivered mystically through arcane narrations, this Pythagoras learned when he celebrated orgies in the Thracian Libethra, being initiated by Aglaophemus in the mystic wisdom which Orpheus derived from his mother Calliope, in the mountain Pangæus."

This sublime theology, though it was scientifically disseminated by Plato, yet conformably to the custom of the most ancient philosophers, was delivered by him synoptically, and in such a way as to be inaccessible to the vulgar; but when, in consequence of the commencement of a degraded and barren period, this theology became corrupted through the negligence and confusion of its votaries; then such of his disciples as happened to live when it was thus degraded and deformed, found it necessary to unfold it more fully, in order to prevent its becoming utterly extinct. The men by whom this arduous task was accomplished were the last of the disciples of Plato; men who, though they lived in a base age, possessed a divine genius, and who having happily fathomed the depth of their great master's works, luminously and copiously developed their recondite meaning, and benevolently communicated it in their writings for the general good.

From this golden chain of philosophers, as they have been justly called, my elucidations of the present mystic hymns are principally derived: for I know of no other genuine sources, if it be admitted (and it must by every intelligent reader) that the theology of Orpheus is the same as that of Pythagoras and Plato. Hence I shall not take any notice of the theories of Bryant and Faber and other modern mythological writers.

That the philosophic reader therefore may be convinced of the truth of this observation, the following epitome of this theology, derived from the abovementioned sources, is subjoined. In the first place, this theology celebrates the immense principle of things, as something superior even to being itself; as exempt from the whole of things, of which it is nevertheless ineffably the source; and does not therefore think fit to connumerate it with any triad, or order of beings. Indeed, it even apologises for at-

¹ περί θεων Πυθαγόρας ο τῷ Μνησάρχῳ τοῦτο ἐξέμαθεν, ὀργισθεὶς ἐν Λιβηθροῖς τοῖς Θρακικοῖς Ἀγλαοφῶμῳ τέλειτας μεταδόντος· ὡς ἀρα Ὀρφεὺς οὐ Καλλιόπης κατὰ τὸ Παγγαῖον ὄρος ὑπὸ τῆς μητρὸς πινυσθεὶς ἐφ' αὐτὴν ἀριθμῶ οὐσίαν αἰδίων εἶναι. Iamblichus de Vit. Pythag. p. 135.

² Πυθαγόρειος οὐ Τιμαίῳ ἐτίθει τοὺς Πυθαγορείων ἀρχαίς, αὗται δὲ εἰσιν αἱ Ὀρφικαὶ παραδόσεις· αἱ γὰρ Ὀρφεὺς ἐκ ἀπορητῶν λόγων μυστικῶς παραδεδωκὼς ταῦτα Πυθαγόρῳ ἐξέμαθεν ὀργισθεὶς ἐν Λιβηθροῖς τοῖς Θρακικοῖς, Ἀγλαοφῶμῳ τέλειτας μεταδόντας, ἡ περὶ θεων σοφίαν παρὰ Καλλιόπης τῆς μητρὸς πινυσθῆ. Proclus in Tim. lib. v. p. 291

tempting to give an appropriate name to this principle, which is in reality ineffable, and ascribes the attempt to the imbecility of human nature, which striving intently to behold it, gives the appellation of the most simple of its conceptions to that which is beyond all knowledge and all conception. Hence Plato denominates it *the one* and *the good*; by the former of these names indicating its transcendent simplicity, and by the latter its subsistence as the object of desire to all beings. For all things desire good. But Orpheus, as Proclus well observes, "availing himself of the license of fables, manifests every thing prior to Heaven (or the intelligible and at the same time intellectual order) by names, as far as to the first cause. He also denominates the ineffable, who transcends the intelligible unities, Time." And this according to a wonderful analogy, indicating the *generation*, i. e. the ineffable evolution into light of all things, from the immense principle of all. For, as Proclus elsewhere observes, "where there is *generation* there also time has a subsistence." And in this way the celebrated *Theogony* of Orpheus and other Grecian theologists is to be understood.

As the first cause then is *the one*, and this is the same with *the good*, the universality of things must form a whole, the best and the most profoundly united in all its parts which can possibly be conceived: for *the first good* must be the cause of the greatest good, that is, the whole of things; and as goodness is union, the best production must be that which is most united. But as there is a difference in things, and some are more excellent than others, and this in proportion to their proximity to the first cause, a profound union can no otherwise take place than by the extremity of a superior order coalescing through intimate alliance with the summit of one proximately inferior. Hence the first of bodies, though they are essentially corporeal, yet *κατα σῆμα*, through *habitude* or *alliance*, are most vital, or lives. The highest of souls are after this manner intellects, and the first of beings are Gods. For as *being* is the highest of things after *the first cause*, its first subsistence must be according to a superessential characteristic.

Now that which is superessential, considered as participated by the highest or *true being*, constitutes that which is called *intelligible*. So that every true being depending on the Gods is a *divine intelligible*. It is *divine* indeed, as that which is deified; but it is *intelligible*, as the object of desire to intellect, as perfective and connective of its nature, and as the plenitude of *being* itself. But in the first being life and intellect subsist according to cause: for every thing subsists either according to *cause*, or according to *hyparxis*, or according to *participation*. That is,

every thing may be considered either as subsisting occultly in its cause, or openly in its own order (or according to what it is), or as participated by something else. The first of these is analogous to light when viewed subsisting in its fountain the sun; the second to the light immediately proceeding from the sun; and the third to the splendor communicated to other natures by this light.

The first procession therefore from the first cause will be the intelligible triad, consisting of *being*, *life*, and *intellect*, which are the three highest things after the first God, and of which *being* is prior to *life*, and *life* to *intellect*. For whatever partakes of life partakes also of being: but the contrary is not true, and therefore being is above life; since it is the characteristic of higher natures to extend their communications beyond such as are subordinate. But *life* is prior to *intellect*, because all intellectual natures are vital, but all vital natures are not intellectual. But in this intelligible triad, on account of its superessential characteristic, all things may be considered as subsisting according to cause: and consequently number here has not a proper subsistence, but is involved in unproceeding union, and absorbed in superessential light. Hence, when it is called a triad, we must not suppose that any *essential distinction* takes place, but must consider this appellation as expressive of its ineffable perfection. For as it is the nearest of all things to *the one*, its union must be transcendently profound and ineffably occult.

All the Gods indeed, considered according to their unities, are all in all, and are at the same time united with the first God, like rays to light, or the radii of a circle to the centre. And hence they are all established in their ineffable principle (as Proclus in Parmenid. beautifully observes), like the roots of trees in the earth; so that they are all as much as possible superessential, just as trees are eminently of an earthly nature, without at the same time being earth itself. For the nature of the earth, as being a whole, and therefore having a perpetual subsistence, is superior to the partial natures which it produces. The intelligible triad therefore, from existing wholly according to the superessential, possesses an inconceivable profundity of union both with itself and its cause; and hence it appears to the eye of intellect as one simple indivisible splendor, beaming from an unknown and inaccessible fire.

The Orphic theology, however, concerning the intelligible Gods, or the highest order of divinities, is, as we are informed by Damascius,¹ as follows: "*Time* [as we have already observed] is symbolically said to be the one principle of the universe; but

¹ Vid. Wolfii Anecd. Græc. tom. iii. p. 252.

ether and *chaos*¹ are celebrated as the two principles immediately posterior to this one. And *being*, simply considered, is represented under the symbol of an *egg*.² And this is the first triad of the intelligible Gods. But for the perfection of the second triad they establish either a conceiving and a conceived egg as a God, or a white garment, or a cloud : because from these Phanes leaps forth into light. For indeed they philosophise variously concerning the middle triad. But Phanes here represents intellect. To conceive him however besides this, as father and power, contributes nothing to Orpheus. But they call the third triad Metis as *intellect*,³ Ericapæus as *power*, and Phanes as *father*. But sometimes⁴ the middle triad is considered according to the three-shaped God, while conceived in the egg : for the middle always represents each of the extremes ; as in this instance, where the egg and the three-shaped God subsist together. And here you may perceive that the egg is that which is united ; but that the three-shaped and really multiform God is the separating and discriminating cause of that which is intelligible. Likewise the middle triad subsists according to the egg, as yet united ; but the third⁵ according to the God who separates and distributes the whole intelligible order. And this is the common and familiar Orphic theology. But that delivered by Hieronymus and Hellanicus is as follows. According to them *water* and *matter* were the first productions, from which earth was secretly drawn forth : so that water and earth are established as the two first principles ; the latter of these having a *dispersed* subsistence ; but the former conglutinating and connecting the latter. They are silent however concerning the principle prior to these two, as being ineffable : for as there are no illuminations about him, his arcane and ineffable nature is from hence sufficiently evinced. But the third principle posterior to these two, *water* and *earth*, and which is generated from them, is a *dragon*, naturally endued with the heads of a bull and a lion, but in the middle having the countenance of the God himself. They add likewise that he has wings on his shoulders, and that he is called *undecaying Time*, and *Hercules* ; that *Necessity* resides with him, which is the same as *Nature*, and incorporeal *Adrastia*, which is extended throughout the universe, whose limits she binds in amicable conjunction. But as it appears to me, they denominate this third principle as

¹ These two principles are called by Plato, in the *Philebus*, *bound* and *infinity*.

² This Orphic *egg* is the same with the *mixture* from *bound* and *infinity*, mentioned by Plato in the *Philebus*. See the third book of my translation of Proclus on the *Theology of Plato*.

³ ως σου is omitted in the original.

⁴ μύπτει is erroneously printed instead of ποτε.

⁵ το τρίτον is I conceive erroneously omitted in the original.

established according to essence ; and assert, besides this, that it subsists as male and female, for the purpose of exhibiting the generative causes of all things.

I likewise find in the Orphic rhapsodies, that neglecting the two first principles, together with the one principle who is delivered in silence, the third principle, posterior to the two, is established by the theology as the original; because this first of all possesses something effable and commensurate to human discourse. For in the former hypothesis, the highly revered and undecaying *Time*, the father of æther and chaos, was the principle: but in this *Time* is neglected, and the principle becomes a *dragon*. It likewise calls triple æther, moist; and chaos, infinite; and Erebus, cloudy and dark; delivering this second triad analogous to the first: this being potential, as that was paternal. Hence the third procession of this triad is dark Erebus: its paternal and summit æther, not according to a simple but intellectual subsistence: but its middle infinite chaos, considered as a progeny or procession, and among these parturient, because from these the third intelligible triad proceeds. What then is the third intelligible triad? I answer, the egg; the duad of the natures of male and female which it contains, and the multitude of all-various seeds, residing in the middle of this triad: and the third among these is an incorporeal God, bearing golden wings on his shoulders; but in his inward parts naturally possessing the heads of bulls, upon which heads a mighty dragon appears, invested with the all-various forms of wild beasts. This last then must be considered as the *intellect* of the triad; but the middle progeny, which are *many* as well as *two*, correspond to *power*, and the egg itself is the *paternal principle* of the third triad: but the third God of this third triad this theology celebrates as *Protagonus*, and calls him *Jupiter*, the disposer of all things and of the whole world; and on this account denominates him *Pan*. And such is the information which this theology affords us, concerning the genealogy of the intelligible principles of things.

But in the writings of the Peripatetic Eudemus, containing the theology of Orpheus, the whole intelligible order is passed over in silence, as being every way ineffable and unknown, and incapable of verbal enunciation. Eudemus therefore commences his genealogy from *Night*, from which also Homer begins: though Eudemus is far from making the Homeric genealogy consistent and connected, for he asserts that Homer begins from Ocean and Tethys. It is however apparent, that *Night* is according to Homer the greatest divinity, since she is revered even by Jupiter himself. For the poet says of Jupiter, "that he feared lest he should act in a manner displeasing to swift *Night*." So that

¹ ἀζίτο γὰρ μὴ νῦντι θεῶν ἀποθυμία ρεζοί. So Damascius; but instead of ρεζοί, all the printed editions of Homer read ἔρδοι.

Homer begins his genealogy of the Gods from *Night*. But it appears to me that Hesiod, when he asserts that Chaos was first generated, signifies by Chaos the incomprehensible and perfectly united nature of that which is intelligible; but that he produces Earth¹ the first from thence, as a certain principle of the whole procession of the Gods. Unless perhaps Chaos is the second of the two principles: but Earth,² Tartarus and Love form the triple intelligible. So that *Love* is to be placed for the third monad of the intelligible order, considered according to its convertive nature; for it is thus denominated by Orpheus in his rhapsodies. But *Earth* for the first, as being first established in a certain firm and essential station. But *Tartarus* for the middle, as in a certain respect exciting and moving forms into distribution. But Acusilaus appears to me to establish *Chaos* for the first principle, as entirely unknown; and after this, two principles, *Erebus* as male, and *Night* as female; placing the latter for *infinity*, but the former *for bound*. But from the mixture of these, he says³ that *Æther*, *Love*, and *Counsel* are generated, forming three intelligible hypostases. And he places *Æther* as the summit; but *Love* in the middle, according to its naturally middle subsistence; but *Metis* or *Counsel* as the third, and the same as highly revered intellect. And, according to the history of Eudemus, from these he produces a great number of other Gods.

Thus far Damascius, with whose very interesting narration the doctrine of the Chaldeans concerning the intelligible order accords, as delivered by Johannes Picus in his *Conclusions according to the Opinion of the Chaldean Theologists*.⁴ "The intelligible co-ordination (says he) is not in the intellectual co-ordination, as Amasis the Egyptian asserts, but is above every intellectual

¹ Την is printed instead of Γην.

² As the whole of the Grecian theology is the progeny of the mystic traditions of Orpheus, it is evident that the Gods which Hesiod celebrates by the epithets of *Earth*, *Heaven*, &c. cannot be the visible *Heaven* and *Earth*: for Plato in the *Cratylus*, following the Orphic doctrine concerning the Gods, as we have evinced in our notes on that dialogue, plainly shows, in explaining the name of Jupiter, that this divinity is the artificer of the sensible universe; and consequently *Saturn*, *Heaven*, *Earth*, &c. are much superior to the mundane deities. Indeed if this be not admitted, the Theogony of Hesiod must be perfectly absurd and inexplicable. For why does he call Jupiter, agreeably to Homer, (πατερ ἀνδρῶν τε θιῶν τε), "*father of gods and men*?" Shall we say that he means literally that Jupiter is the father of *all* the Gods? But this is impossible; for he delivers the generation of Gods who are the parents of Jupiter. He can therefore only mean that Jupiter is the parent of all the mundane Gods. and his Theogony, when considered according to this exposition, will be found to be beautifully consistent and sublime; whereas, according to modern interpretations, the whole is a mere chaos, more wild than the delirious visions of Swedenburg, and more unconnected than any of the impious effusions of methodistical rant. I only add, that τῇ is again erroneously printed in the Excerpta of Wolfius for γῇ.

³ φημι in the original should doubtless be φησι.

⁴ Vid. Pici Opera, tom. i. p. 54.

hierarchy, imparticipably concealed in the abyss of the first unity, and under the obscurity of the first darkness." *Coordinatio intelligibilis non est in intellectuali coordinatione, ut dixit Amasis Ægyptius, sed est super omnem intellectualem hierarchium, in abyssu primæ unitatis, et sub caligine primarum tenebrarum imparticipaliter abscondita.*

But from this triad it may be demonstrated, that all the processions of the Gods may be comprehended in six orders, viz. the *intelligible order*, the *intelligible and at the same time intellectual*, the *intellectual*, the *supermundane*, the *liberated*, and the *mundane*.¹ For the *intelligible*, as we have already observed, must hold the first rank, and must consist of *being*, *life*, and *intellect*; i. e. must *abide*, *proceed*, and *return*; at the same time that it is characterised, or subsists principally according to casually *permanent being*. But in the next place, that which is both *intelligible* and *intellectual* succeeds, which must likewise be triple, but must principally subsist according to *life*, of *intelligence*. And in the third place the *intellectual* order must succeed, which is *triply convertive*. But as in consequence of the existence of the sensible world, it is necessary that there should be some demiurgic cause of its existence, this cause can only be found in *intellect*, and in the last hypostasis of the *intellectual triad*. For all forms in this hypostasis subsist according to all-various and perfect divisions; and forms can only fabricate when they have a perfect intellectual separation from each other. But since *fabrication* is nothing more than *procession*, the Demiurgus will be to the posterior orders of Gods what *the one* is to the orders prior to the *Demiurgus*; and consequently he will be that secondarily which the first cause of all is primarily. Hence his first production will be an order of Gods analogous to the *intelligible* order, and which is denominated *supermundane*. After this he must produce an order of Gods similar to the *intelligible* and *intellectual* order, and which are denominated *liberated* Gods. And in the last place, a procession correspondent to the *intellectual* order, and which can be no other than the *mundane* Gods. For the Demiurgus is chiefly characterised according to diversity, and is allotted the boundary of all universal hypostases.

All these orders are unfolded by Plato in the conclusions which the second hypothesis of his Parmenides contains; and this in a manner so perfectly agreeable to the Orphic and Chaldaic theology, that he who can read and *understand* the incomparable work of Proclus on Plato's theology will discover how ignorantly

¹ i. e. θεοὶ νοητοί, νοητοὶ καὶ νοεροί, νοεροί, υπερχωσμινοί, ἀπολυτοί sive υπερουρανοί, et εὐχασμινοί.

the latter Platonists have been abused by the moderns, as fanatics and corrupters of the doctrine of Plato.

According to the theology of Orpheus therefore, all things originate from an immense principle, to which through the imbecility and poverty of human conception we give a name, though it is perfectly ineffable, and in the reverential language of the Egyptians, is a *thrice unknown darkness*,¹ in the contemplation of which all knowledge is refunded into ignorance. Hence, as Plato says, in the conclusion of his first hypothesis in the Parmenides, "it can neither be named, nor spoken of, nor conceived by opinion, nor be known or perceived by any being." The peculiarity also of this theology, and in which its transcendency consists is this, that it does not consider the highest God to be simply the principle of beings, but *the principle of principles*, i. e. of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called superessential ramifications, and superluminous blossoms.

When the ineffable transcendency of the first God, which was considered (as I have elsewhere observed) to be the grand principle in the Heathen theology, by its most ancient promulgators, Orpheus, Pythagoras, and Plato, was forgotten, this oblivion was doubtless the cause of dead men being deified by the Pagans. Had they properly disposed their attention to this transcendency, they would have perceived it to be so immense as to surpass eternity, infinity, self-subsistence, and even essence itself, and that these in reality belong to those venerable natures which are as it were first unfolded into light from the arcane recesses of the truly mystic unknown cause of all. For, as Simplicius² beautifully observes, "It is requisite that he who ascends to the principle of things should investigate whether it is possible there can be any thing better than the supposed principle; and if something more excellent is found, the same inquiry should again be made respecting that, till we arrive at the highest conceptions, than which we have no longer any more venerable. Nor should we stop in our ascent till we find this to be the case. For there is no occasion to fear that our progression will be through an unsubstantial void, by conceiving something about the first principles which is greater than and surpasses their nature. *For it is not possible for our conceptions to take such a mighty leap as to equal, and much less to pass beyond the dignity of the first principles of*

¹ "Of the first principle (says Damascius, in Ms. *περι αρχων*) the Egyptians said nothing, but celebrated it as a darkness beyond all intellectual conception, a thrice unknown darkness," *πρωτη αρχη ανυμνηκωτων, σκοτος υπερ πασαν νοησιν, σκοτος ανωριστων, προς τουτο επισημαιζοντες.*

² In Epictet.

things." He adds, "This therefore is one and the best extension [of the soul] to [the highest] God, and is as much as possible irreprehensible; viz. to know firmly, that by ascribing to him the most venerable excellencies we can conceive, and the most holy and primary names and things, we ascribe nothing to him which is suitable to his dignity. It is sufficient, however, to procure our pardon [for the attempt] that we can attribute to him nothing superior." If it is not possible, therefore, to form any ideas equal to the dignity of the immediate progeny of the ineffable, i. e. of the first principles of things, how much less can our conceptions reach the principle of these principles, who is concealed in the superluminous darkness of occultly initiating silence? Had the Heathens therefore considered as they ought this transcendency of the supreme God and his immediate offspring, they never would have presumed to equalise the human with the divine nature, and consequently would never have worshipped men as Gods. Their theology, however, is not to be accused as the cause of this impiety, but their forgetfulness of the sublimity of its dogmas, and the confusion with which this oblivion was necessarily attended.

MUSEUM IN GREECE, AND ABBÉ FOURMONT.

TO one who can divest himself of all political interest, and contemplate the present struggle in Greece merely with the feelings of a classical antiquary, it may, perhaps, seem desirable that the Turks should still continue to extend their iron sceptre over that ill-fated country, since those barbarians, from a total apathy respecting works of art and ancient monuments, are easily induced by bribes to facilitate the researches of inquisitive strangers, and even the removal of statues, vases, inscriptions, and other precious remnants of former ages. "But," says an accomplished traveller, (Sir William Gell, in an article on the Elean Inscription, *Classical Journal*, No. xlviii. p. 401.) "the revolution has put an end to all hopes of future discovery; for if the Greeks triumph, no government of theirs would ever permit an excavation by the Franks." We may, indeed, reasonably suppose that the rulers of such a state as regenerated Greece

would not allow the tombs of their illustrious ancestors to be violated by every foreigner who could afford to hire workmen for the purposes of dilapidation—they would not allow their temples to be defaced, nor their sculptured ornaments to be exported. They might, however, be encouraged by the example, and assisted by ingenious persons of other nations, in instituting a grand National Museum; such a receptacle for antiquities as my fancy has delighted to form whenever favorable intelligence excited a hope that the Greeks might ultimately recover their independence. For the situation of this Museum, Athens, at first view, presents itself as the most suitable place; but many circumstances would, perhaps, recommend some other spot less exposed to maritime invasion, and more central; to which might be sent with the greatest convenience, every interesting object discovered in the different provinces.

However abject the Greeks may now appear, debased by a galling slavery of centuries under the Turkish yoke, I am fully persuaded that the meanest among them would, in a state of emancipation, feel conscious pride from having contributed towards such a collection: the shepherd, the ploughman, the little children, by a voluntary donation of those valuable relics which chance daily offers to them in the classic soil of Greece, would soon abundantly furnish the galleries and cabinets of our imaginary Museum; and this, in due time, would be further enriched by the result of excavations and researches, made, either at the expense of government, or of wealthy and patriotic individuals, among the ruins of numerous places celebrated in ancient history, but hitherto not explored, though it is almost certain that they contain subterraneous treasures which would prove inestimable to an antiquary.

Of such a Museum I have often fancied various departments assigned to the superintendence of well-informed and diligent officers, native Greeks, assisted by learned antiquaries and ingenious artists from different parts of Europe, Englishmen, Frenchmen, Germans, Italians, and others, who, through the medium of their respective ministers and consuls, might communicate to the whole literary world most accurate descriptions, delineations, models, impressions, or casts of every thing preserved in this great National Repository, of which my imagination has already formed the plan—appropriating, on one side of a stately edifice, proper galleries for the reception of statues and places for the scientific arrangement of sepulchral monuments, marble reliefs, historical and mythological; *terra-cottas*, bronzes, &c.—on the other side, spacious chambers containing inscribed

marbles, vases of every sort, armor and implements of war; musical instruments; personal ornaments of gold and silver, trinkets of various materials; articles of domestic furniture; and cabinets replete with gems and medals. In another part of the building should be deposited exact models of all the temples and ancient structures worthy of notice throughout Greece; and finally, cedar presses, for the preservation of manuscripts, in a large room furnished as a library with shelves, which we may believe would soon exhibit many thousand printed books through the bounty of several European states, the bequests of opulent Greeks, and the donations of foreign travellers and students, who, it must be supposed, would frequent in multitudes this school of antiquarian science.

Had such an establishment, depending on the emancipation of Greece, existed in 1729, when, by desire of Louis XV, Monsieur Fourmont visited that country, the destruction of many interesting monuments would not have been perpetrated; for that French Abbé, actuated by the most insane kind of vanity, personal and national, was induced, as we learn from his own letters (now in the Bibliothèque du Roi), to obliterate many most valuable inscriptions, lest any future antiquary might have an opportunity of copying them—and Mr. Dodwell found among the ruins of Sparta, a few years ago, some fine slabs of marble from which the letters had been barbarously chiselled out and erased; and this operation his guide, besides other persons in the neighbourhood, attributed to a Frenchman, whom they dignified with the title usually bestowed on English travellers, *milordos*. (See Dodwell's Classical and Topographical Tour through Greece, Vol. ii. p. 405.) That this can have been no other than the Abbé Fourmont, is evident from his own letters above-mentioned; in which he particularly boasts of the havoc that he made at Sparta, not leaving one stone upon another; employing, for above a month, thirty, forty, or sixty workmen, who, says he, “*abattent, détruisent, exterminent la ville de Sparte.*” “*Imagine,*” he adds, “*my delight at being employed in the final demolition of this place. I know not that any one has, since the restoration of letters, conceived the idea of thus overturning whole cities.*” And that himself or his country might possess an unique collection of drawings and copies of inscriptions, it appears that besides Sparta he dilapidated other cities of the Morea; Hermione, Trezene, Argos, Phliasia, &c. But it was of his Spartan exploits that he seems chiefly proud: “*Je n’avois que ce moyen là pour rendre illustre mon voyage:*” and he consequently adopts the title of Σπαρτια-

τινος! It is, however, some consolation to find that many of the most able judges do not consider Fourmont by any means guilty to the extent which he himself acknowledges; and they are content to regard him rather as a liar and impostor, who probably defaced a few monuments that he might the better escape detection with respect to those inscriptions which he forged. "For it is worthy of remark," says Lord Aberdeen (see his letter in Mr. Walpole's Collection, Vol. ii. p. 500.) "that the only inscriptions said to be destroyed (by Fourmont) are precisely those whose existence is most doubtful, and which it was most incumbent on him to produce." His lordship also remarks, that although many of the inscriptions in Fourmont's collection appear to have been accurately copied, the originals existing at this day in different parts of Greece, yet these he never thought worthy of publication; while the pretended discoveries communicated by him to the French Academy seem founded chiefly on fabricated documents, and inscriptions of which he affirmed that the originals had been destroyed. Against the authenticity of these inscriptions, it is here unnecessary to state the decisive arguments adduced by that distinguished antiquary, Mr. Payne Knight, in his "Analysis of the Greek Alphabet."

There are, however, among the learned countrymen of Fourmont two very ingenious writers, M. Raoul Rochette, and M. Louis Petit Radet, who, it is said, have shown much ability in endeavouring to prove that his inscriptions are genuine, and his Journal accurate. Whether they have availed themselves of any English traveller's testimony I know not; but the following passage in Dr. Perry's "View of the Levant," (Folio, London, 1743. Preface, p. xiv.) has often excited my horror and indignation. Having mentioned his design of visiting Ephesus and Samos, and the reports concerning their uninteresting condition, and the paucity of their ruins, he adds, that on the subject of Delphos, Argos, and Sparta, nearly the same accounts were given. "Indeed," says he, "the two last-mentioned did exhibit remains of antiquity sufficient to entertain the curious and the connoisseurs, till within a few years last past, consisting chiefly of pieces of pillars, and other fragments of marble, which were fraught with abundance of ancient Greek inscriptions, &c. But a certain French gentleman, travelling in those parts about ten years ago, by the order and at the expense of his Most Christian Majesty the King of France; and moreover being vested with extraordinary powers and privileges from the Porte of Constantinople to examine, transcribe, and carry away whatever he pleased—he (the said French gen-

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tleman) having copied off all the inscriptions, and taken a full account of every thing that he found there, did afterwards cause many of those precious remains to be broken and mutilated; and many others, which were not so easily disfigured, he caused to be turned with their faces downwards; i. e. with those sides or parts on which the inscriptions and other works of sculpture were, to the earth. We could not easily be prevailed on to credit this report, that a gentleman, and especially of so polite a nation as France, could be capable of such barbarous conduct: but one of our own retinue (not to mention several others who attested the same thing) averred to the truth of it; and said further, that he was one of *above two hundred Greeks*, whom this gentleman had hired to aid and assist him in copying off the inscriptions at Argos and Sparta.”

P. D. V.

CAMBRIDGE EXAMINATION FOR JUNIOR SOPHS:

(i. e. *Examination of Students at the end of their First Year's residence.*)

FIRST INSTITUTED IN LENT TERM, 1824.

EXAMINERS.

THOMAS SMART HUGHES, B. D. Emman.

JAMES SCHOLEFIELD, M. A. Trin.

EDWARD BUSHBY, M. A. St. John's.

WILLIAM GREENWOOD, M. A. Corpus Christi.

QUESTIONS ON ST. LUKE'S GOSPEL.

I. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ἔδοξε καὶ μοι, παρηκολουθήκوتي ἄνωθεν πᾶσιν ἀκριβῶς, καθέξῃς σοι γράψαι, κράτιστε θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

1. Translate this passage literally, and mention what hypothesis it has been brought forward to confirm with regard to the three first Gospels.

2. Ἐπειδήπερ πολλὰ, &c. Do you suppose the narratives of these persons to have been fabulous and false, or only defective and inaccurate?

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3. In what point of view has the passage from “*διήγησιν*” to “*τοῦ λόγου*” been considered by Bishop Marsh?

4. *πεπληροφορημένων*. How do you deduce the meaning given to this word in our translation?

5. *αὐτόπται καὶ ὑπηρέται*. Whom do you suppose that St. Luke alludes to by this expression?

6. *τοῦ λόγου*. What meaning do you ascribe to this expression? Give your reasons.

7. *παρηκολουθήκоти*. Render this word accurately into English, and illustrate it by classical authority.

8. *θεόφιλε*. Is this word used here as a general appellative, or as a proper name? Give your reasons.

9. *κατηχέω*. What is the primary sense of this word? Is it here necessarily limited to that sense, or may it be used in a more general one?

II. In the absence of all direct evidence upon the subject, where is it most probable that St. Luke composed his Gospel, and about what time?

How does the preface just quoted appear to refute the opinion held by some, that he wrote it at the request and dictation of St. Paul?

What peculiarities are observable in his style, and to what other parts of the New Testament does it bear the greatest resemblance?

How may the defect of chronological arrangement in the facts and narratives of St. Luke's Gospel be satisfactorily accounted for?

What mention is made of St. Luke in Scripture, and whom did he accompany in his travels?

What other Book in the Sacred Canon is it probable he wrote? State the grounds of this probability.

III. Who was Marcion, and what were his tenets? What liberty has he been thought to have taken with St. Luke's gospel? Upon what authority does this rest, and to what credit is it entitled? How did he contribute to establish the genuineness and authenticity of our canonical Scripture?

IV. Explain the primary meaning of the word *διαθήκη*, and how it comes to signify a testament?

What is the derivation of *εὐαγγέλιον*? How was its meaning restricted during the first century at least, and to what was it afterwards extended?

V. Draw a map of Palestine, divided according to the tribes.

VI. Chap. xiii. 1. *Τῶν Γαλιλαίων, ὃν τὸ αἷμα Ἰησοῦς ἔμιξε μετὰ τῶν θυσιδν αὐτῶν.*

Chap. xxiii. 6. *Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖος ἐστίν.*

What was the peculiar character of the Galilæans? From whom do we learn it? and how does it illustrate the foregoing quotations?

Was there any peculiarity in their dialect? If so, give some illustration of it from Scripture.

What reason can you give for our Saviour's being called a Galilean, Matt. xxvi. 69?

VII. Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος — καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἑτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. What chronological difficulty seems to exist here, and how may it be obviated?

VIII. Chap. ii. 1, 2. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

Translate this passage: state its apparent anachronism, and the different methods which have been proposed for rectifying it: which do you prefer?

Are the words ἀπογράφεσθαι and ἀπογραφὴ rightly translated in our Version? If not, how ought they to be rendered?

Πᾶσαν τὴν οἰκουμένην. How must this expression be limited here? Give an instance from the New Testament of a similar limitation of it, as well as one of a more extended sense.

IX. What was the difference between τελώνης and δημοσιώνης? How do you account for the hatred which the Jews so constantly expressed against the former? which of the Evangelists was a τελώνης? what was the office of ἀρχιτελώνης held by Zacchæus (chap. xix. 2.)?

Explain the terms γραμματεῖς and φάρισαῖοι. Why are they so often coupled together in a bad sense in the New Testament?

X. Εὐδοκέω. What is the classical meaning of this word? and in what senses is it used by the writers of the New Testament?

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων. With what peculiar restriction is the expression ὁ υἱὸς τοῦ ἀνθρώπου always used in the Gospels? What is the original sense of ἀποδοκιμάζω, and how is it here used? οἱ πρεσβύτεροι. What are the different significations of this term in the New Testament? and what is the meaning in this passage?

τὸ πτερύγιον τοῦ ἱεροῦ. Is there any authority for our version of πτερύγιον? Hesychius explains it by the synonymous term ἀκρωτήριον: from hence, how would you translate it?

Δηνάριον, Σουδάριον, &c. What kind of words are these used by St. Luke? Is there any evidence that a similar mode of usage was adopted by classical authors of the apostolic age?

ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν (συνάγει) ὑπὸ τὰς πτέρυγας. How comes the word νοσσιὰ to signify the young of a bird?

γενέσθαι θανάτον. From what language is this idiom drawn?

Chap. iii. 14. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, &c. What is the difference between στρατευόμενοι and στρατιῶται? How has the very appropriate use of the former word in this passage been shown by Michaelis; and to what argument is it applicable?

PALEY'S EVIDENCES.

I. For what reasons does it appear probable "from the nature of the case," that the first propagation of Christianity was attended with difficulty and danger?

II. Give "from profane testimony" an account of the sufferings of the first propagators of Christianity.

III. Show "by indirect considerations" that the story we have now is in the main that miraculous story which was delivered by the Apostles.

IV. Mention the reasons for which we are apt insensibly to undervalue the aggregate authority of the written evidences of Christianity.

V. In what centuries* did Celsus, Porphyry and Julian live? and what arguments can be brought from their writings for the authenticity of our Scriptures?

VI. What is meant by "Apocryphal Books of the New Testament?" Mention some of them, and state in what their authority falls short of that of the books composing our sacred Canon.

VII. In appreciating the credit of a miraculous story, what "considerations relating to the evidence" may be left out of the case?

VIII. What are the instances with which the Miracles of the New Testament have been confronted; and what objections may be taken to them?

IX. Mention some of the facts related in the New Testament, which by their conformity with independent accounts establish its genuineness.

X. Show that the success of Mahometanism affords no argument against the truth of Christianity.

 ORATIO PRO MILONE.

I. Mention according to the order of their position the provinces into which Italy was divided, and the period at which each was brought under the power of Rome. Describe the situation of Lanuvium, Aricia, and Interamna.

II. Give a narrative of the circumstances which attended the deaths of Sp. Mælius, Saturninus, and Drusus.

III. "Duodecim tabulæ." What disorders in the Commonwealth caused the framing of these laws? State the purport of any of those fragments which have been preserved. What measures were adopted, at other times, to remove the causes of contention between the different orders of the people?

IV. In what respects were the usual forms of trial abandoned in the case of Milo? Independently of this Oration, has any infor-

mation been left which may guide us in forming an opinion of his criminality? Give an account of his subsequent fortune.

V. Mention the orators who preceded Cicero at Rome, or were his contemporaries, and the peculiarities by which, in his opinion, the eloquence of each was distinguished.

VI. Give the statement, made by Cicero, of the course which he pursued for perfecting himself in the art of oratory.

VII. Mention the public offices which were held by Cicero, and the dates of his appointment to them. What circumstances caused him to undertake the government of Cilicia? Give an account of his proceedings in that province.

VIII. "Cn. Pompeii justissimi viri." State some instances in the conduct of Pompey towards Cicero by which the propriety of the epithet here applied to him may be estimated.

IX. At what times were the different Comitia instituted? Explain the formation of them, and the purposes, peculiar to each, for which they were assembled.

X. Give an historical explanation of the following passages:

"In qua tandem urbe hoc homines stultissimi disputant? Nempe in ea, quæ primum judicium de capite vidit M. Horatii, fortissimi viri: qui, nondum libera civitate, tamen populi Romani comitiis liberatus est."

"Doctissimi homines memoriæ prodiderunt, eum qui patris ulciscendi causa matrem necavisset, variatis hominum sententiis, non solum divina, sed etiam sapientissimæ deæ sententia liberatum."

"Quæ ego vidi Athenis? quæ aliis in urbibus Græciæ? quas res divinas talibus institutis viris? quos cantus? quæ carmina? prope ad immortalitatis et religionem et memoriam consecrantur."

XENOPHON. ANABASIS, I. II.

I. By whom, and when, was the office of Satraps instituted? What was the nature of the office? and how many were there of them?

II. Draw an outline of a Map extending from the Ægean, and marking the relative positions of the principal places mentioned by Xenophon in his first two books.

III. By what other name was Lydia called? What different families successively reigned in it? Enumerate in order the kings of the last family; and mention, with dates, the events by which that family acquired the throne, and by which their empire was terminated.

IV. Give the English values of the *δαραικὸς*, *θβολὸς*, *σίγλος*, *καπίθη*, *χοῖνιξ*, *παρασάγγης*, *στάδιον*, *πλέθρον*, *ὄργυια*.

V. Explain the following phrases : θέσθαι τὰ ὅπλα—ἔφερε καὶ ἦγεν—ἀμφὶ ἀγορὰν πλήθουσιν—εὐνοϊκῶς ἔχειν—ἐτάχθησαν ἐπὶ τετάρτων.

VI. Translate and explain ἐμβάλλει εἰς τὸν Μαίανδρον. Also, ὅπως μὴ ἔσται ἐπὶ τῷ ἀδελφῷ. What other senses has ἐπὶ with a dative case?

VII. Distinguish accurately the ὀπλῖται, ψιλοὶ, and πελτασταί. What Grecian nations excelled in different kinds of military force? and which of them are mentioned in these two Books with their characteristic excellence?

VIII. What were the dialects of the Greek language? In which did Xenophon write? Mention some particulars in which his style differs from other stages of the same dialect.

IX. Ξέρξης ἡττηθεὶς τῇ μάχῃ. What battle was this? Give its date in years B.C. and Olympiads. Do the same with the battle of Issus, and describe its geographical situation.

X. Explain the following assertion of Tissaphernes : ἐγὼ γείτων οἰκῶ τῇ Ἑλλάδι.

XI. Translate the following :

1. Καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν· καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε· καὶ δηλὸς ἦν ἀνιῶμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι.

2. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδῖον, ἵπαν ὁμαλὸν ὥσπερ θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἀπαντα ἦν εὐώδη, ὥσπερ ἁρώματα· δένδρον δ' οὐδὲν ἐνῆν. Θηρία δὲ, πλεῖστοι μὲν οἱ ἄγριοι ὄνοι, οὐκ ἐλίγαι δὲ στρουθοὶ αἱ μεγάλαι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐδίωκον ἐνίστε. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκει, προδραμόντες ἀνειστήκεσαν· πολὺ γὰρ τοῦ ἵππου θάττον ἔτρεχον· καὶ πάλιν ἐπεὶ πλησιάζοι ὁ ἵππος, ταῦτα ἐπυοῦν· ὥστε οὐκ ἦν λαβεῖν, εἰ μὴ διυστάντες οἱ ἵππεῖς θηρῶν διαδεχόμενοι τοῖς ἵπποις.

TECHNICAL MEMORY.

No. II.—[Continued from No. LI.]

I HAVE already troubled you with some observations relative to artificial memory : but I am so confident of its utility in a great variety of respects, that I am unwilling to drop the subject, and cherish the hope that I shall be able, from time to time, to bring under your notice fresh results of this study.

In No. 51. of your Journal I made some remarks which

were intended to be general. I stated, however, two or three particular illustrations of my design. By them we were enabled to arrive at an easy method of remembering the duration of the *παραλισμὸς*, the date of Apollonius Tyaneus, and the difference of the expressions, *pollicem premo*, and *pollicem verto*. I purpose to continue these particular instances, and am confident that many, who now read without benefit, would by a little attention stay the swift flight of knowledge; fix in the mind those fluttering facts which wander there in confusion; and, by giving them a local habitation, enable themselves to say of them in the words of Ulysses:

Οἶδ', οὐ γὰρ ἄκρας καρδίας ἐψαυσέ μου.

After premising that no order is to be expected in the position of the following facts, I proceed to particularise a fourth memorial association. It was not until a few weeks since that I discovered that I had from time to time read and forgotten the Glyconic and the Pherecratic measures. I determined to invent some mode by which these metres should not elude my memory hereafter. 4. I fixed the Glyconic by this Glyconic of Horace: 'Urit me *Glycon* nitor.' 5. The Pherecratic by a line of the same writer in this metre: 'Insignemque *pharetra*.' And thus by a little exertion I succeeded in imprinting on my mind two points of knowledge, which no care or attention had hitherto been able to secure.

6. In *Valpy's Grammar*, p. 12, we are told, that 'a contraction of two syllables into one, *without* a change of letters, is called Synæresis;' and that, 'if there is a change of vowels, it is called Crasis.' How shall we remember this? For the difference does not seem suggested by the derivation of the words. In *Synæresis*, *a* and *e* are contracted into one vowel, the word remaining the same. This is a sufficient distinction.

7. 'The penultima of comparatives in *ων*, is long in the Attic, short in the Ionic and Doric dialects.' *Valpy's Grammar*, p. 153. Consider a word like *καλλίονες* at the end of an Iambic line in the dialogue of Euripides.

8. The Choriambic foot consists of one long, followed by two short, and one long. By an inversion we obtain bicchōriāmb. Though, it must be confessed, this may be better known from the *choreus*, and the *iamb*. Some grammars, we have observed, state the choriamb, but omit the choreus, which is synonymous with the trochee.

9. The Ionic a majore we obtain from the word *mājōribūs*. The Ionic a minore is ∞ -, the reverse of the former.

10. The Proceleusmatic I remember by repeating its two first syllables, which are Latin words: *prōcē prōcē*.

11. The Dochmiac by prefixing its two last syllables: $m\ddot{a}c-d\ddot{o}chm\ddot{a}c$.

12. The first of the Pæonic feet is $\sim\sim$. Pæonia, a district of Macedonia, is so marked. The second places the long syllable in the second place: and so the third, and the fourth, in the corresponding places. The measure of the Epitrite feet is precisely the reverse of this. Thus, the third Pæon is $\sim\sim$: the third Epitrite is $\sim\sim$.

13. *Ἐτύφαντο* is an instance of the Antispastic. The termination *αυτο*, the same number of syllables in these words, and the *past* tense of the Greek word, cannot fail to bring this to the memory.—*Τέτυφο* is an instance of the Amphibrachys: but the derivation of the word, meaning a short syllable on either side, takes away the necessity of any artificial association. The Amphimacer is easily remembered for the same reason. It had been well for science, had all words been formed thus conveniently for the purposes of the memory.

14. The Bacchic is $\sim-$. Now *Iacchus* and *Bacchus* are used for the same person. The term *Iacchic* will fix in the mind the measure of this foot.

15. The Pyrrhic may be remembered by the word *πύρι*.

16. The Molossus is marked like the united words $\mu\omega\lambda\omicron\varsigma$ and $\sigma\ddot{u}\varsigma$: $\mu\omega\lambda\omicron\sigma\sigma\ddot{u}\varsigma$.

17. “*Latius patet ὁμόφυλος quam ὁμόεθνος*,” says Schweighæuser ad Polyb. i. 10. The former is more *full* than the latter.

18. In distinguishing the accentuation of words in *τίκτω*, *τρέφω*, &c. Dr. Valpy (*Gr. Gr.* p. 168.) writes: ‘*λαοτρόφος*, he who feeds the people: . . . *λαότροφος*, he who is fed by the people.’ Who can forget this part of an hexameter: $\lambda\alpha \mid \sigma\tau\epsilon\ddot{r}\phi\omicron\varsigma \mid \hbar\epsilon \mid \hbar\epsilon \mid \phi\epsilon\delta \mid \hbar\epsilon \mid \phi\epsilon\delta$ by the *pe*ople.

19. Of the two Plinys the elder was the naturalist. We often hear of ‘*natu* maximus,’ seldom of ‘*natu* minimus.’

20. ‘*Cohors*’ was larger than ‘*manipulus*.’ Think of a mere *handful*.

21. Cicero reckons three Jupiters. The termination of ‘*Jupiter*’ may establish the fact in the memory.

22. ‘*Attici dicunt τίθημι, τίθης, τίθησι*,’ says Dawes. ‘*Αθ ἦ ναι* will make this easy.

23. *Ζήσοιτε*, and *μᾶλλον ἂν ἐσοίμην* are solecisms. The *οι* in these words and in *σολοικισμὸς* will make this plain.

24. We readily know, and never mistake the quantity of *aditus*, *obitus*; why should we perpetually hesitate in that of *coitus* and *abitus*?

25. *Τρόχος* is, *cursus*: *τροχὸς*, *rota*. That is *cursus*, which has the *acute*.

26. “Σφονδύλοις: quidam σπονδύλοις, minus Attice.” Porson ad Phœn. 1428. That is, some spoil it by writing σπο-νδύλοις.

27. Monk says, ad Hippol. 37, that αἰνέω has for its future αἰνήσω in Homer, αἰνέσω in the Tragics. This is easily remembered: as αἰνέσεις cannot be admitted into Homer’s verse.

28. The quantity of μικρὸς will be easily remembered, from the circumstance, that, were it a pyrrhic, no controversy would exist as to the pronunciation of ‘omicron.’

29. The *Alcaic* stanza may be learnt from that stanza in Horace: ‘Non, si priores Mæonius tenet | Sedes Homerus, Pindaricæ latent, | Cæque et Alcæi minacēs, | Stesichorique graves Camœnæ.’ Nor will the stanza, beginning with ‘Sappho puellis,’ &c. interfere with this, on the ground, that that stanza might with equal propriety be called a Sapphic, and therefore deceive us; since that passage must be considered as ambiguous, as it contains the name of Alcæus as well as of Sappho: ‘Alcæe, plectrō,’ &c.

30. ‘Ἀντελάζει’ edd. Mss. Quod dedi, (sc. ἀντελάζοντ’) est e Schol. Altera forma utuntur Attici, ut Orest. 446. sed hanc præferunt.’ Porson ad Med. 1213. The passage in the Orestes is this: Ἀλλ’ ἀντιλάζου καὶ πόνων ἐν τῷ μέρει. Here it is manifest that ἀντιλάζου would not have suited the metre. Hence we may remember the distinction, by imagining that ἀντιλάζου would have been introduced into the passage in preference, had it been metrically correct.

I shall bring this number to a conclusion by a few general observations. The utility of this science, if we may dignify the system by so high and venerable a title, is sufficiently demonstrated by the custom of the earliest ages, still existing, and perhaps gaining ground in our day, of softening the difficulties of committing ethical and sacred maxims to the memory, by the sweet numbers of the muse.¹ The ‘Ἀμφ’ Ἑλένης, Helenam propter,’ and other metrical rules, may not be distinguished

¹ It is singular, however, that the author of *Lilly’s Grammar* has contrived to leave a difficulty, which is perfectly uncalled-for and unnecessary. In such lines or parts of lines as ‘Callis, caulis, follis, collis,’ ‘Et vermis, vectis, postis,’ ‘Mos, flos, ros, et Tros, mus, dens, mons, pons, simul et fons,’ ‘Rus, thus, jus, crus, pus,’ &c. how could it have escaped the writer not to place words of similar termination in alphabetical order, as ‘Crus, jus, pus, rus, thus,’ ‘Flos, mos, . . . dens, fons, mons, simul et pons?’ ‘Collis’ similarly should precede ‘follis,’ and is besides easily remembered when following ‘caulis.’ This irregularity has been avoided in Valpy’s Metrical Rules; which have been copied in *Grant’s Institutes of Latin Grammar*.

indeed for the harmony or softness of the poetry: but the confinement of certain necessary parts of knowledge within the limits of versification is of course intended for facilitating their remembrance. The very earliest knowledge we acquire in this country is impressed on the memory by the same means: for who is ungrateful enough not to acknowledge himself indebted for some of the earliest points of his information to the metrical sing-song of 'Thirty days hath September,' and 'The Ram, the Bull, the heavenly Twins'? The very common remembrance of the appearance of the 'Rutupina ostrea' for sale in our shops, by the fact that they are in season in the months which have the letter *r*, is founded on the principle of facilitating knowledge. It may be objected, that there is but little dignity in this method: but utility is preferable to illiterate dignity; and knowledge, acquired by this mode, is decidedly preferable to ignorance without it. The acquisition of knowledge, gained by whatever means, will always shed a lustre on the meanest individual: and every objection to our plan may easily be refuted by the very common truth: *Vita brevis, ars longa*.

S. Y.

CLASSICAL CRITICISM.

On the Origin of the Adverbs Alio, Aliquo, Eo, Eodem, Illo, Quo, Quocunque, Quolibet, Quonam, Quopiam, Quoquo, Quoquam, Utro, Utroque.

THESE, and perhaps a few more adverbs which end in the letter *o*, and involve as a common conception the point where a body that has been in motion stops, or a metaphorical meaning strictly analogous, have perplexed and embarrassed every grammarian that has hitherto directed his thoughts to the history of their origin. Some maintain that they are obsolete datives of the several pronouns to which they are allied; others regard them as ablatives; one critic of note asserts that they may be either datives or ablatives, according to the relation in which they stand to the rest of that particular sentence in which they happen to occur; and others contend that they are accusatives plural. From this difference of opinion among the learned it may be lawfully inferred, that the derivations which they have

given were distinctly felt to accord imperfectly with the meaning of the words themselves, and that the termination alone deterred them from adopting others more appropriate and intelligible. Facciolati in his account of *Eo* and *Eodem* evidently follows the general opinion that they are ablatives, whilst Gesner, less decided, views *Quo* as being in certain of its significations closely allied to a dative, and as having in others a more striking affinity to the ablative.¹ Neither case, however, seems at all fitted to

¹ *Eo, là, colà*, ablativus pronominis *Is, Id*, adverbii more adhibitus et multa significans. Primo enim est illuc, in eum locum, &c.

Eodem, là in quel medesimo luogo, ablativus pronominis *Idem* adverbii more usurpatum, et significat in eundem locum. Facciol. sub Voc. *Eo* et *Eodem*.

Quo adverbialiter cum ponitur interdum ex ablativo ortum videtur, ut cum adjunctos sibi habet comparativos, magis, minus, &c. (*Quo* when construed with the comparative is no adverb, but a true ablative of the pronoun, and ought on no account to be confounded with the adverb of place, which has led to these remarks.) *Interdum ex dativo secundæ declinationis, cum explicari potest per ad quid, vel cui rei. Forte ad dativum sunt qui referant, cum est adverbium loci, ad quem vel in quem itur.* Gesn. Thes. sub voc. *Quo*.

Perizonius in his notes upon Sanctii Minerva, pag. 489. ed. 1714. Amstel., professes to entertain no doubt whatever that *Quo* is the dative of *Qui*. Quin et in dativo, says the learned critic, a *Qui* dixerunt olim *Quoi*, quod frequens apud Plautum et Lucretium, et sine *i* *Quo*. Nam sine dubio dativus est *Quo* in hisce, *Quo tendis?* *Quo cum pervenissent*, apud Liv. i. 57. *Quo secures attulisti?* apud Petron. p. 38. *Martis vero signum quo mihi pacis auctori?* Cic. Fam. 7. 23. In prioribus intelligitur loco, in posterioribus usui vel negotio, per cujus ellipseos notionem referatur id ad omne genus et numerum. Notwithstanding the author's *sine dubio*, nothing more is necessary than to answer any one of the questions which he has put to demonstrate that *Quo* is no dative. Take, for instance, the first, *Quo tendis?* Would a Roman answer to this, *Venusie tendo*; or *Putcolis tendo*? Neither Cicero nor Pliny sanction any such construction. Horace indeed gives *Carthagini nuntios mittam*; but *Carthagini* seems in this passage to signify the people, not the place, for *Carthaginiensis civibus meis*, as we say *misit mihi literas*.

Sanctius maintains that these adverbs are accusatives plural; thus *Quo tendis?* *ad quæ tendis?* vel *quæ ad?* vel *quæ usque?* quasi sit *ad quæ loca usque?* Nam mihi sunt accusativi plurales, ut, *quousque*, i. e. ad quæ. Id. pp. 525, 526. atque ibi Perizon. The author of the Port-Royal Grammar, and Ruddiman, seem to concur in opinion with Sanctius; of these, however, the latter is obviously in extreme doubt whether to refer them to the dative singular or the accusative plural. *Quo* (quod vulgo pro adverbio accipiunt) antiquus dativus esse videtur. Potest etiam dici *quo* pro neutro plurali *quæ* esse positum per ellipsin præpositionis *ad*. Again, Sic *eo et illo* (quæ vulgo adverbiiis accensentur) antiqui accusativi fuerint, pro *ad ea* vel *illa negotia, loca*, &c. Nisi malis ad dativum sing. hæc referre. Gram. Maj. Vol. i. p. 203. New Method, &c. Eng. Transl. 1758. Book 6. Sect. 2. Ch. 1. 5. p. 94. Vol. ii.

convey the idea of motion terminated at the point which these adverbs describe, a conception which in Latin it seems the province of the accusative alone to express. Our object in the following remarks, accordingly, is to prove by such evidence as the case will admit, that these words were originally the accusatives of their respective roots. This opinion is not only countenanced by the meaning of the several words, but derives powerful additional support from such forms of construction as the following: *Quo tu te agis? Quonam, nisi domum?* Plaut. Trin. 4. 3. 71. *Quo te, Mœri, pedes? an, quo via ducit, in urbem?* Virg. Ecl. ix. 1. i. e. an *in urbem, quem in locum via ducit? Quonam hæc omnia, nisi ad suam perniciem pertinere?* Cæs. B. Civ. i. 9. i. e. *ad quendam, nisi ad, &c.*

At a period in the history of the Latin language contemporaneous with that in which we may suppose these words to have assumed their adverbial character, the elision of the final *m* occurs so frequently as to afford us, without violating any known principle whatever, at least a plausible solution of the difficulty. The rejection of this letter in verse, when it is the terminating consonant before a word which begins with a vowel, and the well-known fact, that in the oldest inscriptions its absence as a final letter is almost universal, furnish rational grounds for believing that these adverbs may without any obvious impropriety be referred to the accusative case singular. At an early period, of which, however, distinct traces still remain, this case in words of the second declension, as the roots of all those adverbs manifestly are, terminated uniformly not in *um*, but in *om* or *o*. The extant proofs of this peculiarity are too numerous and too well authenticated to leave any room for imputing it to accident or the engraver's oversight. It is to this antiquated form of the accusative then, and not to datives or ablatives singular, nor to accusatives plural, that we think the language indebted for such words as *Quo, Eo, Eodem, &c.*; and the ellipsis may, we conceive, in perfect accordance with existing constructions, and the actual meaning of the abbreviated or adverbial form, be thus supplied; *Quom* (in locum): *Eom* (in locum): *Eodem* (in locum): &c.

It seems not improbable that the Romans imparted somewhat of a nasal enunciation to their *m* and *n*; and that it is from them that such of the continental languages as are the immediate descendants of the Latin have derived this marked peculiarity of utterance. Hence the *Omnis* of the Romans slides with facility into the *Ogni* of the modern Italians, and hence the ancient writers, as is remarked by Columna on Ennii Frag. Hesselii,

p. 182. used *advenies* for *adveniens*, *abses* for *absens*, &c. It seems probable then that in ordinary conversation the pronunciation of the soft final *m* was scarcely perceptible, and in some words the existence of the letter was at last forgotten. But when the language became an object of more general study, when, in consequence of the progressive improvement of the people at large, it became more cultivated and refined, and its grammatical principles were more perfectly understood, its sounds were uttered with greater clearness and precision, and the indistinctness of the unlettered age which had passed away was succeeded by that fulness of articulation which every polished people is ambitious to employ. In a writing and a reading age, besides, the eye and the ear exert themselves conjunctly to secure for each letter a distinct utterance; in the ages of ruder antiquity, when written documents are far from being familiar even to the best informed, the ear alone, whose decisions yield in accuracy to those of the eye, is the only guide to whose counsel and direction it is permitted to resort. Hence there seem to be grounds for concluding, that in an early state of society those letters that are uttered with a soft and somewhat inaudible sound are frequently lost, and, even when the introduction of writing begins to give stability to the external forms of the language, are not always resumed, though their absence is sometimes indicated by such marks as have been invented to announce an incomplete orthography. When, however, the superior cultivation of the people has rendered the perfection of their language an object of care and attention, the anomalies which originate in conversation gradually disappear, and the more full and perfect forms of the language are, partially at least, restored. It need not then surprise us much to observe the occurrence of words in the earliest remaining monuments of the Latin language deprived of certain essential letters, which in its more advanced state again resume their proper place; nor on the other hand ought it to be held wonderful, if, in many cases, letters that at one time formed primary constituents in the structure of certain words, when they were once dropped, were ever afterwards forgotten and neglected. Now if, agreeably to these doctrines, it can be shown, either from any peculiarity in the pronunciation of the final *m* in the most improved state of the language, or from the monuments and inscriptions of earlier times, that it was not sounded or but feebly articulated, and that in inscriptions it was of so little consequence as to be often entirely disregarded, we are certainly warranted to conclude, that no objection can be drawn from the circumstance that *Eo, Quo,*

&c. want the final *m*, so powerful as to render it absolutely necessary to resort to any other case than the accusative for the solution of the apparent difficulty which their termination involves.

Of the facility with which the Romans, even in the most perfect state of their literature, dispensed with their final *m*, none can entertain any doubt who recalls to mind the fact already alluded to, and familiar to the most ordinary scholar, its regular elision in every kind of verse, when the following word begins with a vowel. As this elision is universal, we cannot be persuaded to consider it as a poetical licence, nor an unauthorised innovation on the established pronunciation of Latium. The poet was taught it by the practice of his country, and merely adhered to a usage which he found he had neither the right nor the power to alter.

Again, in regard to the final *m* of the accusative singular, genitive plural, &c. we may observe, that its obscure enunciation appears to have led to its exclusion from all inscriptions of very ancient date. Some contrivance, indeed, such as the apostrophe before *s* of the English genitive, may possibly in these cases have been employed to denote the absence of a letter, though none such, so far as I know, is mentioned by those who have examined, collected, and arranged the inscriptions that remain. Of the fact itself there cannot perhaps be adduced a stronger and more conclusive proof than that furnished by the inscription dug up about three centuries ago near the Porta Capena, commemorative of the reduction of Corsica and Aleria by L. Scipio, a son of Scipio Barbatus. It is thus exhibited by Sirmond and Aleander: and by Hobhouse, Illustrations, &c. p. 170. See also the preceding page of the same author, where he quotes another inscription equally illustrative of the opinion which we have advanced.

Honc oino plourume. cosentiunt. R. Luonoro. optumo fuise. viro Lucio M. Scipione filios Barbati Consol. Censor. Aidilis. hic fuet. Hic cepit Corsica Aleriaque urbe. Dedet tempestatibus. Aide mereto. These words in the orthography of a later age are as follows: *Hunc unum plurimi consentiunt Romæ bonorum optimum fuisse virum Lucium M. Scipionem. Filius Barbati, Consul, Censor, Ædilis hic fuit. Ille cepit Corsicam Aleriamque urbem. Dedit tempestatibus ædem merito.*¹ The

¹ Sed et patet illud, quod dixi, ex antiquissima inscriptione L. Scipionis, ubi *m* in aliquot vocabulorum extremo omittitur, tanquam litera olim minus, at a posterioribus magis frequentata, vel certe adscititia, et ideo

omission of the final *m* throughout this inscription cannot be accidental. The peculiarity which so strikingly attracts our attention, in contemplating this very ancient relique, gives a strong appearance of plausibility to the opinion which has been advanced; and when we consider that this explanation coincides perfectly with the signification which the words referred to bear, whilst all others deviate from it more or less, the evidence in favor of the origin for which we contend seems to be as clear, full, and consistent, as the philologist can reasonably expect.

The termination *om* is well ascertained to be a more ancient form of the accusative than *um* in words of the second declension, nor can it for a moment create a doubt in the mind of any intelligent inquirer. On somewhat better grounds, however, it may be questioned how *Quo* can be a product of *Quem*; a position obviously assumed when we maintain that to all the words mentioned, *in locum* must be supplied to fill up the ellipsis in their construction.

Whatever be the rationale of the declensions—whether, as many grammarians think, their number may safely be restricted to three, or whether they may be divided into five, as is uniformly done by the practical teacher of the language, or whether they may with still greater propriety be reduced to one, appears on this occasion to be a question which it is of little consequence to investigate. That the same word assumes the garb sometimes of one declension, sometimes of another, is a fact of too ordinary occurrence to be denied; and the simple mention of this circumstance is sufficient to account for the apparent anomaly observable in attempting to derive *Quo* from *Quem*. *Quo, qua, quo*, in the ablative; *quorum, quarum, quorum*, and *queis*, in the genitive and dative plural, with other cases as analogically formed as these, clearly demonstrate the relation subsisting between *Qui* and words of the first and second declension; whilst *Quibus*, the obsolete nominative plural *ques, quem, cui*, &c. evince its affinity to the third. The forms *cuiusmodi* and *cuiusmodi* too, which are decidedly genitives, refer us at once to *Quus*, or *Cuus*, *a, um*, as their nominative, and prove the regular inflexion of this word in ancient times, either as an adjective of the first and second declensions, or of the third, at the pleasure of the writer. From this *Quus* then is formed in the accusative *Quum*, or *Quom*, or *Cum*,

addi modo, modo omitti, solita. Denique colligitur id ex eo etiam, quod sola hæc consonans in metro, sequente vocali, eliditur. Perizon. in Sanct. Min. p. 487. Ed. Amstel. 1714.

which grammarians denominate adverb, conjunction, or preposition, according to the place it holds, and the duty it performs, in a sentence.¹ 'There can be no doubt, then, that the accusative was anciently *quom*; and, if this is admitted, we have only to contend for the facility with which the elision of the final *m* is effected to establish a perfect coincidence between the form of the word and its appropriate and characteristic meaning. This correspondence between the origin and the meaning—a correspondence which ought to be the groundwork of every philological investigation—cannot, on any principle with which we are acquainted, be reconciled with the formation of these words from any other case than that to which we have referred them.

If such be the origin of *Quo*, the other words mentioned are so obviously formed on the same principle as to need no farther illustration or comment.

A. R. C.

Edinburgh, April, 1824.

DE QUANTITATE SYLLABARUM ANCIPITUM IN

Fortuitus, Gratuitus, Pituita.

"*Gratuitus* sicut et *fortuitus*, auctoritate Horatii contra vulgum, penultima producta." Chr. Becmani Bornensis *Manuductio ad L. L. necnon de Orig. L. L.*, Hanoviae 1629. p. 514.

"*A forte est fortuitus*; ut *a gratis, gratuitus*. *Fortuito* non tam adverbium est, quam quasi adverbium. Nam intelligitur *casu*. Interdum tamen junctim legas, *Casu et fortuito*. Sed tum potius *fortuitu* scribendum, ut est in melioribus libris. — Ex *gratiis* autem factum *gratis* κατὰ συγχωρήν: a quo *gratuitus*; ut *a forte, fortuitus*." Jo. G. Vossii *Etym. L. L.*

"*Fortuitus*, penultima producitur ab Horatio *Od.* 2, 15, 17.

¹ The preposition, as it is called, seems to imply time, and intimates that some act or condition is contemporaneous with another mentioned. It is spelt *quom* in an inscription quoted by Lanzi, p. 154. Dr. Butler's derivation from σὺν or ἔμμεν is not, we think, probable. See his *Praxis*, &c. But this subject would require a dissertation.

Nec fortuitum spernere cespitem Leges sinebant. Sic Phædrus 2, 4, 4. Auson. in VII *Sap. de Solone* v. 3. At Manil. 1, 182. Petron. *Sat.* c. 135 Juvenal. *Sat.* 13, 225. et alii corripunt: nisi malis ad synæresim recurrere, et trisyllabam vocem facere: quod tamen durius esse videtur." Forcellini *Lex. tot. Latin.* "*Gratuitus*, pænultima syllaba brevis est, Stat. *Silv.* 1, 6, 16. Quidquid nobile Ponticis nucetis, Quod ramis pia germinat Damascus, Largis gratuitum cadit ruinis. Posse tamen produci quidam putant, exemplo τὸν *fortuitus* ap. Horat. *Od.* (l. c.)" Forcellin.

"*Fortuito*, mediam ut plurimum producit, Plaut. *Aul.* 1, 2, 41. Horat. *Od.* (l. c.) *Nec fortuitum spernere cespitem.* Sic *gratuitus, pituita.*" Ph. Parei *Lex. Cr.* "*Gratuita opera, Cist.* 4, 2, 74. penultima longa, ut ap. Horat. *fortuitum.*" Pareus.

"*'Fortuitus,'* inquit Serv. in *Æn.* 6, 179. *Itur in antiquam silvam* etc. *'ab eundo* est et a *fortuna* compositum.' Quod vanum: *itus* est terminatio, ut in *gratuitus*. Sed illud recte, quod ibidem ait, *'Producit autem l, et corripit,'* laudatque Juvenal. *Sat.* 13. extr. *Non quasi fortuitu nec ventorum rabie, sed Iratus cadat in terras, et vindicet ignis.* Et contra Horat. *Carm.* (l. c.) Hic enim nisi l litera longa sit, non stat versus. Hactenus ille. Versus Horatii est alcaicus dactylicus; *tui* secundus pes est iambus. Sic corripitur Manil. 1, 182. *Nam neque fortuitos ortus surgentibus astris:* producitur in illo trochaico Auson. VII *Sap. Solon., Non erunt honores unquam fortuiti muneris.*" Gesner. *Thes. L. L.*

"*Gratuitus*, quantitas tertiæ syllabæ prorsus est anceps, eodem modo ut in *fortuitus*, cujus tertiam Horatius produxit (l. c.) Stat. *Silv.* 1, 6, 16. *Et quas præcoquit Ebosita cannas, Largis gratuitum cadit rapinis.* Sunt phaleuci." Gesner.

"*Fortuitus*, anceps est; usitate autem corripitur. Plautus, Horatius, Ausonius, Buchananus, et Heinsius produxerunt: Manilius contra et Juvenalis corripuerunt; quorum tamen in locis qui cum Olao Borrichio in *Parnasso in Nuce* ad v. 830. συζήσιν comminiscuntur, quasi *for tui tus* tribus syllabis longis; ultima nempe ob sequentis vocabuli incipientem consonantem per positionem longa: dicti hi poetæ posuissent, temere nituntur contra. Analogia enim, quæ est in *gratuitus*, de quo paulo post, huic figmento obstat; si enim Papinius Statius penultimam in *gratuitus* corripit, cur non similiter eadem in *fortuitus* corripiqueat? Cf. *Poët. Giess.* 71. et Voss. *Art. Gramm.* 297." Nolteii *Lex. Anti-Barbarum* 1, 275.

"*Gratuitus*, anceps; usitate autem corripitur. Dousa qui-

dem l. 1. *Præcidaneorum* in Petron. 16. produci tantum debere contendit; sed contra Statii, luculentissimi poetæ, auctoritas est l. 1. *Silv. Carm. ult.*, ubi legas v. 16, *Largis gratuitum cadit rapinis*. Neque enim hic comminiscenda συλλήγῃς est, quasi *gratuitum* tribus syllabis dixerit. Nusquam enim Papinius in phalæcis in hac regione, spondeo est usus, quod Catullus sibi permisit. Rectius igitur statuetur penultima anceps, ut eadem in *fortuitus*, de quo supra. Nam si Papinius tertiam in *gratuitus* corripuit, cur non similiter tertia in *fortuitus* corripī queat? Ac si Plautus, Horatius, Ausonius tertiam in *fortuitus* produxere, cur non ad illud exemplum tertiam quoque in *gratuitus* producere liceat?" Noltenius l. c. p. 283.

"At anceps est penultima in *fortuitus*: quod aliqui semper corripī putarunt. Sed tantum abest, ut evincant quod volunt, ut ne illud quidem, corripī eam posse, solide probent. Juvenalis verum adducunt, cui tres primæ syllabæ constituent da-cylum. Locus est *Sat.* 13.

*Non quasi fortuitus, nec ventorum rabie, sed
Iratu cadat in terras, et vindicet ignis.*

Ita enim ex Aldina et Ms. nostro legendum, non *judicet*, ut in vulgatis et altero est Ms. nostro. Sed profecto argumentum hoc invalidum est, cum dici possit secundam et tertiam in *fortuitu* s. *fortuitus*, (utrumque in Mss. legas,) contrahi κατὰ συλλήγῃς: quomodo et Horat. dixit Ep. 1, 1.

Præcipue sanus, nisi cum pituita molesta est.

Nam produci primam; liquet ex illo Catulli *ad Furium*, (23, 17.)

A te sudor abest, abest saliva,
Mucusque et mala pituita nasi.

Sane pene ultimam in trochaicis istis liquido producit Plaut. *Aul.* actus 2, scena 1:

*Post mediam ætatem, qui mediam ducit uxorem domum,
Si eam senex anum prægnantem fortuitu fecerit,
Quid dubitas, quin sit paratum nomen puero Postumus?*

Apud Horat. quoque legere est (l. c.)

*Nec fortuitum spernere cespitem
Leges sinebant.*

Et ap. Auson. in *Ludo Sapientum* est iste trochaicus,

Non erunt honores unquam fortuiti muneris.

Estque scriptores hosce secutus Alciatus, cum scripsit l. 2. *Παρεγγ. Juris* c. 7.

*Frustra putavit esse te, Virtus, datam,
Quæ fortuitis serviebas casibus.*

Nec in *fortuitus* tantum, sed in *gratuitus* quoque eos fugit

ratio. Non tamen assentio Jano Douzæ, qui in *Præcidneis ad Horat.* (2, 16.) τὸ I in hujusmodi male corripitur putat. Nam ap. Stat. est phalæcius ille, *Silv.* 1.

Largis gratuitum cadit rupinis."

G. J. Vossii *Aristarchus* p. 104.

"Hæc qui non consideret, facile in quantitate labetur. Ita primam in *pituita* corripere non dubitabit, quia ap. Horat. sit *Ep.* 1, 1, (108.)

Præcipue sapis, nisi cum pituita molesta est.

At hic trisyllabum est. Produci vero primam, indicat Catulli hoc ad *Furium*,

Mucus et mala pituita nasi.

Et Persii istud *Sat.* 2, (57.)

Somnia pituita qui purgatissima mittunt."

Voss. l. c. p. 71. "*Pituita* per synæresin vox est trisyllaba ap. Pers. (l. c.) Primam syllabam aperte producit Catullus ad *Furium* s. 23, 17.

*A te sudor abest, abest saliva,
Mucusque, et mala pituita nasi.*

Itaque trisyllabum etiam est ap. Horat. *Serm.* 2, 275. *stomachoque tumultum Lenta feret pituita*, et *Ep.* (l. c.)" Gesner. *Thes. L. L.* "*Pituita*, humor redundans, ex ore naribusque fluens, producitur, Horat. *Ep.* (l. c.) ubi tamen synæresi hoc vocabulum contrahitur in trisyllabum; nam prima syllaba semper reperitur producta. Ol. Borrichii *Parnassus in Nuce* ad v. 1630." Noltenius l. c. p. 332. "*Pituita*, sanguis imperfecte coctus, humor crudus, aqueus, excrementitius, vel naturaliter vel præternaturaliter in corpore genitus: quo pertinent mucus narium, qui ex capite redundat, saliva, phlegma, phlegma ventriculi et intestinorum: a πύρω et πύρω, *Spuo*, et πύρω, *Coagulo*. Ridet Quintil. 1, 6. (al. 10.) eum, qui dictam putavit, quia *petat vitam*. Prima syllaba producitur, et tertia, Catull. (l. c.) Secunda et tertia aliquando per synæresin coalescunt, Pers. (l. c.) Horat. (l. c.)" Forcellinus. "Sic et Catullus *pituitæ* primam cum produxit, *Mucusque et mala pituita naso*, non corripuit Horat. *nisi cum pituita molesta est*. Sed trisyllabum posuit ita ut medium elementum, Æolicum fiat digamma: quod et elicitur ex Ælii Stolonis judicio, qui a *petendo vitam* duci ratus est." J. C. Scaliger *Poet.* 7. p. 844. "*Pituita*, J. C. Scal. (l. c.) Catullus *pituitæ* primam produxit, *Mucusque et mala pituita nasi*" [ap. Scal. est *naso*,] "nec corripuit Horat. *nisi cum pituita molesta est*. Sed trisyllabum posuit ita, ut medium elementum Æolicum fiat digamma: quod et elicitur ex Ælii Stolonis judicio, qui a *petendo vitam* duci ratus est. Quintil. (l. c.) Quamvis autem

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pituita aliis formetur a *πίττα*, quia sit *lentus humor*, *adinstar picis*, tamen *Ælium* subleuat Plato in *Timæo*: *Φλέγμα δὲ ὁξὺ καὶ ἀλμυρὸν πηγὴ πάντων νοσημάτων, ὅσα γίνεται καταρροϊκὰ διὰ δὲ τούτους τόπους, εἰς οὓς ῥεῖ, παντοδαπούς ὄντας παντοῖα νοσήματα εἰληφεν.* Et quia *pituita vitæ* quasi hostis et plurimorum morborum causa est, sane a *petendo vitam* merito dicitur." Chr. Becmani *Manuductio ad L. L.* p. 850. "*Pituita* si coacervetur aut corrumpatur, multos morbos sæpeque mortem adferre solet, eoque *Ælio Stolori* videbatur sic dicta, quia *petat vitam*. Quam etymologiam merito improbat *Fabius* (l. c.) Græcis vocatur *φλέγμα*, quod, (ut est in *Etym. M.*), *παρὰ τὸ φλέγω κατ' ἀντίφρασιν ψυχρότατον γὰρ ἐστὶ.* Verum antiphrasis nihil est nisi inscientiæ asyllum. Quare videndum an non *pituita* potius dicatur a *πίττα*, i. e. *Pix*, nempe quia *glutinoso lentore picis similis sit*. Atque hoc etymon firmat, quod eapse de causa etiam *herbæ* genus dictum sit *πίττα*, cujus tactu, si cum melle teratur, digiti cohærent, *Plinio* auctore. *Φλέγμα* autem, ut ego quidem suspicor, non ita quidem dicitur, quia sit *per se igneum*, sed quia *per accidens causet febres*. Quippe *φλέγμα ὁξὺ καὶ ἀλμυρὸν πηγὴ πάντων νοσημάτων ὅσα γίνεται καταρροϊκὰ, Pituita acida et salsa fons est morborum, quicunque e distillatione fiunt*, ut ait Plato in *Timæo*." G. J. Voss. *Etym. L. L.*

The above passages are all, which I have seen on these controverted points, and from their juxtaposition it is no very troublesome matter to make our way through the difficulty and to put the student in possession of rules sufficient to direct his judgment.

1. To determine the quantity of the penultimate in *fortuitus*, *gratuitus*, we must define the etymology of those words. *Servius* derives *fortuitus* from *eo* and *fortuna*: *ille habeat secum servetque sepulcro*. *Vossius* with more sense and felicity derives it from *forte*, and therefore considers *uitus* as the mere termination, and in like manner he derives *gratuitus* from *gratis*. Let us for a moment admit the absurd etymology of *Servius*—then the word *fortuitus* has its penultimate short to a certainty; for it would follow the same analogy, as in *circuitus*: *Virg. Æn.* 11, 767.

Undique circuitum, et certam quatit improbus hastam. But if we have recourse to the opinion of *Vossius*—then also the quantity is manifestly determined to be short, *fortuitus*. 2. But an objector will start up and say that an adjective so formed and terminated is a novelty in the Latin language. I answer that the principle of formation and the kind of termination appear in at least two adjectives, *fortuitus* and *gratuitus*, and therefore,

however novel the fact may be, it is not singular. And who, in the consciousness of universal knowledge and the pride of accurate learning, will venture to assert that the whole compass of Roman literature supplies no other examples? Does not the parent Greek language abound with novelties, and even with singularities? For instance, *λανθάνεμος*, a word coined by Simonides (*ap.* Aristot. Hist. Anim. 5, 8.) is formed against analogy, and to the best of my belief unsupported by any other Greek word of kindred formation. 3. The words *circuitus* and *tenuitas* show that there was nothing in the sound of *fortuitus* cacophonous enough to be rejected by the delicacy of a Roman ear. 4. The language of Roman satire, like the Greek iambic, approximates to common discourse, and, as Juvenal has used *fortuitus*, the probability is that the word was so pronounced in ordinary conversation. 5. Statius has shortened the penultimate of *gratuitus*, and would, no doubt, have served *fortuitus* in the same manner. But, supposing the common pronunciation to have been *fortuītus*, *gratuītus*, neither gods nor men would have tolerated the impiety of a poet, who violated the sanctity of the language by substituting *ī* for *ī*. 5. The advocates for lengthening the doubtful syllable in prose confidently appeal to Horace as Augustan authority. But the authority applies only to verse, and undoubtedly a modern writer of Odes may follow the example of Horace. But I ask, has Horace treated any other word in a similar manner? If so, he has availed himself of a poetic licence, and his authority in reference to prose will avail nothing. 6. Horace had the authority of Plautus to plead for his usage, and the language of Roman Comedy would determine the point in favor of Horace, if this be the only instance, in which Plautus can be himself accused of violating quantity to accommodate his verse. It may be reasonably supposed that in the time of Plautus great liberties were taken with the Roman tongue and that the quantity of many words had not been observed with uniform exactness by all Writers. 7. But cannot *fortuitus* and *gratuitus* be pronounced as trisyllables? I reply that they cannot be so pronounced in prose, because the Latin language has no diphthong *ui*, but the contraction of *u, i* into *ui* may be occasionally admitted into poetry, as in the instance of *pituita*. It must, however, be confessed, (and I am indebted to a learned friend for the remark,) that in the Æolic dialect, from which the Latin is derived, the diphthong *ui* exists, as in *τυιδε* *ap.* Sapphonem. Priscian p. 22.: "Apud Æoles *ui* sæpe amittit vim literæ in metro, ut Σαπφῶ, Ἀλλὰ τυιδε." See Mait-

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taire's *Gr. L. Dialecti* p. 327. 8. I shall be happy to see the subject, which I have attempted to discuss, argued by abler pens than mine; and I claim no other merit than that of a pioneer, in clearing the ground for a future adventurer.

E. H. BARKER.

Thetford, May, 1824.

ON THE ORIGIN OF MILTON'S LYCIDAS.

SINCE the days of the impostor Lauder no one has dared to accuse Milton of plagiarism. It is far from the intention of the writer of the following pages to fasten that charge on the immortal poet. If we look to the essay of Dr. Farmer on the learning of Shakspeare, or consult any of his numerous commentators, we find that all his dramatic and poetical works are built on some tale or history, yet we do not presume to consider him as a plagiarist: therefore if we discover a monody on the same subject as that on *Lycidas*, treated in the same allegorical manner, similar in structure, containing the same imagery, and often the same expressions, we may conclude, that it was the model on which *Lycidas* was formed, without accusing Milton of intended plagiarism.

It is singular that neither Warburton, Hurd, Warton, Johnson, Todd, nor any other acute and able commentators, discovered the source from which this monody was derived.

Milton's profound knowledge of the language of Italy and of her Latin writers is too well authenticated to require farther remark.

Among the most celebrated of the Latin poets of Italy is BALTHASAR CASTIGLIONI, a Mantuan, born in 1468, who was made Bishop of Avila by the Emperor, when sent by Clement the Seventh on an embassy to that monarch.

Castiglioni was distinguished for his learning and for his works in prose and verse. Some of his poetical compositions have been highly lauded by Julius Scaliger. Among his poems

is an elegy entitled *ALCON*. Serrasius speaking of this poem says :

Castilionius (scilicet *Iolas*) deflet poetæ Falconis Mantuani juvenis mortem, quem secum domi ab ætate ineunte aluerat, habueratque comitem et socium studiorum ac vigiliarum suarum omnium.

Milton in his monody laments, under the name of *Lycidas*, his friend and fellow-student Edward King, who was shipwrecked on his passage to Ireland in a crazy vessel, which foundered during a calm, not far from the coast of England.

The similarity in the subjects of the Elegy of *ALCON* and the Monody of *LYCIDAS* is evident. Let us now examine the manner in which both the poets have composed their poems.

Milton allegorically says of *Lycidas* :

For we were nursed upon the self-same hill,
Fed the same flock by fountain, shade, and rill.

Iolas, i. e. *Castiglioni*, tells of *Alcon* :

Nos etenim a teneris simul usque huc viximus annis,
Frigora pertulimusque æstus, noctesque, diesque,
Communique simul sunt pasta armenta labore.

In the above quotations both are allegorically represented in the characters of shepherds, each pursuing with his friend their pastoral avocations.

Dunster acutely conjectured that the lines

I come to pluck your berries harsh and crude;
And with forced fingers rude,
Shatter your leaves before the mellowing year—

were derived from these words of Cicero :

Et quasi poma ex arboribus, *cruda* si sint, vi avelluntur; si matura et cocta, decidunt; sic vitam adolescentibus vis aufert, senibus maturitas.

The mind of Milton was so imbued with classic lore, that Dunster's suggestion bears the air of probability; particularly as the word *cruda* is used by Cicero: but as the Elegy of *Alcon* contains the following lines, and since, as will be seen, the structure of the poem is throughout the same, I am inclined to consider the idea as emanating from

Non metitante diem lactentes messor aristas,
Immatura *rudis* non carpit poma colonus.

Milton tells us of his friend's untimely end :

For *Lycidas* is dead, dead ere his prime,
Young *Lycidas*, and hath not left his peer.

Castiglioni commences his poem with

Ereptum fatis primo sub flore juventæ,
Alconem nemorum decus, et solatia q̃mantum.

Lycidas' love for the Muses is celebrated; and the elegant latinism from the first epistle of Horace,

Seu *condis* amabile carmen,

is made to adorn the beautiful apostrophe—

Who would not sing for Lycidas? He knew
Himself to sing, and build the lofty rhyme.

Castiglioni thus speaks of his friend :

Alcon deliciæ Musarum et Apollinis, Alcon
Pars animæ, &c.

When the following lines from both the poets are considered together, it is presumed that the association of ideas will be too evident to require any metaphysical elucidation.

Milton under the fictitious images of rural employments describes his studies with his friend :

Meanwhile the rural ditties were not mute,
Temper'd to the oaten flute;
Rough Satyrs danced, and Fauns with cloven heel
From the glad sound would not be absent long;
And old Damœtas loved to hear our song.

Castiglioni in the same figurative language writes :

Quem toties *Fauni* et Dryades sensere canentem,
Quem toties Pan est, toties miratus Apollo,
Flebant Pastores——

The former speaks of

———Fauns with cloven heel.

The latter enumerates among the mourners for Alcon,

———Capripedes Satyriscos.

Milton in the following words conveys a poetical and touching thought :

The willows, and the hazel copses green,
Shall now no more be seen
Fanning their joyous leaves to thy soft lays.

the origin of which is found in

Non tecum posthac molli resupinus in umbra
Effugiam longos æstivo tempore soles;
Non tua vicinos mulcebit fistula montes,
Dorta nec umbrosæ resonabunt carmina valles.

Even the line

Ay me! I fondly dream
has a thought responsive to it in

Vana mihi incassum fingebam somnia demens.

In the ensuing verses of our English bard are a few lines on which I wish to offer some remark, since the reference of Milton has not been noticed by Warton :

Were it not better done, as others use
To sport with Amaryllis in the shade,
Or with the tangles of Neæra's hair?

These lines contain a sarcastic allusion to Buchanan, who often wandered from his severer studies to sport with Amaryllis, or sing of Neæra :

Cum das basia, nectaris Neæra
Das mi pocula, das dapes Deorum,
Ut factus videar mihi repente
Unus e numero Deum, Deisve
Siquid altius est, beatiusve.

Milton was residing in the country when he wrote the monody on his friend, consequently his mind was alive to every rural image ; yet even this lament,

Thee, Shepherd, thee the woods, and desert caves
With wild thyme and the gadding vine o'ergrown,
And all their echoes mourn :
The willows and the hazel copses green
Shall now no more be seen
Fanning their joyous leaves to thy soft lays.
As killing as the canker to the rose,
Or taint-worm to the weanling herds that graze,
Or frost to flowers, that their gay wardrobe wear,
When first the white thorn blows ;
Such Lycidas thy loss to shepherds' ear——

has a passage so responsive to it in feeling and imagery, that, when considered with the other similarities, it leads us, at least, to conclude that he remembered it :

Arboribus cecidere comæ, spoliataque honore est
Sylvâ suo, solitasque negat pastoribus umbras.
Prata suum amisere decus, morientibus herbis
Arida; sunt sicci fontes, et flumina sicca.
Infœcunda carent promissis frugibus arva,
Et mala crescentes rubigo exedit aristas.
Squalor tristis habet pecudes, pecudumque magistros.

Those who are accustomed to watch the operations of their minds, to trace with patient care their ideas to their sources,

and to observe accurately the various associations arising from the same origin, and spreading into various ramifications unconnected in their details, will readily perceive that the following passage, (with the circumstance of his friend being a churchman,)

Impastus stabulis sævit lupus, ubere raptos
Dilaniatque fenus miseris cum matribus agnos;
Perque canes prædam impavidus pastoribus aufert—

gave rise to the prophetic insinuation of the execution of Archbishop Laud, whom he considered as the cause of all the schisms then existing in the church—

Besides what the grim wolf with privy paw
Daily devours apace, and nothing sed:
But that two-handed engine at the door
Stands ready to smite once, and smite no more.

The opinion almost receives confirmation from the fact, that both the poets make a sudden transition to rural imagery of a more tender character: Milton in his beautiful invocation—

Return, Alpheus, the dread voice is past,
That shrunk thy streams; return Sicilian Muse,
And call the vales, and bid them hither cast
Their bells, and flowrets of a thousand hues.
Ye valleys low where the mild whispers use
Of shades, and wanton winds, and gushing brooks,
(" Nil nisi triste sonant et sylvæ, et pascua, et amnes,
Et liquidi fontes; tua tristia funera flerunt")
On whose fresh lap the swart star sparely looks;
Throw hither all your quaint enamell'd eyes,
That on the green turf suck the honied showers
And purple all the ground with vernal flowers.
Bring the rathe primrose that forsaken dies,
The tufted crow-toe, and pale jessamine,
The white pink, and the pansy peak'd with jet,
The glowing violet,
The musk-rose, and the well-attired woodbine,
With cowslips wan that hang the pensive head,
And every flower that sad embroidery wears:
Bid Amaranthus all his beauty shed,
And daffodillies fill their cups with tears,
To strew the laureat herse where Lycid lies.

This invocation has one in the *Alcon* so nearly responsive to it in the names of the flowers and the scope of the passage, that the spring from which it flowed is clearly seen:

Vos mecum, o pueri, beneolentes spargite flores,
Narcissum, atque rosas, et suave rubentem hyacinthum,
Atque umbras hedera lauroque inducite opacas.
Nec desint casia, permixtaque cinnama amomo,

Excitet ut dulces aspirans ventus odores.

• • • • • • •
* * * * * * *

Interea violas intertexent amaranthis,
Et tumulo spargent flores et sarta Napææ.

There are no lines in the *Lycidas* which exceed in magnificence and beauty the simile of

So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky :—

Unless so many corresponding parts had been discovered, I should have hesitated in saying that it may be deemed a splendid paraphrase of

Adspice, decedens jam Sol declivis Olympo
Occidit, et moriens accendit sidera cœlo ;
Sed tamen occiduo cum laverit aquore currus,
Idem iterum terras orienti luce reviset.

Milton's thoughts rise beyond the simile, and he triumphantly exclaims :

Through the dear night of him that walk'd the waves
Where, other groves and other streams along,
With nectar pure his oozy locks he laves,
And hears the unexpressive nuptial song,
In the blest kingdoms meek of joy and love.

Castiglioni too places his Alcon in Elysium :

Et nunc Elysia latus spatiaris in umbra,
Alcone et frueris dulci, æternumque frueris.

It is presumed that no doubt can ever again be entertained of the origin of the Monody on *Lycidas*. The poem of Alcon may be compared to the sketch of an inferior artist which Milton studied,—his genius enlarged the outline, made every form bolder, added strength and beauty to every part, then touched it with a master's hand, and imbued it with colors soft and strong and rich and varied.

N. OGLE.

In DEMOSTHENEM Commentarii JOANNIS SEAGER, Bicknor Wallicæ in Com. Mδnumethiæ Rectoris.

No. VI.—[Continued from No. LVI.]

In Aristocratem, p. 638. l. 14. φέρε, ἂν δέ τι συμβῇ τοιοῦτον οἷον ἴσως ἦδη τῷ καὶ ἄλλῳ, ἀπαλλαγῇ μὲν (Charidemus, psephismate Aristocratis Sacrosanctus) ἐκ θράκης, ἐλθὼν δὲ εἰς πόλιν οἰκῇ που, τῆς μὲν ἐξουσίας μηκέτι κύριος ὢν, δι' ἧς πολλὰ ποιεῖ τῶν ἀπειρημένων ὑπὸ τῶν νόμων, τοῖς δ' ἔθεσι καὶ ταῖς ἐπιθυμίαις ταῦτ' ἐπιχειρῶν πράττειν, ἄλλο τι ἢ σιγῶντα δεήσει, Χαρίδημον ἔαν αὐτὸν ὕβριζειν;

F. ἄλλο τι ἢ ΣΙΓΩΝΤΑΣ δεήσει Χαρίδημον ἔαν ΑΤΤΟΤ ὕβριζειν; αὐτοῦ, Ibi, illic.

In Aristocratem, p. 644. l. 25. λογιζόμενοι δ' ὅτι μητέρα Ὁρέσ-της ἀπεκτονῶς, ὁμολογῶν, θεῶν δικαστῶν τυχὼν ἀποφυγάνει, νομίσαι (δοκοῦσι) δίκαιόν τινα εἶναι φόνον.

Rectius ἀποφυγάνΟι.

In Aristocratem, p. 645. l. 11. ἀλλ' ἀόριστον αὐτὴν εἰπὼν τὴν αἰτίαν, καὶ μετὰ ταῦτ' εὐθὺς προσγράψας ἀγώνιμον εἶναι, τρίτον τουτὶ δικαστήριον καὶ τὰ τούτου νόμιμα παραβεβηκώς φαίνει.

αὐτὴν τὴν αἰτίαν) Merum crimen, merum nomen homicidii, sine adjunctione liciti vel illiciti.

In Aristocratem, p. 647. l. 9. ἀλλ' οὐχ οὗτος ἔγραψε ταῦτα. ἀλλὰ τὸν μὲν ἀθῶν αἰτιάσασθαι· τὸν δὲ ἄκριτον, παραχρήμα ἐκδίδου-θαι.—Distinguendum τὸν δὲ, ἄκριτον παραχρήμα ἐκδίδουθαι.

τὸν μὲν) Accusatorem.—ἀθῶν) μὴ προσόφλοντα χιλίας, ἔαν μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων.

τὸν δὲ) τὸν ἀνδρόφονον.

In Aristocratem, p. 667. l. 11. ἐν δὲ Λαμφάκῳ τινὲς ἄνθρωποι γίγονται δύο. Θεσσαγόρας ὄνομα αὐτῶν θατέρῳ τῷ δ' Ἐξήκεστος. οἱ παραπλήσια τοῖς παρ' ἡμῖν γνόντες περὶ τῶν τυράννων, ἀποκτινύουσι Φιλίσκον δικαίως, τὴν αὐτῶν πατρίδα οἰόμενοι δεῖν ἐλευθεροῦν. εἰ δὲ τῶν τότε ὑπὲρ Φιλίσκου λεγόντων, ὅτε ἐμισθοδοτεῖ μὲν τοῖς ἐν Περίνθῳ ξένοις, εἶχε δ' ὅλον τὸν Ἑλλήσποντον, μέγιστος δ' ἦν τῶν ὑπάρχων, ἔγραψέ τις, ὥσπερ οὗτος νυνὶ, ἔαν τις ἀποκτείνῃ Φιλίσκον, ἀγώνιμον αὐτὸν ἐκ τῶν συμμάχων εἶναι· πρὸς Διὸς, θεάσασθε εἰς ὅσῃν ἂν αἰσ-χύνην ἢ πόλιν ἡμῶν ἐληλύθει. ἦκε μὲν γὰρ ὁ Θεσσαγόρας, καὶ ὁ Ἐξή-κεστος, εἰς Λέσβον, καὶ ᾤκουν ἐκεῖ. εἰ δ' ἐφήπτετό τις τῶν Φιλίσκου παίδων ἢ φίλων, ἐξεδίδοτ' ἂν ὑπὸ τοῦ ὑμετέρου ψεφίσματος.

Corrigendum, ἘΞΕΔΙΔΟΝΤ' ἂν.

Constructio est, εἰ δὲ τις τῶν Φιλίσκου παίδων ἢ φίλων ἐφήπτετο

(τοῦ Θερσαγόρου καὶ τοῦ Ἐξηκέστου,) ἐξεδίδοντ' ἂν (ὁ Θερσαγῶρας καὶ ὁ Ἐξήκεστος) ὑπὸ τοῦ ὑμετέρου ψηφίσματος.

In Aristocratem, p. 673. l. 26. οὐκοῦν τοῦ (τὸ° Markland) κομίσθαι τὰ ἀπολωλῶτα χωρία ὑποσχομένου Χαριδήμου, διαβάντος, φησὶν ὁ ἄρχων Κριθωτῆς, περὶ τῶν ὑπαρχόντων γεγενῆσθαι μείζους τῶν πρότερον τοὺς κινδύνους.

Construe, ὁ ἄρχων Κριθωτῆς φησὶν, διαβάντος, (i. e. ὅτε διαβεβήκει ὁ Χαριδῆμος) τῶς κινδύνους περὶ τῶν ὑπαρχόντων γεγενῆσθαι, μείζους τῶν πρότερον.

In Aristocratem, p. 689. l. 2. καίτοι σκέψασθε ὡς ἐκόλαζον οἱ πρόγονοι τοὺς ἀδικοῦντας ἑαυτοὺς, εἰ παραπλησίως ὑμῖν. ἐκεῖνοι Θεμιστοκλέα λαβόντες μείζον αὐτῶν ἀξιοῦντα φρονεῖν, ἐξήλασαν ἐκ τῆς πόλεως, καὶ μηδισμόν κατέγνωσαν. καὶ Κίμωνα, ὅτι τὴν πάτριον μετεκίνησε πολιτείαν ἐφ' ἑαυτοῦ, παρὰ τρεῖς μὲν ἄφησαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι. πεντήκοντα δὲ τάλαντα εἰσέπραξαν. καὶ τοῦτον τὸν τρόπον προσέφεροντο τηλικαῦτ' αὐτοὺς ἀγαθὰ εἰργασμένοις ἀνθρώποις. δικαίως. οὐ γὰρ αὐτοῖς ἀπεδίδοντο τὴν αὐτῶν ἐλευθερίαν, καὶ μεγαλοψυχίαν τῶν ἔργων.

Ante τῶν ἔργων subaudiendum ἀντί.

οὐ γὰρ αὐτοῖς——κ. τ. λ.) Non enim factis illorum suam libertatem magnanimitatemque illis vendebant.—cum factis illorum libertatem magnanimitatemque suam non mutabant.—Eadem constructio περὶ παραπρ.

P. 349. l. 24. πολλὴν αἰσχύνην καὶ μεγάλους κινδύνους ταῦτ' ἔχει τῇ πόλει, διὰ τὴν αἰσχροκέρδειαν τὴν τούτου, καὶ τὸ ΧΡΗΜΑΤΩΝ ΑΠΟΔΟΣΘΑΙ ΤΑΛΗΘΗ.

In Timocratem.

In Timocratem, p. 702. l. 10. αἰτιασάμενος γάρ με——εἰς ἀγῶνα κατέστησεν. ἐν δὲ τούτῳ τὸ πέμπτον μέρος τῶν ψήφων οὐ μεταλαβὼν, ὥφλε χιλίας. ἐγὼ δὲ, ὥσπερ ἦν δίκαιον, μάλιστα μὲν διὰ τοὺς θεοὺς, ἔπειτα δὲ καὶ διὰ τοὺς δικάζοντας ὑμῶν, ἐσώθην.

Rectius τοὺς δικάσαντας. qui tunc judicabant. non enim iidem semper.

In Timocratem, p. 706. l. 8. ἐπὶ δὲ τῆς πρώτης πρυτανείας τῇ ἐνδεκάτῃ, ἐν τῷ δήμῳ, ἐπειδὴν εὔξεται ὁ κῆρυξ, ἐπιχειροτονίαν ποιεῖν τῶν νόμων.

τῇ ἐνδεκάτῃ) τοῦ Ἑκατομβαιῶνος μηνός. Infra p. 708. l. 10. τῆς ἐκκλησίας ἐν ᾗ τοὺς νόμους ἐπεχειροτονήσατε, οὕσης ἐνδεκάτης τοῦ ἑκατομβαιῶνος μηνός, δωδεκάτῃ τὸν νόμον εἰσήνεγκεν.

In Timocratem, p. 707. l. 5. οἱ δὲ θεσμοθέται τοὺς ἐνδειχθέντας εἰσαγόντων εἰς τὸ δικαστήριον κατὰ τὸν νόμον· ἢ μὴ ἀνιδόντων εἰς ἄρειον πάγον, ὡς καταλύοντες τὴν ἐπανόρθωσιν τῶν νόμων.

ἢ μὴ ἀνιόντων εἰς ἄρσιον πάγον) alioquin ne ascendant (promoveantur, provehantur) in Areopagum.

In Timocratem, p. 714. l. 10. πολλοῖς τῶν νόμων προσεγγέγραπτο· τὸν δὲ νόμον εἶναι κύριον τόνδ' ἀπὸ τοῦ μετὰ τὸν νῦν ἄρχοντα. ὕστερον δὲ γράφων ἐπὶ τούτοις ὁ τιθεὶς τόνδε τὸν νόμον, τὸν ἀνεγνωσμένον, οὐκ ἐνόμιζε δίκαιον εἶναι, τοὺς αὐτοὺς τῶν νόμων ἀναγεγραμμένους· ὕστερον, ἢ ἐτίθησαν, κυρίους εἶναι· ἀνενεγκεῖν ἐπὶ τὴν ἡμέραν, ἀφ' ἧς ἐτίθησαν, καὶ πρότερον ποιῆσαι κυρίους, ἢ ὁ θεὸς ἕκαστον ἡξίωσε.

Libenter legerem, οὐκ ἐνόμιζε δίκαιον εἶναι, τοὺς ΟΥΤΩΣ τῶν νόμων ἀναγεγραμμένους· “ὕστερον, ἢ ἐτίθησαν, κυρίους εἶναι” ἀνενεγκεῖν ἐπὶ τὴν ἡμέραν ἀφ' ἧς ἐτίθησαν,—κ. τ. λ. Sententiam loci satis accurate dat Taylor: Qui vero postea legem hanc tulit, modo recitatam; non æquum censuit legibus iis, quæ diserte jubentur auctoritatis initium capere, interjecto aliquo tempore postquam latæ fuerint, auctoritatem dare ab eo ipso die in quo latæ essent, atque eo pacto ratas habere prius quam ipse lator postulasset.

In Timocratem, p. 728. l. 18. ὁ δὲ, πολλῶν ὄντων καὶ δεινῶν, ὧν ἐν τῷ νόμῳ τέθεικε, (Timocrates scil. cujus lex debitores publicos, qui vades darent, immunes a vinculis præstabat) μάλιστ' ἀξίον ἐστ' ἀγανακτῆσαι, βούλομαι πρὸς ὑμᾶς εἰπεῖν. δι' ὅλου γὰρ τοῦ νόμου τῷ καταστήσαντι τοὺς ἐγγυητὰς, ἅπαντας λέγει. τῷ δὲ μὴ καθιστάντι μήτε βελτίους, μήτε χεῖρους, μήθ' ὅλως προσέχοντι τὸν νοῦν ὑμῖν, οὐδεμίαν οὔτε δίκην, οὔτε τιμωρίαν προσγγέγραφεν, ἀλλ' αἰδεῖαν πεποίηκε τοσαύτην, ὅσῃν οἷόν τε γενέσθαι πλείστην.

Hujusce loci sententiam quod non vidit Reiskius, idcirco pravam lectionem, ἅπαντας, verissimæ, ἅπαντα, prætulit. ἅπαντα tamen in plurali numero est, et neutro genere; non in singulari et masculino, ut Reiskio videbatur. Delenda interpunctio post ἐγγυητὰς.—τῷ καταστήσαντι τοὺς ἐγγυητὰς ἅπαντα λέγει, Illi, qui vades dederit, omnia dicit. Legis omnis provisio, cautiones omnes, omnes sanctiones, ad illum diriguntur, illum spectant, qui vades utique dederit. Sed quid faciendum debitore qui vades non dederit? De hoc consulto et vafre tacuit Timocrates, inquit Orator, quo effugiant ararii.

In Timocratem, p. 737. l. 17. καίτοι, ὦ Τιμόκρατες, οἱ μὲν ὄντες ἡμῖν κύριοι νόμοι, τουτουσὶ ποιούσι κυρίους ἅπάντων.—τουτουσὶ) Judices, scilicet.

In Timocratem, p. 739. l. 5. ἀξίον τοίνυν καὶ τοῦτ' εἰπεῖν, ὅσον ὑμεῖς διαφέρετε, ὦ ἄνδρες δικασταί, μεγαλοφροσύνη τῶν ρητόρων.

ὅσον διαφέρετε τῶν ρητόρων μεγαλοφροσύνη) Nobis ipsis, scilicet, humilioribus, non parcendo legibus abrogandis, si quis vestrum pœnam commenerit.

In Timocratem, p. 759. l. ult. οἶμαι τοίνυν αὐτὸν οὐδ' ἐκαίμων ἀφέξεσθαι τῶν λόγων, ὡς δεινὰ ἂν πάθοι, εἰ, γράψας ὅπως Ἀθηναίων μηδεὶς δεθήσεται, αὐτὸς πείσεται τι κακόν. — πρὸς δὲ τοὺς τοιοῦτους λόγους βέλτιον προακηκοέναι μικρὰ πάντας ὑμᾶς, ἵν' ἦττον ἐξαπατάσθε. ὅταν μὲν γὰρ λέγῃ, ὅπως μηδεὶς δεθήσεται Ἀθηναίων, μὴ λανθάνετω ψευδόμενος ὑμᾶς. οὐ γὰρ τοῦτ' ἔθηκεν, ἀλλ' ὅπως ὑμεῖς ἄκυροι τῶν προστιμημάτων γενήσεσθε.

Interponendum διὰ. — οὐ γὰρ ΔΙΑ τοῦτ' ἔθηκεν, ἀλλ' ὅπως — κ. τ. λ.

In Aphobum I.

In Aphobum I. p. 818. l. 6. οὐ γὰρ διδόντος τούτου (Ἀφόβου) σῖτον τῇ μητρὶ, τὴν δὲ προῖκα ἔχοντος, οὐδὲ τὸν οἶκον μισθοῦν ἐθέλοντος, ἀλλὰ μετὰ τῶν ἄλλων ἐπιτρόπων διαχειρίζειν ἀξιούντος, ἐποιήσατο λόγους περὶ τούτων ὁ Δημοχάρης· οὐδὲ τὸν οἶκον μισθοῦν ἐθέλοντος) “Elocutio aedium intelligatur cum omni instrumento et facultatibus.” Wolf. — Atqui aedes elocandæ non erant, cum Demosthenis patris testamento Aphobo habitandæ fuissent relictæ. αὐτῷ δὲ τούτῳ (Ἀφόβῳ) τὴν μητέρα τὴν ἡμετέραν, καὶ προῖκα ὀγδοήκοντα μνᾶς, καὶ τῇ οἰκίᾳ καὶ σκεύεσι χρῆσθαι τοῖς ἐμοῖς. P. 814. l. 25. οὗτος γὰρ (Ἀφόβος) εὐθύς μετὰ τὸν τοῦ πατρὸς θάνατον, ᾧκει τὴν οἰκίαν εἰσελθὼν κατὰ τὴν ἐκείνου διαθήκην. P. 817. l. 20. ἣν δὲ ταῦθ', ἃ γεγράφθαι φησὶν ἐν τῇ διαθήκῃ, δύο μὲν τάλαντα Δημοφῶντα λαβεῖν εὐθύς, τὴν δ' ἀδελφὴν, ὅταν ἡλικίαν ἔχῃ. — τοῦτον δ' (Ἀφόβον) ὀγδοήκοντα μνᾶς καὶ τὴν μητέρα τὴν ἐμὴν, καὶ τὴν οἰκίαν οἰκεῖν. Θηριππίδην δ' ἐβδομήκοντα μνᾶς λαβόντα καρπώσασθαι, ἕως ἐγὼ ἀνὴρ γενοίμην. τὰ δ' ἄλλα, ὅτ' ἐμοὶ χωρὶς τούτων κατελείφθη, καὶ τὸ μισθοῦν τὸν οἶκον, ἠφάνιζεν ἐκ τῆς διαθήκης.

In Aphob. III. p. 857. Ubi notandum οἰκίαν et οἶκον distinguui. οἶκος igitur hac oratione est, *Possessiones. Property.* et in hoc sensu est apud Lysiam in Aristogit. p. 906. “substantia universa” ut Reisk. interpr.

In Aphobum, I. p. 820. l. 21. Ταύτας τοίνυν ἔχει τὰς τριάκοντα μνᾶς ἀπὸ τοῦ ἐργαστηρίου, καὶ τὸ ἔργον αὐτῶν ὀκτῶ ἔτων. ὃ ἐὰν ἐπὶ δραχμῇ τις τιθῇ μόνον, ἄλλας ὁμοῦ τριάκοντα μνᾶς εὐρήσει.

“Triginta minarum usura drachmalis annua conficit 360 drachmas. Hæc octies iterata conficit 3040 drachmas, seu triginta minas cum excessu 40 drachmarum. unde constat ὁμοῦ significare Circiter, Præterpropter, cum pauculo quodam aut defectu aut excessu. Non semper exacte summam positam æquat; neque semper infra eam subsidit, quod sunt qui opinati sint, sed etiam ultra summam datam assurgit.” Reisk.

Summa drachmarum 360 octies iterata conficit 3040 drachmas? Qui potest? Immo vero drachmas 2880 conficit; ~~in~~ e.

28 minas, et 80 drachmas. Hic igitur certe ὁμοῦ infra summam positam subsidit.

In Aphobum I. p. 827. l. 18. ὅστις γὰρ ἐκ τεττάρων ταλάντων καὶ τρισχιλίων τοῖς μὲν τρία τάλαντα καὶ δισχιλίαις προῖκα δέδωκε, τῷ δ' ἐβδομήκοντα μνᾶς καρποῦσθαι, φανερόν δήπου πᾶσιν ὅτι οὐκ ἀπὸ μικρᾶς οὐσίας, ἀλλὰ πλεόν ἢ διπλασίας, ἧς ἐμοὶ κατέλιπε, ταῦτ' ἀφείλεν.—πλεόν ἢ διπλασίας, ἧς ἐμοὶ κατέλιπε, non est De pecunia plusquam duplo majore quam ea pecunia quam mihi reliquit;—verum De pecunia plusquam duplo majore ea pecunia tutoribus data; quam pecuniam, plusquam duplo majorem, mihi reliquit. Secundum idioma notissimum, casu eodem positum est relativum ἧς, quo antecedens, quod reticetur; alioquin esset πλεόν ἢ διπλασίας· ἣν ἐμοὶ κατέλιπε.

In Aphobum I. p. 827. l. 24. Sequitur οὐ γὰρ δήπου τὸν μὲν υἱὸν ἐμὲ πένητα ἐβούλετο καταλιπεῖν, τούτους δὲ, πλουσίους ὄντας, ἔτι πλουσιωτέρους ποιῆσαι ἐπεθύμησεν, ἀλλ' ἕνεκα τοῦ πληθούς τῶν ἐμοὶ καταλειπομένων Θηριππίδῃ τοσοῦτον ἀργύριον καὶ Δημοφῶντι τὰ δύο τάλαντα, οὕτω μέλλοντι τῇ ἀδελφῇ τῇ ἐμῇ συνοικήσειν, καρποῦσθαι ἔδωκεν.

οὕτω) Quia tunc quinquennis erat Demosthenis soror.

In Aphobum I. p. 828. l. 25. ἐτόλμα τοίνυν πρὸς τῷ διαιτητῇ λέγειν, ὡς ἀπὸ τῶν χρημάτων, χρέα τε πάμπολλα ἐκτέτικεν ὑπὲρ ἐμοῦ Δημοφῶντι καὶ Θηριππίδῃ, τοῖς συνεπιτρόποις, καὶ ὡς πολλὰ τῶν ἐμῶν λάβοιεν, οὐδέτερον ἔχων ἐπιδεικνύναι τούτων.

πρὸς τῷ διαιτητῇ) κληρωτῷ videlicet; a quo provocare licebat, et ad judicium venire. αἰρετὸν recusaverat Aphobus: quod docet Orator p. 813: εἰ μὲν ἐβούλετο Ἀφοβος—τὰ δίκαια ποιεῖν, ἢ περὶ ὧν διαφερόμεθα τοῖς γε οἰκέλοις ἐπιτρέπειν, οὐδὲν ἂν ἔδει δικῶν οὐδὲ πραγμάτων.

In Aphobum I. p. 833. l. 8. διαλαβόντες δὲ καὶ τᾶλλα αἰσχωρῶς οὕτω πάντα, πλεόν ἢ τὰ ἡμίσεα τῶν χρημάτων μηδὲ καταλειφθῆναι κοινῇ πάντες ἀμφισβητοῦσιν, ὡς πεντεταλάντου δὲ μόνον τῆς οὐσίας οὕτης, ἐκ τοσαύτης τοὺς λόγους ἀπεννέοχασιν, πρόσδοδον μὲν ἐξ αὐτῶν οὐκ ἀποφαίνοντες, τὰ δὲ κεφάλαια φανερὰ ἀποδεικνύντες, ἀλλ' αὐτὰ τὰ ἀρχαῖα οὕτως ἀναιδῶς ἀνηλῶσθαι φάσκοντες.

Interponendum OT inter ἀπεννέοχασιν et πρόσδοδον.—οὐ, πρόσδοδον μὲν ἐξ αὐτῶν οὐκ ἀποφαίνοντες, τὰ δὲ κεφάλαια φανερὰ ἀποδεικνύντες, ἀλλ' αὐτὰ τὰ ἀρχαῖα οὕτως ἀναιδῶς ἀνηλῶσθαι φάσκοντες. Ut nunc se habet hic locus, manifesta repugnantia est inter τὰ κεφάλαια φανερὰ ἀποδεικνύναι, et τὰ ἀρχαῖα ἀνηλῶσθαι φάσκειν. Medela mea si Reiskio succurrisset, nihil ποικίλον ad inexplicabilia explicanda excogitavisset.

In Aphobum II, p. 838. l. 2. οὐδὲ ταῦτα ἀποφαίνοντες, ἐξ ὧν τιμητάμενοι τὰς εἰσφοράς (ὑπὲρ ἐμοῦ scilicet) εἰσφέρετε. δεῖξατε γὰρ

ταύτην τὴν οὐσίαν, τίς ἦν, καὶ ποῦ παρέδοτέ μοι, καὶ τίνος ἐναντίον. τὰ μὲν γὰρ δυὸ τάλαντα, καὶ τὰς ὀγδοήκοντα μνᾶς, ἀπὸ τῶν τεττάρων τάλαντων καὶ τρισχιλίων ἐλάβετε. ὥστ' οὐδὲ ταῦθ' ὑπὲρ ἐμοῦ εἰς τὸ δημόσιον ἐτιμήσασθε. ὑμετερεὶ γὰρ ἦσαν ἐν ἐκείνοις τοῖς χρόνοις.

τῶν τεττάρων τάλαντων καὶ τρισχιλίων) *Talenta duo, Demosthenis sororis dotem, acceperat Demopho; minas octoginta, dotem matris Demosthenis, Aphobus. Si his addantur septuaginta minæ, quarum usum fructum habuerat Hierippides, erunt talenta quatuor, et triginta minæ; h. e. talenta quatuor, et tria millia drachmarum.*

In Aphobum, III. p. 844. l. 6. Εἰ μὴ, καὶ πρότερόν μοι δίκης γενομένης πρὸς Ἀφοβον, ὃ ἄνδρες δικασταί, συνήδη πολλῶν τούτων μεῖζω καὶ δεινότερ' αὐτοῦ ψευσαμένου ῥαδίως ἐξελέγξας διὰ τὴν περιφάνειαν τῶν ἀδικημάτων, θαυμαστῶς ἂν ἴσως εὐλαβούμενη, μὴ καὶ νῦν οὐ δυνηθῶ δεῖξαι πῇ παρακρούσεται ποθ' ἕκαστα ὑμῶν αὐτῶν. “*Locus corruptus, quem neque Simonis Fabricii, aut Hieronymi Wollii, divinatio videtur persanasse, neque nostra nobis satisfacit, &c.*” Reiske.

Mihi videtur corrigendum esse, μὴ καὶ νῦν οὐ δυνηθῶ δεῖξαι πῇ παρακρούσεται ποθ' ἕκαστα *TMIN* αὐτῶν.

ὑμῖν coheret cum δεῖξαι, αὐτῶν vero cum ἕκαστα.

In Aphobum, III. p. 848. l. 21. περὶ τῆς μαρτυρίας μὲν ἔφυγε τὴν βάσανον, περὶ οὗ μάλιστα προσῆκεν αὐτῷ τὸν λόγον ποιῆσθαι· περὶ δ' ἄλλων φησὶν ἐξαίτειν, ψευδόμενος. P. 859. h. orat. γνώσεσθε γὰρ ἐξ αὐτῆς ἀκούσαντες, τὰ μεμαρτυρημένα, ὡς ἔστιν ἀληθῆ, καὶ τὸν Μιλύαν ὅτι νῦν μὲν περὶ πάντων φησὶν ἐξαίτειν· τὸ δὲ πρῶτον ὑπὲρ τριάκοντα μόνον μνῶν ἐξήτει.

In Aphobum, III. p. 851. l. 2. καίτοι πῶς ἄξιόν ἐστι καταγνῶναι τῶν μαρτύρων διὰ τοῦτο, οἱ μόνοι τῶν πάποτ' ἡγωνισμένων δίκην ἐν ὑμῖν τὸν διώκοντ' αὐτὸν αὐτοῖς μάρτυρα τούτων ἐπιδεικνύουσι γεγενημένον.

Γ. καταγνῶναι τῶν μαρτύρων διὰ *TOTTON*. (Aphobum scilicet.) Non enim video quo τοῦτο referatur.

In Aphobum, III. p. 854. l. 7. Aphobus, Demosthenis tutor, damnatus fuerat, per fraudem, ut quidem aiebat ipse, Demosthenis; qui Milyam manumissum esse affirmasset, ideoque illum Aphobo ad tormenta dedere adnegasset, Phanumque, seu Stephanum testem produxisset verborum Aphobi ipsius, Milyam liberum esse, quondam confessi. Phanum vel Stephanum nunc falsi testimonii accusat Aphobus, defendit Demosthenes; docetque, testimonia dicta de Milya non effecisse ut Aphobus causa caderet· τοῖς δὲ μάρτυσι (inquit Orator) τί μεμαρτύρηται; μαρτυροῦσι παραγενέσθαι πρὸς τῷ δαιτητῇ Νοθάρχω, ὅτε Ἀφοβος, ὡμολόγει Μιλύαν ἐλευθέρον εἶναι, ἀφέντα ὑπὸ τοῦ Δημοσθένους πατρός.

σκοπεῖτε τοῖνυν παρ' ὑμῖν αὐτοῖς, εἴ τις ἂν ὑμῖν ἢ ῥήτωρ, ἢ σοφιστής, ἢ γόης οὕτω θαυμάσιος δοκεῖ γενέσθαι, καὶ λέγειν δεινός, ὥστ' ἐκ ταυ-
τησὶ τῆς μαρτυρίας διδάξαι τιν' ἀνθρώπων, ὡς ἔχει τὴν προῖκ' Ἀφοβος
τῆς μητρὸς τῆς ἑαυτοῦ. καὶ τί λέγων; ὃ πρὸς Διὸς, ὁμολογεῖς εἶναι
Μιλύαν ἐλεύθερον; καὶ τί μᾶλλον ἔχω τὴν προῖκα;

Vulgata lectio est, καὶ τί λέγων ὃ πρὸς τοῦ Διὸς ὁμολόγησεν εἶναι
Μιλύαν ἐλεύθερον; ὁμολογεῖς intulit Reiskius e codice Ms. quem
Augustanum primum appellat.—ὁμολόγησας habet codex Ms.
Bavaricus. Profecto corrigendum “καὶ τί εἰ, λέγων, ὃ πρὸς τοῦ
Διὸς, ὁμολόγησα εἶναι Μιλύαν ἐλεύθερον; τί μᾶλλον ἔχω τὴν προῖκα;”
Istis verbis, καὶ τί εἰ, λέγων——ἔχω τὴν προῖκα, inest proso-
popœia. in eis Aphobi personam suscipit Demosthenes: sunt
enim quæ recte dicere potuisset ille.

In Aphobum, III. p. 855. l. 16. τί σοι ποιήσουσιν οἱ μάρτυρες;
οὐ γὰρ οὗτοί γε μεμαρτυρήκασιν ὡς ὁμολογεῖς ἐπὶ τοῖς ἐμοῖς δανείζειν,
καὶ λαβεῖν τάνδράποδα ὡς σαυτόν· ἀλλ' ἐν ταῷ λόγῳ ταῦτα γέγραφας
σύ.

F. ὡς ὁμολόγεῖς ἐπὶ τ. ε. δ.

In Aphobum, III. p. 858. l. 3. περὶ δὲ τοῦ καταλειφθῆναι τὰ
χρήματ' ἔνδον, βούλομαι σαφῶς ὑμῖν ἐπιδείξαι ψευδόμενον. Talenta
illa significantur, de quibus In Aphob. I. p. 830. ἐτόλμησε ψεύ-
σασθαι πάντων δεινότατον, ὡς τέτταρά μοι τάλαντα ὁ πατὴρ κατέλιπε
κατορρωγμένα, καὶ τούτων κυρίαν τὴν μητέρα ἐποίησε.

In Aphobum, III. p. 858. l. 12. περὶ δὲ τοῦ καταλειφθῆναι τὰ
χρήματ' ἔνδον, βούλομαι σαφῶς ὑμῖν ἐπιδείξαι ψευδόμενον· τοῦτον γὰρ
τὸν λόγον καθήκει, ἐπειδὴ τὰ χρήματα μὲν πολλὰ ἐφῆνεν ὄντα, οὐκ
εἶχε δ' ἐπιδείξαι ταῦτ' ὡς ἀποδεῶκεν, ἵνα ἐξ εἰκότων οὐδὲν προσήκον
ἡμῖν φανῇ κομίζεσθαι τὰ γ' ὄντα παρ' ἡμῖν.

ἵνα ἐξ εἰκότων——) Ut probabile fieret, nihil esse causæ cur
pecuniam recuperaremus, quæ jam tum penes nos esset.

In Aphobum, III. p. 859. l. 27. ἡρόμην αὐτὸν πόσα εἴη τὰ
χρήματα τὸ πλῆθος, καθ' ὃ τὸν Μιλύαν, ὡς εἰδὸτα, ἐξήτησεν· οὗτος δὲ
ψευδόμενος, περὶ πάντων ἔφησε. περὶ μὲν τοῖνυν, ἔφη ἐγώ, τούτου,
παραδώσω σοι τὸν ἔχοντα τάντίγραφα, ὡς σύ με προυκαλέσω.

“Constructio hæc est: παραδώσω σοι τὸν ἔχοντα τάντίγραφα,
ὡς σύ με προυκαλέσω περὶ τούτου.” Reisk.

Mihi secus videtur. nam περὶ μὲν τοῖνυν τούτου, est, De hoc
quidem igitur, (i. e. utrum de omni pecunia, an de triginta solum
minis.)——ὡς est, Quemadmodum.

De hac quidem igitur, inquam ego, servum illum tibi dedam
torquendum, qui provocationis tuæ exemplum servat, (quo ex-
emplo scriptum est) super quibus rebus provocasti me. « .

τάντίγραφα ὡς σύ με προυκαλέσω, The copy of the terms of your
challenge to me.

In Aphobum, III. p. 859. l. ult. προσμόσαντος δέ μου, τὸν ἄνθρωπον ὡς ὠμολόγησας ἐλεύθερον εἶναι, καὶ κατὰ Δήμωνος ἑμαρτύρησας, ἂν ἀπομόσῃς τὰναντία τούτων κατὰ τῆς θυγατρὸς, ἀρήμιμί σοι πάνθ', ὑπὲρ ὧν ἂν ἐξαιτήσας φανῇς τὸ πρῶτον, βασανιζομένου τοῦ παιδός.

προσμόσαντος δέ μου) Et quum ego prius juravero——. βασανιζομένου τοῦ παιδός) per quæstionem habitam de servo qui provocationis tuæ exemplum servat, ut appareat, super quam pecunia Milyam prius ad tormenta poposcisti.

In Onetorem.

In Onetorem, I. p. 866. l. 10. ὄφλοντος δέ μοι τὴν δίκην Ἀφόβου τῆς ἐπιτροπῆς, καὶ οὐδὲν δίκαιον ποιεῖν ἐθέλοντος, διαλύειν μὲν ἡμᾶς Ὀνήτωρ οὐκ ἐπεχείρησεν. οὐκ ἀποδεδωκώς δὲ τὴν προῖκα, (sororis suæ scilicet, quam duxerat Aphobus, retinente dotem Onetore, ne, si Aphobus iudicio tutelæ damnaretur, amitteretur dos) ἀλλ' αὐτὸς κύριος ὢν, ὡς ἀπολελοιπίαις τῆς ἀδελφῆς, καὶ δοὺς κομίσασθαι οὐ δυνάμενος, ἀποτιμήσασθαι φάσκων τὴν γῆν, ἐξάγειν μ' ἐξ αὐτῆς ἐτόλμησε.

Potestne δὴ significare dotem? habetne locum in soluto sermone? Si ita sit, corrigam lubens, καὶ ΔΝΞ κομίσασθαι οὐ δυνάμενος. Sed melius forsitan esset legere, καὶ δοὺς, (Ἀφόβου τὴν προῖκα scilicet) κομίσασθαι Δ' οὐ δυνάμενος.

In Onetorem, I. p. 867. l. 26. ἐγὼ τοίνυν ὁμολογουμένως οὕτω ταῦτ' ἐλέγχων, ὡς οὐδ' ὕστερον ἀπέδωσαν, οἶμαι ῥαδίως ἐπιδείξειν ἐξ αὐτῶν τῶν πεπραγμένων; ὥσθ' ὑμῖν γενέσθαι φανερόν, ὅτι καὶ εἰ μὴ ἐπὶ τούτοις, ἀλλ' ἐπὶ τῷ διὰ ταχέων ἀποδοῦναι, τὰργύριον εἶχον, οὐκ ἂν ποτ' ἀπέδωσαν, οὐδ' ἂν προῖεντο. τοιαύτας ἀνάγκας εἶχεν αὐτοῖς τὸ πρᾶγμα.

Uido hic est,—οἶμαι ῥαδίως ἐπιδείξειν ἐξ αὐτῶν τῶν πεπραγμένων ὡς οὐδ' ὕστερον ἀπέδωσαν. Deinde rescribendum opinor, ὥσθ' ὑμῖν γενέσθαι φανερόν, ὅτι, καὶ εἰ μὴ ἐπὶ τούτοις, ἀλλ' ἐπὶ τῷ διὰ ταχέων ἀποδοῦναι τὰργύριον, ΕΙΧΕΝ, οὐκ ἂν ποτ' ἀπέδωσαν, οὐδ' ἂν προῖεντο.

καὶ εἰ μὴ ἐπὶ τούτοις) etiam si non his conditionibus, ἀλλ' ἐπὶ τῷ διὰ ταχέων ἀποδοῦναι τὰργύριον, sed hac lege ut Onetor et Timocrates, quem, maritum suum priorem, Onetoris soror reliquerat, confestim Aphobo, novo marito, dotem numerarent, ΕΙΧΕΝ, (sororem Onetoris Aphobus, scilicet)—οὐκ ἂν ποτ' ἀπέδωσαν, κ. τ. λ.

In Onetorem, I. p. 869. l. 23. μὴ γὰρ ὅτι πρὸς τοῦτον, τοιοῦτον ὄντα, ἀλλ' οὐδὲ πρὸς ἄλλον οὐδ' ἂν εἰς οὐδέναν τοιοῦτον συνάλλαγμα ποιοῦμενος (sororis suæ conjugium videlicet, cum talento dotis) ἁμαρτύρῃς ἂν ἔπραξεν. ἀλλὰ τῶν τοιοούτων ἕνεκα καὶ γάμους ποιοῦμεν,

καὶ τοὺς ἀναγκαιοτάτους παρακαλοῦμεν, ὅτι οὐ πάρεργον, ἀλλ' ἀδελφῶν καὶ θυγατέρων βίους ἐγχειρίζομεν, ὑπὲρ ὧν τὰς ἀσφαλείας μάλιστα σκοποῦμεν.

Hic γάμου significare videtur, *Convitiā nuptiālia*.

In Onetorem, II. p. 876. l. 19. τοὺς ὄρους ἀπὸ τῆς οἰκίας ἀφαιρεῖ, καὶ τάλαντον μόνον εἶναι τὴν προῖκάν φησιν, ἐν ᾧ τὸ χωρίον ἀποτετιμῆσθαι.

Opinor 'ΕΦ' ᾧ τὸ χωρίον ἀποτετιμῆσθαι.

On the Error relative to the time of the departure of the Israelites from Egypt.

THE opinions of some of our most learned bishops, kindly conveyed to me, have enabled me to assert with a degree of confidence, which I should not otherwise have felt, that I have discovered a very remarkable mistake of all commentators in *fixing the time of day at which the Israelites quitted Egypt*. This discovery, though at first sight apparently insignificant, leads to two results, by no means unimportant. It brings to light, on the one hand, some beautiful and additional specimens of the wonderful harmony and minute accuracy with which the Paschal types accord with their antitypes. On the other hand, it powerfully tends to set at rest that controversy in which so many of the most profound theologians of various countries and times have engaged, respecting our Lord's anticipation of the Last Passover.

However, as the subject, though important, possesses none of those attractions derivable from a reference to the disputes and passions of the day, it would be presumptuous in me (an individual unknown to the literary world) to suppose that, by printing a small tract, I shall in a great degree succeed in exciting public attention to it.

Permit me therefore to introduce it to the notice of the many critical and scientific readers, into whose hands your Journal usually passes. The subject is curious, and may not be uninteresting to your readers. It adds, I think, a new evidence of the truth of our religion, to the *bundle* (if I may so express myself) which we already have collected, and which, united, the whole force of infidelity never has been, and, I trust, never will be, able to break.

Many expositors, and of no little eminence, appear to have been influenced by a persuasion that, for the accurate and complete accomplishment of the paschal types, it was necessary that the sacrifice of Christ, and of the paschal lamb, should take place on the *same day*. But this persuasion appears on examination to be totally erroneous. The sacrifice of our Saviour, and that of the paschal lamb, were not *designed* to have taken place on the same day. Their doing so, instead of producing a close fulfilment of the paschal types, would exhibit a very remarkable discrepancy between some of the types and their antitypes; and could come to pass only by our Lord's setting an example of *opposition* to the *Jewish ecclesiastical authorities*, in respect to one of the most solemn observances of the law: an example entirely at variance with his general declarations and conduct. This persuasion, then, seems to have taken its rise from two sources.

I. From a want of accuracy in distinguishing the objects which the several paschal types were respectively designed to adumbrate.

II. From a *mistake*, into which, I believe, all commentators, without exception, have fallen; in fixing *the time of day at which the Israelites took their departure from Egypt*.

I. In considering the principal circumstances of the Passover we shall perceive that there are five perfectly distinct classes of types.

1. The DELIVERANCE of the Israelites from the Egyptian bondage was a type of *our deliverance*, not only as to its nature, but also to the *month*, the *day of the month*, and the *hour* of it.

2. The paschal lamb, with its qualities, typified the *Redeemer*, in virtue of whose merits and atoning sacrifice BOTH these deliverances were vouchsafed.

3. The sacrifice, the sprinkling of the blood, &c. were types of the death, sufferings, and bloodshedding, of the Redeemer. By these he reconciled us to God, and purchased that *dispensation of grace and mercy*, of which His protection, and miraculous superintendence of His chosen people, formed a *part*, and to which they were subservient.

4. The eating of the paschal sacrifice was a symbol, and means of their participation in the benefits of the sacrifice, and also a type of that feast, which was, in the fulness of time, to be established, and at which *our souls and bodies are strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine*.

5. The concomitants, such as the eating it *with* bitter herbs and unleavened bread, and in the posture of travellers, &c. were types of the conduct, of the dispositions, and of the circumstances of those who should be delivered.

The two first of these are the objects to which our present remarks must be directed.

The *principal* object of commemoration in the Jewish Passover may be easily and abundantly¹ proved to have been the *deliverance* from *bondage*, according to a promise made to *Abraham*. This *deliverance* was the type of *another* deliverance, also *promised* to *faithful Abraham* and to their *forefathers*.

“ While the punctual and specific performance of one promise was a pledge of the faithful fulfilment of the other, it also typically represented the nature and the time of the deliverance, which was the subject of the latter promise. It foreshowed, that as they had been delivered from the house of bondage in Egypt, so, *when the fulness of time should come*, the true children of faithful Abraham would also be delivered from the bondage of the law, and of sin, and death. Here then is the type and the antitype. In the month Abib or Nisan, on the *fifteenth day* of the month, “ *between the two evenings*,” at the *time of day*, but *not on the day* that the paschal lamb was slain, the children of Israel *marched out of Egypt*, received the punctual fulfilment of the former *promise*, and were delivered from the “ house of bondage.” In the *same* month, on the *same day* of the month, probably on the *same day* of the WEEK, and about the *same hour* of the day, the *latter promise* was fulfilled; our deliverance from worse than Egyptian bondage was completed; and Jesus on the cross exclaimed, “ *It is finished* ;” bowed his head, and gave up the ghost. But St. Paul teaches us that it was by faith that the patriarchs embraced “ the promises, not having received them,” but having “ seen them afar off.” By faith! But what was the object of their faith? The PROMISED SEED—the *Seed that was to bruise the Serpent’s head*. “ The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed.” “ Abraham,” said our Saviour himself, “ rejoiced to see my day, and he saw it, and was glad.” The object then of his

¹ A collection of several opinions and proofs on this subject may be seen in the Appendix to my Sermon on the Passover, published at Rivington’s.

faith was *Christ our Passover*. This, he was sensible, was the procuring cause of all God's promised blessings to his posterity. The lamb itself was no more the procuring cause of the deliverance from Egyptian bondage, than of the deliverance of mankind from the bondage of sin and death. It would be of no value or efficacy whatsoever, but as it typified, and was a sacramental memorial, representing the sacrifice of the "*lamb slain from the foundation of the world*." In both cases the same propitiatory sacrifice was the procuring cause of God's merciful dispensations, in both the same "*fore-ordained*" scheme of redemption was kept in view. The day *before* the accomplishment, then, of the former promise, a type was ordained to represent the procuring cause of *both* deliverances. This type was to be annually continued till the *Deliverer* prefigured by it should appear; in short, it was to "*show the Lord's death till he came*." And as this type of the Deliverer was ordained on the evening *before* the former deliverance, so the *last anniversary* of the type was observed the evening *before* the latter deliverance was accomplished. Immediately after this final anniversary, it was solemnly and authoritatively abrogated by the appointment of another rite, which is to "*show the Lord's death till his coming again*." The sacrifice then of the paschal lamb typified neither the deliverance of the world, nor the day of the deliverance. If it had any reference to the time of the deliverance, it marked only the *hour* of it."

From this it follows that, to fulfil the types, our Saviour could not have been ordained to suffer on *the day* on which the paschal lamb was slain. If he had suffered on that day, the fulfilment would have been less minutely accurate than it really was. The completion of *our* deliverance was to be expected on some anniversary of the *deliverance* of the Jews. And we are informed that such an expectation did prevail.¹ To the particulars of this *deliverance* ours ought to correspond: and it may be *shown* that they do correspond most circumstantially: they agree in the month, the day, and the hour.

II. For the other source of the persuasion which we have been considering, is the *mistake* into which commentators have fallen, in fixing *the time of day at which the Israelites left Egypt*. For all commentators have agreed in laying down the

¹ There was a tradition among the Jews, that they should be redeemed on the *very day of their coming out of Egypt*, viz. on the 15th of Nisan. Whitby's Annotations, Matt. xxvi. 2.

MORNING as the time of their departure; whereas, it was, in fact, as I have already hinted, "*between the two evenings,*" after the "*ninth hour,*" about the hour when the Saviour exclaimed "*it is finished;*" when the "*vail of the temple was rent in twain from the top to the bottom,*" that the free approach to the mercy-seat was opened "*to all believers;*" that the rocks were rent; the graves unclosed; and that heaven and earth proclaimed THE COMPLETION OF THE PROMISED DELIVERANCE.

The proofs, which may be brought to establish this curious fact, appear to me irrefragable. They may be classed under two heads; viz. proofs deducible,

"I. From a *general view* of the transaction, as related in the twelfth chapter of Exodus.

II. From the direct testimony, and from the expressions used in various parts of scripture, describing or alluding to this event.

1. From a *general view* of the transaction, it will appear extremely improbable that they could have commenced their march much before the above time, and still less could have all quitted Egypt. The destruction of the Egyptians took place at *midnight*. When it *had* taken place, it is no unreasonable presumption that *some considerable interval* had elapsed before a messenger was sent to Moses. The *time consumed* in unavailing lamentations, in the confusion and consternation that must have ensued, and rendered them, at first, incapable of deciding upon the measures to be taken, in announcing the calamity to Pharaoh, in assembling his counsellors; all this must have occasioned some delay, even before a messenger was despatched to Moses. Then the children of Israel, dwelling in a district of their own, and being withal treated as slaves, it can scarcely be supposed that the abode of Moses was *near* the king's palace.* Therefore, before he could have come, to receive the orders for the dismissal of his countrymen, it must have probably been morning, or very nearly morning. Consequently, the business of *assembling* the people for their march could not have *commenced till that time*.

But we arrive at this conclusion more directly, by the express

* In Exodus, ix. v. 29. is a strong, if not decisive intimation, that the dwelling-place of Moses was "out of the city." And this is conformable both with the history of the first settlement of the Israelites in Egypt, and with what we might reasonably presume would be their situation, when we consider the cruel and jealous policy of the Egyptians, in *destroying their male children*. It is not at all probable that the Egyptians would suffer a people, at whose increase they were so greatly alarmed, to remain within, or even very near, the walls of their capital.

testimony of the history before us. We there read, that the Israelites were positively forbidden to stir out of their doors *till the morning*. I contend, then, that *no movement whatsoever* towards the collection of the Israelites was made *till day-light*; and moreover, that there is reason to doubt whether Pharaoh's orders could have been transmitted to all the proper officers, to permit this collection, till some time after day-light. Then, when these orders were transmitted, we must consider the time required (whatsoever degree of preparation we may suppose to have been previously made), to assemble a *mixed and unorganised* multitude, consisting of men, *women and children*, and computed to amount to 1,500,000 souls; carrying with them whatever articles of clothes and furniture were portable, and taking also their *flocks and herds*, "*even much cattle*." It is not probable, it is scarcely possible, (however disposed the Egyptians might have been to assist and hasten their departure), that they could have been assembled and prepared for their march, for *many hours*.

But if we could admit that they might have set out in the morning, it is *utterly impossible* they could have commenced their march *early* in the morning. What then becomes of those passages which we shall presently have occasion to consider, and in which, it is said, they came out of Egypt "*by night*." Moreover, in such a climate as that of Egypt, it must at all times be an important object to travellers to avoid as much as possible the heat of the day. But in how *great a degree* must this have been important to the Israelites, journeying as they were, with their *wives*, their *children*, their *flocks* and their *herds*, and carrying their *kneading troughs* (and probably as many other articles as they could bear) on their shoulders. Yet, if they did set out in the morning, I contend they must of necessity have set out so *late*, that the whole journey must have been performed in the *very hottest* part of the day, which the above view of their situation renders extremely improbable. But if we suppose them commencing their march "*between the two evenings*," perhaps after three o'clock, or between the ninth and eleventh hour, then the sun had declined considerably, and the heat was beginning to abate. The *last and heaviest* part of the journey, when they would suffer most from fatigue, would be accomplished after sunset; a circumstance highly *important*, if not *essential*, to a body so *composed and encumbered* as they were.

The inference to be drawn from all this is, that (supposing no express scriptural authority for the morning or the evening commencement of the march) it is *probable* that the Israelites

marched from Rameses "*between the two evenings*," or after three o'clock in the afternoon of the fifteenth of Nisan; the *very* "*season*" at which, on the *day before*, they were ordered to sacrifice the paschal lamb; and that they reached Succoth *some time after sunset*, in the course of the *night*.

II. It is now to be shown, what countenance this deduction receives from accounts of, and allusions to, the transaction, to be found in scripture.

1. Negatively. There is no passage in scripture, in which the *morning* is said to be the time of their departure. Under this head, too, may be classed the arguments derivable from the *embarrassment* under which commentators of acknowledged eminence are evidently placed, when (under the supposition of the morning being the time of the departure) they attempt to reconcile the apparently opposite declarations of scripture, that they were brought out "by day and by night." This embarrassment will be pointed out in notes, as we consider the several texts descriptive of the time of the going out of Egypt.

2. The first passage, tending to prove that they went out of Egypt in the afternoon, is written in the 41st and 42nd verses of Exod. xii.

Even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt.

So they marched out *that day*. But further we read, it is a *night* to be observed. What night? why, the night of *that day*, the 15th. The night in which they were brought "out of the land of Egypt." This was *not* the night of the *fourteenth*, for in that night they were *not to stir out of their doors till the morning*. But it was the night of the *fifteenth*, the night of *their arrival at Succoth*, the halting place of their FIRST MARCH out of the land of their captivity.

The solution is easy and natural, if we suppose the Israelites to have set out "*between the two evenings*," and to have arrived at Succoth at night. Then we can comprehend with ease, and reconcile without violence to the *simple and obvious* sense of the historian's words, the two circumstances of their marching out of Egypt "*in the body and strength of the day*," and yet observing *the night* unto the Lord *for bringing them out*, &c.

3. Another passage is Numbers xxxiii. 3. "*On the morrow after the Passover, the children of Israel went out with an high hand IN THE SIGHT of the Egyptians.*" "They went out with an 'high hand ;' they would hardly (however urgent the Eryp-

tians might have been) have broken the command of their God, and have quitted their houses before morning. And accordingly, they went out in the *sight of the Egyptians*. They assembled *themselves* and their *flocks* and *herds* in broad day-light; and as soon as all was ready, (which I have endeavoured to show scarcely could be the case till the afternoon,) they set out.

4. Compare this passage with Deut. xvi. 1. where it is expressly declared, "the Lord thy God brought thee forth out of Egypt *by night*."

In this comparison the following points may be noticed. In Numb. xxxiii. it is said, they *departed* from Rameses on the *fifteenth*, on the morrow after the Passover, and in the sight of all the Egyptians. This agrees in all respects with the statement (Exod. xii. 22.), that not a man was to stir out of his doors till the *morning*. Therefore, hitherto, there was no going forth *by night*. They "*departed*," they *set out*, some time in broad day-light on the *fifteenth*. Their being brought forth out of Egypt could not refer to the time *antecedent* to their departure. Their *departure* was not at night. Consequently the phrase, "*by night*," is fairly referable to some part of their march, *subsequent* to their departure. And what part of it more properly, than their ARRIVAL AT SUCCOTH, the *close* of their march, the *first stage* of their journey out of Egypt?

5. But the passage which appears to speak most decidedly upon the point, and indeed, to mark *distinctly* and *positively* the time of their quitting Egypt, is Deut. xvi. 6. "At the place which the Lord thy God shall choose to put his name in, there thou shalt sacrifice the Passover, at *even*, at the *going down of the sun*, AT THE SEASON THAT THOU CAMEST FORTH OUT OF EGYPT."

This passage amounts to a clear determination of the time of their setting out,—namely, "*even*," or *between the two evenings*; the time at which the sun was on the decline. The "*season*" evidently means the precise *time of day*, as may be proved from the words connected with it; for the two first expressions denote time of day, and they are all obviously meant to specify the same time, viz. the time for slaying the paschal lamb. Thus, the time of day for slaying the paschal lamb, the *evening*, the *time of the going down of the sun*, and the time of their *coming forth out of Egypt*, were the same. Consequently, we have an express authority of Scripture that the Israelites left Egypt, *not on the day*, but at the *hour*, when the Passover was slain. And this has been shown to be the hour which best agrees with all the circumstances of the transaction, and which affords a *simple*

and *natural* method of reconciling those expressions, in which the going out of the Israelites is said to have taken place, in some passages by day, and in others by night."

Now if these reasonings be correct, a beautiful and wonderfully circumstantial conformity, between one of the chief paschal types, and its antitype, is exhibited. * In the perfection and closeness of their correspondence, they stand, perhaps, unrivalled; and present to us a most striking evidence of the divine origin of the law, and of the identity of Jesus as the true paschal lamb, prefigured in it.

Another consequence is, that the discovery sweeps away the groundwork¹ of the celebrated controversy respecting the day, in which our Lord partook of the Last Passover.

"For it was not only not essential, but not conformable to the accurate fulfilment of the paschal types, that our Lord should have celebrated the last Passover before the national day. It is in the highest degree improbable, and at variance with the general tenor of his character and conduct, that he should do so. There is direct evidence (Matt. xxvi. 17. Mark, xiv. 12. Luke, xxii. 7.) that He did not do so. An explanation can be given of those phrases which might seem to imply the anticipation of the national day. Therefore, as long as the first covenant was in force, He set an example of obedience, in all things lawful, both to its ordinances and to its ecclesiastical authorities. He annulled nothing, He resisted nothing, He removed nothing of the law, till its destined purpose had been effected, and the *fulness* of time had come. The paschal supper was not abrogated till the last anniversary of it had been duly observed. The adjuration of the High Priest was not despised, till our High

¹ I cannot but think, that an inaccurate view of the paschal types and a pious desire to reconcile a *seeming* discrepancy, predisposed the many learned men, who have maintained the anticipation of the national day for celebrating the Passover, to admit and support the arguments for an act so anomalous, and so uncongenial with the principles upon which our Saviour generally appears to have modelled his conduct. The statements in Matt. xxvi. 17. Mark, xiv. 12. and Luke, xxii. 7. are so plain, and decisive, that no effort is necessary to understand their purport; but considerable ingenuity has been required to raise a doubt upon them. The difficulty, too, and the differences of opinion among critics, in attempting to account for the anticipation, is remarkable. The reader may see them briefly stated in Jennings' Jewish Antiquities, p. 455. In the second part of the Appendix to my Sermon on the Passover, I have endeavoured to show, and I trust not unsuccessfully, that there are insuperable objections to the scheme of the Anticipation, and clear evidence on the other side.

Priest had offered the one great and all-sufficient sacrifice. The vail of the temple was not "rent in twain," till Jēsus had given up the ghost, and the eternal mercy-seat had been "opened to all believers." His conduct, to the last, was in unison with His solemn declaration; *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*"

J. E. N. MOLESWORTH.

Southampton, May, 1824.

De Verbo 'Ακταίνω vel 'Ακταινώω, scr. E. H. BARKER.

[Vide Misc. Cr. V. II. P. 1. p. 53.]

Insunt Emendationes Suidæ, Etymologicorum, Hesychii, Æschyli, Platonis, et Orphei.

ÆSCH. Eum. 36. 'Ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν, ubi notavit G. Burges.:—"Phot. Σωκεῖν ἀντὶ τοῦ ἰσχύειν. Extat iterum σωκῶ in Soph. El. 117., neque pluries ap. Tragicos. Inter" [τὰ] "ἅπαξ λεγόμενα recenseri debet et ἀκταίνειν. Phrynich. Arab. 23: 'Ακταινώσαι σημαίνει μὲν τὸ ὑψῶσαι καὶ ἐπάραι καὶ μετεωρίσαι. Αἰσχύλος, Οὐκ ἔτ' ἀκταίνω, φησὶ, βαρυτόνως, οἶον οὐκ ἔτ' ὀρθοῦν δύναμαι ἑμαυτὴν," [ἑμαυτὸν, D. R. ad Timæi Lex. 20.] "Πλάτων ἐν τῷ Φαίδωνι ὡς ἀπὸ περισπωμένου. Corrige ἐν τῷ Φάωνι v. Kidd. in *Critical Review* Jan. 1803. p. 142."¹ D.

¹ Locus est hic:—"Suid. v. Ὀρτυγοκόπος: Αἰγίη οὖν ἐν Ἀλκιβιάδῃ (Plato 2, 120. HSt.) Οὐκ—ἀλλὰ πρὸς Μιδίαν σὲ δεῖ τὸν ὀρτυγοκόπον, (see Schol. Plat. 74.) ἀποβλέπειν καὶ ἄλλους τοιοῦτους ἐν Φαίδωνι, Ὅτι οὐ πρὸς τοὺς τυχόντας ἀγὼν ἴσται, πρὸς δὲ τοὺς ἀρίστους. What says Kuster to ἐν Φαίδωνι? 'Pessime;' and well he might—the disease is admitted, where is the remedy? Alas, *Sepe evenit iis, qui artem nostram exercent, ut, dum astra speculantur, ea, quæ ante pedes sunt, non videant.* If K. had submitted to the drudgery of reading a few lines of Leopardus *Emend.* 2, 5. he would not have permitted the illusive ἐν Φαίδωνι to remain unaltered, and his *significare nimirum vult*, would have been countenanced at least by a Greek word:—"Hæc Platonis verba Propius aut Plotinus aut alius quisquam interpretans, inquit, 'ΕΜΦΑΙΝΩΝ, ὅτι οὐ πρὸς τοὺς τυχόντας ἀγὼν ἴσται, i. e. Significans non esse Alcibiadi certamen cum vulgo aut aliquo e plebe. Neque enim ex Phadone Platonis sequentia verba deprompta esse credendum est.' Φαίδωνι is, as we shall have

R. ad *Timæi* Lex. l. c.:—"In *Phadone* cum huic glossæ non satis aptum locum reperirem, oborta mihi suspicio est, Phryn. ἐν τῷ Φαίδρῳ scripsisse, propterea quod in illo Dialogo plura, quam in ullo alio, πεποιημένα καὶ ξένα καὶ ἀρχαιοπρεπῆ, quæ in Platone reprehendit Dionys. II. Ep. ad Pomp. 127., reperiuntur. Sed ne hic quidem verbi sedem ita demonstrare licet, nihil ut dubitationis supersit. Et erunt fortasse, qui Phryn. memoriæ lapsu *Phadone*m pro libris de *L.L.* 2. p. 583. laudasse dicant: 'Ἐν ᾧ χρόνῳ μήπω κέκτηται τὴν οἰκίαν φρόνησιν, πᾶν μαίνεται τε καὶ βοᾷ ἄτακτως' καὶ ὅταν ἀκταινώσῃ ἐκυτὸ, τάχιστα ἀτάκτως αὐτὸ πηδᾷ. Sic tres Codd. Par. Leid. et alius, quo HSt. usus est, item Stob. Ms. et Schol. Plat. ad h. l. hanc lectionem produnt." Idem D. R. in prima *Timæi* Editione:—"Hanc rarissimam vocem e Plat. expulit sciorum imperitia, dicam, an audacia? Neque hujus rei testem dabo *Timæum*, cujus hac parte fides propter crebras interpolationes vacillat, sed alium locupletiores, omnique majorem exceptione, Phryn. Arab. *Προπαρ.* Σοφ. Ms. aliquando, si Deus sierit, a nobis luce donandum. At enimvero liquide mihi videor posse affirmare, verbi ἀκταίνειν nullum in *Phadone* vestigium reperiri, quin ne locum quidem, cui satis apte conveniat, nisi forte huc referre velis p. 398. Περὶ ἐκεῖνο πολὺν χρόνον ἐπτοημένη, καὶ πρὸ τὸν ὁρατὸν τόπον πολλὰ ἀντιτείνασα, καὶ πολλὰ παθοῦσα. Scripsit igitur Phryn., ni fallor, ἐν Φαίδρῳ, in quo Dialogo plura sunt, quam in quovis alio, πεποιημένα καὶ ξένα καὶ ἀρχαιοπρεπῆ, quibus Philosophum, quando se attollit, delectari notat Dionys. II. Ep. ad Pomp. 127. Neque in *Phadone* commodæ verbo sedes diu quærendæ sunt. Ecce enim p. 348. (=31. Ast.) "Ὡστ' ἐπὶ τὰ ἰσχύια ἄμφω καθίσαι τῷ ἥπῳ, τὸν μὲν, ἐκόντα διὰ τὸ μὴ ἀντιτείνειν τὸν δὲ ὑβριστὴν, μάλα ἄκοντα. Quid si hic olim Grammatici legerint, διὰ τὸ μὴ ἀκταίνειν;" [Scholia tamen Hermæ p. 168. lectioni vulgatæ favent, Ὡς μὴ ἀντιτείνειν τὸ ἄλογον.] "Ibidem pergit Plato: Βιαζόμενος, χρεμετίζων, ἔλκων ἡγάγκασεν αὐτὸν προσελθεῖν τοῖς παιδικοῖς. An hic pro ἔλκων quondam scriptum fuit ἀκταίνων, vel, ut Phryn. jubet, ἀκταινῶν? Vitii certe suspicionem movet Cod. Voss., quem in Bibl. Leidensi contuli, ἔλκων prorsus omittens. Sed viderint acutiores." [Nihil varietatis notavit Gaisford. *Lectt. Plat. e*

occasion to observe, one of those infamous scopuli so dangerous to literary adventurers." Photius v. Ὁ τυτοκόπος: λέγει οὖν ἐν Ἀλκιβιάδῃ, Οὐκ—ἀλλὰ πρὸς Μειδίαν δεῖ σε ἀποβλέποντα τὸν ὀρτυγοκόπον καὶ τοιοῦτους ἄλλους ἐν Φαίδρῳ, "Ὅτι οὐ πρὸς τοὺς τυχόντας ὁ ἄγῳν ἴστι, πρὸς δὲ τοὺς ἀρίστους διόπερ οὐ βραθυμητός." "Sed ibi ἰμφαίμων cum Leopardo leg. monet Porson. ad Suid." Dobræus p. 782. Sed aliquid humani passus est V. D. mihiq̃ue amicissimus; nam locum frustra quæsi in Porsoni Appendice.

Membr. Bodl. Oxon. 1820. Scholia Hermæ l. c. "Ὅτι ἔλκεται μὲν ἄτε δὴ σώματι προσομιλοῦσα ἡ ψυχὴ ὑπὸ τοῦ ἀκολάστου τῶν ἵππων, αὐτὴ δὲ ἀνθέλκει τὸν χεῖρονα τῶν ἵππων ἅμα τῷ ἀμείνῳ τῶν ἵππων εἰς τὰ νοητὰ εἶδη." "Timæi glossam cum Suidas describeret, aliam quoque interpretationem, quæ Platonis loco mirifice convenit, adjecit, ἢ πρὸς συνουσίαν ὁρμᾶν." Cf. Timæi glossam: 'Ρυμβεῖν' ρομβεῖν, τοῦτο δὲ ἀπὸ τῆς κινήσεως τοῦ ῥόμβου. Ubi D. R.:—"Hoc verbum neque ap. Plat. inveni, neque ap. ullum veterum Scriptt." At refer ad Plat. Crat. s. 92., cum Schneidero in Lex. Cr.; et sic Ms. Clark., teste Gaisfordio *Lectt. Plat.* 35. Vide quæ notavi ad Etym. M. 1121. Sturz.

Pergit vero G. Burges. ad Æsch. Eum. l. l.:—"Aliud fortasse exemplum ἀκταῖνον μένος extat ap. Etym. M.: 'Ἀκταῖνω' ἐπὶ ἵππων. 'Ἀκταίνειν, τὸ μετεωρίζεσθαι, καὶ ἐπαίρεσθαι, καὶ γαυριᾶν. Παρὰ τὸ ἥκται ἀκτὸς καὶ ῥήμα ἀκτῶ, ἀφ' οὗ τὸ κουρίζω παρὰ Διοσχύλῳ, ἐξ οὗ ἀκταίνω, [lege ἀφ' οὗ ἀκταίνω, τὸ κουρίζω παρὰ Διοσχύλῳ, D. R. ad Tim. l. c. 'Etym. annotat derivari ab ἄγω, ex quo primum fieri ἀκτὸς, deinde verbum ἀκτῶ, significans κουρίζω ap. Æsch., ex hoc autem ἀκταίνω.' HSt. Thes. Sine corruptelæ suspitione citavit Stanl.] καὶ ἀκταῖνον μένος, τὸ ἀνάγον καὶ δυνάμενον ἀνορθοῦν. Verum ipse fortiter nego hic stare posse ἀκταίνειν. Itenim scripsit Tragicus,

ὡς μήτι σωκεῖν μ', ἀλλ' ἀπακταίνειν στάσιν.

Unde bis corrigas et intelligas Hes.: 'Ἀλεκταίνει' ἰσχύει, γαυριᾶ, μετεωρίζει." ['Sic ipse male scripsit pro ἀκταίνει, D. R. ad Timæi Lex.; seu potius scriptum invenit.] "Ἀπακτένων' ὁ κινεῖσθαι μὴ δυνάμενος." [Ἀπακταίνων correxerat Is. Voss., conjecerat Kuster. 'Apud Hes. est multo rarius comp. Ἀπακταίνειν: Ἀπακταίνων' ὁ κινεῖσθαι μὴ δυνάμενος.' D. R. l. c.] "Neque de nihilo est illud οὐκέτ' ἀκταίνω in Phryn." Hactenus G. Burges. "Æschyli locus, quem Grammaticus" [ap. Bekk. Anecd. Gr. 375.] "et Phryn. respiciunt," [imo Phryn. verbis, Διοσχύλος, οὐκ ἔτ' ἀκταίνω, φησὶ βαρυτόνως, οἷον οὐκέτ' ὀρθοῦν δύναμαι ἑμαυτὸν, plane respexit ad versum quendam deperditæ *Fabulæ*,] "est in Eum. 36., ubi Scholio subjecto," [Σωκεῖν' κουρίζειν, σημαίνει δὲ καὶ τὸ γαυριᾶν καὶ ἀτάκτως πηδᾶν. Ἄλλως, σωκεῖν διὰ τὸ γῆρας:] Ἀκταίνειν præponendum est, non Σωκεῖν." D. R. l. c. Recte; nam v. Σωκεῖν, cum sit intransitivum, non potest significare τὸ κουρίζειν. Scholion illud tacite sic, ad D. R. mentem, edidit Schutz. ad Æsch. V. 4. p. 408.: Σωκεῖν' διὰ τὸ γῆρας. Ἀκταίνειν' κουρίζειν. Σημαίνει δὲ καὶ τὸ γαυριᾶν καὶ ἀτάκτως πηδᾶν. In verbis ἀτάκτως πηδᾶν respicitur Plat. locus, quem D. R. supra citavit, atque adeo hinc firmatur lectio Platonica ἀκταινώσῃ, quam idem vir doctus protulit. Ex hoc Scholio

quoque disci potest, Etym. M. et G. cum Orione Thebano (ad calcem Etym. G. 618.) quibus ἀκταίνω est τὸ κουφίζω, ad Æsch. Eum. 36. respexisse. Pauw. :—" Ut neque valeam, neque me erectam tenere possim graduens; τρέχω δὲ χερσὶν aptissime sequitur; et animo et corpore perturbata erat vetula. Σῶς, σῶκος, σωκεῖν, Corpore valenti esse." Vide HSt. Thes. v. Σωκέω, et Eust. 854. Adde Orionis Thebani Etym. 142. : Σῶκος ἐπίθετον Ἑρμοῦ, ἥτοι ὁ ἰσχυρός. Σωκεῖν, ἀντὶ ἰσχύειν. Ἡ σάοικος, ἡ ὁ ὠκέως σευόμενος, ἡ ὁρμῶν ἄγγελος γάρ.

Ad Æsch. referenda est glossa Hesychii hæc : Ἀκταίνειν μετεωρίζειν. " Equidem arbitror locum a Phryn. citatum, Οὐκ ἔτ' ἀκταίνω, alium esse atque illum Eum. 36., deinde ap. Etym. M. Ἀκταῖνον μένος quoque Æschyli verba esse et inter ejus Fragm. referenda." Schutz. ad Æsch. V. 5. p. 267. Recte omnino statuit Schutz. Sed mirum est viris doctis hodieque non suboluisse veram lectionem in Etym. M. sic corrigendo : Ἀκταινόμενον, τὸ ἀνάγον καὶ δυνάμενον ἀνορθοῦν. Nam vulg. istud ἀκταῖνον μένος parum Græcum videtur. Cf. Etym. G., a quo conjectura nostra satis firmatur : Ἀκταίνειν τὸ μετεωρίζεσθαι καὶ ἐπαίρειν, παρὰ τὸ ἥκται ἀκτός, τὸ ῥῆμα ἐξ αὐτοῦ ἀκτῶ, ἀφ' οὗ τὸ κουφίζω παρ' Αἰσχύλῳ, ἀφ' οὗ ἀκταίνω, μετοχὴ ἀκταινόμενον τὸ ἀνάγον καὶ δυνάμενον ἀνορθοῦν. Corrige, ἀφ' οὗ ἀκταίνω, τὸ κουφίζω παρ' Αἰσχύλῳ, μετοχὴ ἀκταινόμενον. Orionis Theb. opusculum ad calcem Etym. G. 618. : Ἀκταίνειν περὶ τὸ ἀκτὴ ἀκτός, καὶ ῥῆμα ἀκτῶ, ἀφ' οὗ τὸ κουφίζω παρ' Αἰσχύλῳ. Lege παρὰ—, ἀφ' οὗ ἀκταίνω, τὸ κουφίζω παρ' Αἰσχύλῳ.

" Sic lego,

χρυσοῦ, δι' ἀρμῶν ἐξαμείβομαι, μόλις
ἀκταινόμενος.

Illud ἀκτ. plane tuetur Æsch. in loco simillimo; etenim in Eum. 36. Pythias, quæ jam e scena egressa est, iterum extemplo redit, Furiarum visu adeo perterrefacta, uti ipsa dicit,

ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βᾶσιν :

quem locum respexit Phryn., [imo alium, in deperdita *Fabula* inventum, respexit, ut supra notavi,] " in Lexx. Bekk. 23. sive ap. Ruhnck. ad Tim. 20. Αἰσχύλος, Οὐκέτ' ἀκταίνω, φησὶ—, οἷον οὐκέτ' ὀρθοῦν δύναμαι ἑμαυτόν. Ad similem fere locum referri debet gl. Hes. Ἀκταίνουσα τρέμουσα ἢ ἀσφαλῶς κρατοῦσα, ubi tamen lege ἀτρεμοῦσα. Similiter ap. Eur. servus in scenam μόλις ἀκταινόμενος, præ timore redit." G. Burges. ad Eur. Phaeth. Frr. Ms. in *Class. Journ.*, 43, 166 = Fr. Tr. Friedemann et J. D. G. Seebode *Misc. Cr. V.* 1. P. 1. p. 22. Hesychii glossam sic correxit G. Wakef. ad marg. : " F. τρέχουσα ἢ σφαδάζουσα, σκιρτῶσα." Sed nihil mutandum est :—" In nostris

Hom. exemplis Od. Ψ. 3. legitur, πόδες δ' ὑπερικταίνοντο. At Hes. aliam prodit lectionem: 'Τρακταίνοντο' ἔτρεμον. •Quam ipsam, non vulgatam, ob oculos habuit vetus Criticus, Lysanias ap. Etym. M. 739. Λυσανίας ἐπὶ τοῦ τρέμειν φησὶ τετάχθαι." [Vide G. Burges. ad Æsch. Eum., l. c. et Nov. Thes. Gr. L. 1088—89.] "Hes. 'Ακταίνουσα' τρέμουσα, ἢ ἀσφαλῶς κρατοῦσα." D. R. ad Tim. l. c. Illud ἀσφαλῶς κρατοῦσα firmat Hermanni conjecturam, Pseud-Orpheo A. 376. feliciter resituentis verbum ἀκταίνειν :

ὁππότε γάρ μιν πάγχυ κάμῃς ἐνὶ χεῖρεσι πάλλων,
ἔξαπίνης ὄρσει νεογιλοῦ παιδὸς αὐτὴν,
Μαίης ἐν κόλπῳ κεκληγόντος ἀμφὶ γάλακτι.
χρὲ δέ σε τετληῶτι νόῳ ἀκταινέμεν ρίει,
μὴ πως ἡπεδανοῖο λυθεῖς ὑπὸ δείματος ἔξω
ἐκ χειρῶν οὐδάσδε βαλὼν, χόλον αἰνὸν ὀρίνης
ἀθανάτων.

"Pro αἰνέμεν, quod aperte mendosum est, conj. κηδαινέμεν Bernard. ad Thom. M. 177. Sed magis placeret μελεδαινέμεν eodem sensu." Tyrwh. "De corrupto αἰνέμεν equidem probabilius esse existimo verbum, quo firmiter tenere, quam quo curare, cavere, indicetur, positum esse. Præterea in tali loco non est mutatio facienda, nisi quæ literarum similitudine sese tueatur. Quare neque κηραινέμεν nec μελεδαινέμεν placet. Propius ad ΑΙΝΕΜΕΝ accedit 'ΑΚΤΑΙΝΕΜΕΝ. Itaque hoc reposui. Hes. 'Ακταίνειν' μετεωρίζειν. 'Ακταίνουσα' τρέμουσα, ἢ ἀσφαλῶς κρατοῦσα. Æsch. Eum. 36. 'Ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν." Hermann.

Ceterum de vv. 'Ακταίνω et 'Ακτάζω, deque comp. fuse actum est in Novo Thes. Gr. L. 1086—90.

Thetfordiæ, Martii 12. A.D. 1824.

*Litteræ quædam ineditæ ex autographis inter schedas
D'ORVILLIANAS, in Bibliotheca Bodleiana adservata
descriptæ.*

Viro celeberrimo amicissimoque J. Ph. D'Orville
S. D. P. Wesseling.

Diodorus ante hos duodecim dies in meas ædes immigravit; hospitio exceptum comitesque schedas diligenter examinavi, nec multum, quod Camussati esset, reperi: variantes, quæ dicuntur, bonæ sunt notæ, sed paucissimæ libris posterioribus adscriptæ. Gratia horum omnium causa a me tibi debentur et habebuntur. De Wolfio, quod narras, gratissimum accidit: perge, quæso, Diodori apud eum causam agere, quam et ipse ubi paulo plus otii fuero uactus, illi commendabo. Montefalconium in opere egregio strenuum esse lætor, speroque et ibi me reperturum quod Bibliothecæ Diodori prodesse possit. Tu, si occasio ferat, exquire ex illo, ecquid ejus generis Mss. catalogi sint comprehensuri. Maffei Antiq. Galliarum exemplar a te dudum habui; itaque hoc, aut si prius malueris, commoda occasione ad te redibit. Politicum carmen de Constantini donatione legere non memini: forte non aliud atque illud erit, quod ex Bulengero, sed soluta oratione scriptum, Fabricius L. V. bibl. Gr. C. 3. [Vol. 6. p. 5.] inseruit. Novi in re literaria nihil hic geritur; neque enim nova tibi erit Græca historia numis ab Havercampo illustrata, quam fugientibus oculis nuper inspexi. Ferunt Ottonem Balduini opera recensaturum, [sic] et alium, cujus nomen haud succurrit, ex juris consultorum familia. Habebis intra decem aut xii. dies a me dissertationem in numos quosdam Thesauri Morelliani, cui locum in Miscellaneis, si vacet, peto. Vale et me ama. Trajecti 24. ixber [1735.]

Clarissimo Amicissimoque Viro Jac. Phil. D'Orville
S. P. D. J. Alberti.

Post continuas dilationes, quæ vel Jobi patientiam expug-
nassent, tandem prodit Glossarium meum,¹ quod pro amicitia

¹ Cui titulus *Glossarium Græcum in sacros novi Fæderis libros, ex Mss. primus edidit, notisque illustravit Joannes Alberti, Ecclesiastes Harlemensis. accedunt ejusdem Miscellanea critica in Glossas Nomicas, Sudam, Hesychium; et index auctorum ex Photii Lexico inedito. 8vo. Lug. Bat. 1735.*

tessera ad te mitto, ea lege, ut sicubi errorem detexeris, candide (ut inter bonos solet) me moneas, ne in Hesychii editionem forte propagetur. Versor nunc in lit. *Δ.* pag. 240. citiori (ut spero) gradu stadium correpturus. Pro transmissis novissimis Observationibus gratias ago maximas. Sed aliud est, quod te porro velim. Ableganda sunt quanto ocyus exemplaria ad Cll. Viros Wolfium et Fabricium. Fasciculum cui credam, nescio, neque tibi gravis esse vellem, ut hanc curam sysciperes, quum apud vos commoda dabitur occasio. Quæso itaque, ut quam primum me certiores facias, quæ via tibi certissima videatur, quæve nunc forte occasio ad manus sit, ne ulterius morantem gelu opprimat. Sic optime de me mercheris, quem tuum esse nosti. Vale. Harlemi pridie idus Jan. M^oCCXXXV.

Eruditissimo Amicissimoque Viro J. Ph. D'Orvillio
S. P. D. Ti. Hemsterhuis.

Me nuper ab itinere Groningano reducem adventiciæ literæ tuæ exceperunt: iis apertis, quicquid ex procrastinatione molestiæ animo adhæserat, illico dissipatum est. Gratulor, Glossis meis in honoratiorem locum promotis. Eloqui non possum, quam mihi tuum fratrisque tui carmen, quo Petrum nostrum, suavissimum illud caput, condecorasses, placuerit. De Luciano actum est: in vincula solutus, nunquam redibo: tempore non suo injuriam insignem mihi fecerunt Bibliopolæ; Gesnerum optem in hanc provinciam succedere; videtur enim mihi a literis Græcis non mediocriter instructus, et ad versionem conficiendam facultate singulari. Nescio quanto opere Anti-Pauwiana tua desiderem: tergum egregie laceratum nullam nobis misericordiam commovebit: vide tamen, ne cicatricem ducant vulnera in Miscellaneis postremis impressa. Quanquam viderit ἀμαρτέειν, pessime tamen rem egit: scribendum enim ὡς ὕδωρ ἀνὰ τοὺς κήπους ἀμαρτέων, vertendumque quasi aquam per hortos flexu multiplici derivaret. En tibi meam disputationem de Lysiæ loco, et emendatione Meursiana: si punctum tuum ferat, non intercedo, quin Miscellaneis inseratur; sin minus, Pythagoræi κυάμου scriptorem nunquam divinasseni: ita mihi salivam movit nobilissimus Hudecoperus, ut te obtester, ne desinas illum meo quoque nomine, si quid valere potest, instigare ad ornanda Miscellanea. Jure fatalem annum erudito orbi conquereris: paratas habebam ad Juliani Cæsares adnotationes, quas rogatus ad Liebium mitterem: jamque manum admoveram epistolæ obsignandæ, quum de obitu ejus nuncius ad me perfertur. Quid tandem est illud scripti, quod titulum Chrestomathiæ Burmanianæ præfert? an pater horribilis libelli, sic enim audio, detec-

tus? percipio videre. Arnaldi vita in summo periculo versatur, longiorem ejus usuram, et meliorem in nonnullis mentem ex animo precor: de his aliisque plura coram: quamvis enim necdum certi quicquam constituerim, credit tamen me Amstelodamum hisce feriis venturum. An urbe aberis, et quo maxime tempore? facile enim intelligis, me gratissimo itineris illius fructu nolle privari. Plurimum salve a Venema et Burmanno nostris, cum quibus hæc vesperam jucunde ponam: genio tuo poculum libabitur. Optimo fratri tuo multam a me salutem. Vale et me ama.

Franequera, x'xvii Junii, MDCCXXXVI.

ADVERSARIA LITERARIA.

NO. XXXVII.

In honorem Gul. Browne, Eq. &c.

Φοῖβε Παρνάσσου μεδέων λύρας τε,
Φοῖβε, τυῖδ' ἔλθ' αἵποκα κατέρωτα
Ἐκλῦες πάρος, μεῦ ἄκουσον, ὅττι
Δήν σε κάλημι.

Εὐκόμων δός μοι χαριτων ἄωτον,
Σοὶ γὰρ ἰατρὸν φίλον ἔξοχ' ἄλλων
Γάρσεν με θυμὸς ἄνωγεν Διο-
ληΐδι μολπᾷ.

Τῷ φρενὸς καρπὸν γλυκὺν εὐνοοῦτ' ἐκ
Στήθεος φιλοφροσύνας μέγιστον
Μνάμ' ἀποσπένδω χυτοῦ ἀμφὶ τύμβον
Νέκταρος ἔρσαν.

Ἐῖπέ μοι τάχιστ', Ὀγεία, τέκνον
Χρυσέας ἀνωδυνίας φέριστον,
Εἰπέ μοι τάχιστ' ὅσα χάρματ' ἄλλοις
Ζωὸς ἔθηκε.

Πολλάκις θέλγητρα φέροντος αὐτοῦ
Εὐθαλῶν κούραις ἐρύθαμ' ἐρώτων
Ἀγλαόν θ' ἄβας κλέος αὖθις ἐννύ-
· χευε παρειαῖς.

Τὸν νόσων φεῦγ' ἀργαλέων ὄμιλος,
Τὸν γόαι καὶ θυμοβόραι μέριμναι,
Τὸν μάλιστ' ἔχθαιρεν ἀναξ τε Νερτῆ-
· ρων Ἀἰδωνεύς.

Νῦν Καμοῦ κλεινὰς ἐγέραρεν ὄχθας,
Μουσικᾶς ὄρεψεν ἄωτον, ἐκ δὲ
Ἀφθονεστᾶτης χερὸς εὐθάητον
· Θῆκεν ἀγῶνα.

Ἀλλ' ἴθ', Ἀχοῖ, Περσεφόνας δομόνδε,
Τῷ κλυτὸν μολπᾶς φέρ' ἔπαινον, ἐνθα,
Ὡς Φαῶν πάροιθε, μέτεστιν Αἰο-
· ληϊδι κούρα.

· RENNEL: *Coll. Reg.*

ARTIS MEDICÆ LAUS.

Scire potestates herbarum usumque mœdendi.

O beatorum series soluta
Temporum! o sævi nova regna Lethi!
Posteris semper sacer, o Satoris
· Lapsus Adami!

Nubium nigrans globus incubantem
Portat ultorem, furit ense rubro
Angelus, claustrisque patet reclusis
· Pestifer Orcus.

Irruit longo glomerata tractu
Turba morborum, varias nocendi
Instruunt formas, et ubique luctus
· Semina fundunt.

Multa per terras pyra fumat, exit
Ipsa prægustans animo cruentas
Mors dapes, captatque graves apertis
· Naribus auras.

Tela; tu matris miserata curas
Detegis noxam, subito per omnes
It salus nervos, solito et tenore
Vita recurrit.

Non tamen justa careat Camœna
Ille, Musarum pariter tuique
Quem decus versu memoret fideli
Musa quotannis;

Hunc suæ gratis citharæ Patronum
Laudibus vates celebret, modisque
Integret nomen, geminoque rite
Plaudat honori.

POTT: *Colleg. Sanct. Johann. Cant.*
In maximis com. Cant.

Πόνος λεπτοῖσιν ὀπηδεῖ.

Πολλάκις Ἡρακλῆς φοβεράν ἐκράτησεν ἀγώνων
Τῶν γ' ὄσσοις Ἡρῇ θῆκε κοτεσσαμένη.
Τὸν Κύνά τρίκρανον τὸν ἐνερθε, βίηφι πεποιθὼς
Μοῦνος ἐὼν δεσμῷ χειρὸς ἔδησε βαρεῖ.
Καὶ Ταῦρον γαίης βλάστημα μέγιστον ἐνίκᾳ
Ῥεῖα μάλ' ὕντε κάπρον, καὶ πολυδειράδ' ὄφιν.
Ἀλλ' ὅτε σοῖς ἀγανοῖσιν, Ἔρωσ, βελέεσσι δαμέντι
Εἰροπὸκ' ἐν Λυδαῖς ἔργα τέτακτο κόραις,
Τριχθὰ τε καὶ τετραχθὰ τρυφεῖς ὑπὸ χειρὶ παχείῃ
Ἐρράγῃ ἡλακάτων ἐν στροφάλιγγι πόκος.
Ἀλλῶν μὲν μόχθων κρείσσαν ἔφυ, τόνδε μέγιστον
Συμπάντων, νήθων λεπτὰ, πόνων ἔμαθε.

I. DALTON: *Schol. Reg. Buriens.*

¹ Cal. Browne, Esq. qui musis indulgens præmia (quorum æmulum, felix fuit hoc carmen) apud Cantab. constituit.

IN VENTRILOQUUM.

Salve! magna tui Britanniaëque
 Salve! gloria temporum tuorum!
 Qualis nemo fuit, hec est, exitve
 Posthac, o utinam repente voces
 Sint centum mihi, sint et ora centum, ut
 Te tui similis poeta laudem!
 Audin'? nunc hominemve foeminamve
 Juxta, nunc procul et remotiores
 Hac, illac, puerumve ineptientem
 Credas multa loqui, simul diserta
 Ac vox parturit sonos in alvo.
 Atqui nil tremit os loquentis, atqui
 Nil motum est labium. Quid ergo? fallor?
 An verum est? loqueris, tacesve? certe
 Et nusquam tua vox et est ubique.

TWEDDELL: *Trin. Coll.*

In max. com. Cantab.

The following Epitaph on the tomb of a favorite dog, from the British Museum, is so plaintive, and contains so much simplicity, that it will of itself be an apology for its insertion.

In obitum Canis dilectæ.

Gallia me genuit, nomen mihi divitis undæ
 Concha dedit, formæ nominis aptus honos; •
 Docta per incertas audax discurrere sylvas,
 Callibus hirsutas atque agitare feras:
 Non gravibus vinclis unquam consueta teneri,
 Vulnere nec niveo corpore sæva pati;
 Molli namque sinu domini, dominaëque jacebam—
 Et noram in strato lassa cubare toro.
 Et plus quam licuit muto canis ore loquebar—
 Nulli latratus pertimere meos;
 Sed jam fata subi partu jactata sinistro,
 Quam nunc sub parvo marmore terra tegit.

Illustration of Herodotus. L. ii. Ch. 57.

Πελειάδες δέ μοι δοκέουσι κληθῆναι πρὸς Δωδωναίων ἐπὶ τοῦδε αἱ γυναῖκες, διότι βάρβαροι ἦσαν· ἐδόκεον δέ σφι ὁμοίως ὄρνισι φθέγγεσθαι· μετὰ δὲ χρόνον τὴν πελειάδα ἀνθρωπότηϊ φωνῇ αὐδάσασθαι λέγουσι, ἐπεὶ τε συνετά σφι ἥυδα ἡ γυνή.

We cannot, perhaps, have a greater example of the power of superstition over the mind of man, where reason is unenlightened by divine revelation, than the testimony of the great historian now before us; assuring us, that the most civilised nation on the face of the earth was deluded by the juggling of two common gypsies, if the conjecture be correct, that the present race of gypsies came originally from Egypt.

The most successful artifice, which they seem to have practised to delude the people, was that of causing their voice to appear to proceed from the stems of trees, from the bowels of the earth, or from any other place which might suit their purpose; an art well known at the present day under the name of ventriloquism.

Those, who were unable to acquire sufficient command over their voice, made use of another species of imposition, easier indeed, but more liable to detection. A tube was conveyed to the statue of the deity from a particular spot where the priest concealed himself, and in this manner sounds emitted by the priest appeared to proceed from the mouth of the image.

The words (if they could be so styled, as they were little more than an unintelligible confusion of sounds) were hastily collected by the scribes in attendance, and delivered to the person who consulted the oracle.

The former method was common among almost all the more civilised nations of antiquity. It is mentioned repeatedly by Isaiah, and it is probable that the witch consulted by Saul made use of similar practices. It was considered, of course, a crime among the Jews to consult familiar spirits, and it is one of the abominations mentioned by the prophet, of which he advises the Israelites to beware; "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep^t and mutter, should not a people seek unto their God? for the living to the dead?" Isaiah, viii. 19.

To terrify the imagination, and preclude suspicion, some

^t To peep signifies to cry as young birds, to chirp, to whisper.—Dr. Johnson.

wizards resorted to hollow places under ground, to which practice the following passage seems to refer: "Thus said the Lord, that created the heavens, I have not spoken in secret, in a dark place of the earth." Isaiah xlv. 13, 19.

Perhaps, then, the origin of the fable of the doves was derived from the noise which was made by the peeping sounds alluded to by the prophet, and not as the historian supposes by the hearing a strange and foreign language.

G. P. C.

In Herodotum, vii. 187.

Οὐδέν μοι θῶῦμα παρίσταται προδοῦναι τὰ ρέεθρα τῶν ποταμῶν ἔστι τῶν.

Several emendations have been proposed by commentators; "Ἔστιν ὧν, ἐνῶν, &c. &c. 'Ἐνῶν would certainly explain the passage; but Valckenaer considers that the word Ἐνιοι requires after it a genitive case, as Ἐνιοι τῶν ποταμῶν, Ἐνια τῶν χρημάτων, &c.

A more simple and moderate alteration may be found in the substitution of Ἐστεῶτων, which is as frequently used in Greek as synonymous with ἐόντων, as 'existere' in Latin for esse.

I should, however, prefer the original reading given us by Schweighaeuser, with the separation of ἔστι in the following manner; ἔς τι τῶν, i. e. μέρος, which is omitted by ellipsis, of which Lambert, Bos, and Viger, give us several instances: "Τὸ γ' ἐμὸν ἔτοιμον, ἐὰν οὗτος ἐθέλη," Plat. in Theag. "Εἰς τὸ πᾶν ἀεὶ ξένον" supple μέρος χρόνου. Æschyl. in Choephor. 682. &c. &c.

Zeunius says, in a note to Vig. de Idiot. Cap. III. Sect. vii. Reg. 5. "Mira est hujus nominis 'μέρος' sive expressi, sive subauditi elegantia, si adjectivum additur conveniens."

I do not exactly understand, how Schweighaeuser could have translated the passage in the following manner, unless it had been altered as above:

"Minime mirandum mihi videtur fluminum nonnullorum aquam defecissc."

G. P. C.

EPIGRAMMATA, EPITAPHIA VARIORUM,
No. VIII.

Εὐχὴ pro novi anni felicibus auspiciis.

Orta dies cœlo est, nostræ orta salutis origo
Qua fuit, et vitæ spes rediviva novæ.
Orta dies cœlo est, generis qua gaudia nostri
Sunt nova, et est iterum pristinus ortus honos.
Orta dies cœlo est, veteris qua clauditur anni
Cursus, et auspicium surgit in orbe novi.
Sit precor orta dies, quæ noctem e mentibus altam
Tollat, et a vitiis pectora pura ferat.
Sit precor orta dies, quæ vel sine nube malorum
Prima hic felices inchoet orta dies,
Vel quæ perpetuas æterno tempore lûces,
Primaque cœlestes inchoet orta dies.

Ad Gellium.

Odi te, Gelli, nec possum dicere quare,
Hoc tantum; sed et hoc, idem amo te nimium.
Unius alteriusque eadem mihi causa profecto est,
Odi te quod amo, teque amo quod mi odio es.

Ad Zoilum.

Nil opus est nostros ut rodas, Zoile, versus,
Ipse ego quos toties rodo, vocoque nihil:
Intactas perquire dapes; servire palato
Si vis, ne rodas, Zoile, rosa prius.

Ad insulsum quendam.

Vis nobis joculum referre, cuncti
Quo risu moriamur, o Fabulle;
Ne tantum scelus in tuos sodales
Committas; joculum referre noli.

Hieronymus Arconatus pœta Germanus Lectori de libello suo.

Si quid in his chartis occurrat mollius, aures
Radere quodve tuas, lector amice, queat;
Da veniam: haud alii mores sunt temporis hujus.
O te felicem qui levitate cares!
Ut sine labe tamen nostros percurrere lustus
Possis, virgineus nec notet ora rubor;

Prudentes imiteris apes, quæ dulcia amaris
 Ex herbis etiam fingere mella queunt.
 Ut cuique est animus, sic prodest carmen obestve :
 Aspergi maculis meus generosa nequit.

Fero et spero.

Fata ferenda fero patiens, melioraque spero :
 Sperantem nescit deseruisse Deus.

Ad Chrysidem.

Errabam, fateor, Chrysis charissima, quod me
 Indignum quondam rebar amore tuo.
 Nam tu virtutem tribuis, te dando; tuusque,
 Si quid amas, dignum reddit amoris amor.

In No. 53 of this Journal, p. 170, was quoted a poem of Hugo Grotius, entitled, "Hyporchema in obitum Aldinae Castellæ," consisting of verses composed wholly of short syllables. The following, from Acidalius, deserves quoting, on account of the rarity of this species of composition, as well as from the oddity of its construction. Acidalius delights in passionate protestations of friendship, ringing changes on words, obsolete language, and merciless elision of vowels. In this last respect he is the very Antipodes of modern Latin poets in general. He has written some admirable epigrams.

Ad Amicum.

Animitus ego te amo, animitus et amor ego tibi :
 Tibi sum animula ego tua, mea tu es animula mihi :
 Tuum animum habeo mihi, veluti tibi meum animum habes.
 Quid, animule mi, igitur inanima tibi mea manus
 Avide ita petitur ? eane librum in animum hunc
 Dare pote melius erit aliud ? an animo aliquid
 Alibi potius habeo ? quo ego neque video, neque
 Scio, neque dare tibi queo melius. At age age jam
 Cape tibi modo, quod habeo reliquum, uti sat habeas :
 Capiam item ego mihi tua. Tua mea, mea tua dehinc :
 Neque tuus eris, ego neque meus ero. Meus eris
 Tu, ero tuus ego. Satin' ita tibi sit ? an et aliud
 Cupis ? Ego tu ero, tu eris ego : jam age, quid ubi superest ?

In Nævolum.

Desine collectis infestæ, Nævole, linguæ
Fœmineum probris dilacerare genus;
Unum nam sc̃tis est, uno simul omnia dices,
Nævole; te talem fœmina quod tulerit.

In Nævolum.

Sic est, Nævole; quum tua illa primum
Vidi carmina, nec bonum poëtam
Verus te potui vocare censor,
Et malum timui tamen vocare.
Per lusus igitur jocumque, vatum
Dictus es mihi pessimus bonorum.
Indignaris, ut audio, levemque
Fers parum leviter jocum et moleste.
Serio tibi dehinc loquar, meamque
Mentem, ut sentio, serio fatebor:
Non vatum mihi pessimus bonorum
Posthac, verum eris optimus malorum.

In Roscium.

Di male te perdant, Rosci, quod te mihi jactas
Assidue, et toties exanimas miserum
Laudibus insulsis! utinam bona numina surdum
Me faciant, tu ne me toties facias!

Epitaphium in Fr. Rabelaisium.

Somnus, et ingluvies, Bacchusque, Venusque, jocusque,
Numina, dum vixi, grata fuere mihi.
Cetera quis nescit? fuit ars mihi cura medendi;
Maxima ridendi sed mihi cura fuit.
Tu quoque non lacrymas, sed risum solve, viator,
Si gratus nostris manibus esse velis.

In Incredulum.

Quum sine chirographo dicas, incredule, credi
Posse nihil, credis hoc sine chirographo?

In Pompilium.

Innumeros mihi se numeros sæpe unius horæ
In spatio jactat fundere Pompilius.

Haud mirum : innumeris quoniam visus mihi nullus
 Vel modus est, vel pes, vel caput in numeris.
 Et quidni innumeros numeros se fundere jactet,
 Cujus tam extra omnem sunt numerum numeri ?

In Fannium.

Magnus es in vulgo, Fanni : me vulgus iniquum
 Despicit, et duris vocibus exagitat.
 Scin' quod ego interea mecum ? mihi gratulor unum id,
 Fanni, tam vulgo displicuisse tuo.

From the Italian.

(See Roscoe's *Life of Lorenzo di Medici*.)

'The night that Pietro Soderini died,
 His soul went posting to the gates of hell :
 "What ! hell for thee ?" indignant Pluto cried :
 "Go, and with brainless babes in Limbo dwell."

Idem Grace redditum.

Ψυχίδιον Πετροῦ Σοδερίνου θανόντος
 Ταρτάρου ἐν προθύροις πικρὰ προσεῖπ' Ἀλδης·
 "Οὐ σοί γ' εἰς ἀνδρῶν μοῖραν θέμις εἰσαφικέσθαι·
 Ἐρρε, καὶ ἐν βρέφεσιν χεῖσο σὺ νηπιάρχους."

OXFORD LATIN PRIZE POEM.

IN MORTEM JACOBI COOK.

ARRECTIS suspensa animis se Europa tenebat,
 Arctoi sibi præcipiens commercia ponti ;
 Cum tu ! per sævas glacies, et inhospita regna,
 Ignotum aggressus præpandere gentibus æquor,
 Cum tu ! grande decus Britonum ! mediæ ipse laborum
 Deficis in cursu, et cæpta imperfecta relinquis.
 Spes erat, et sero quamvis conamine, tandem
 Insolitas aperite vias, ipsoque sub axe
 Æquoris inclusi glacialia rumpere claustra ;
 Scilicet, ut cursu brevior, et tramite certo
 Navita longinqui penetraret ad ostia Gangis,

Cathaiaque oras ; longum nunc usque coactus
Radere iter, tardos et circumflectere cursus.
Sive vias lustret, qua Gama ingentibus ausis
Insuetum sulcabat iter, (non ille minacis
Vim metuens ponti, et dubii prope littoris oram
Vela legens, seu magno olim molimine fama est
Phœnicas tardis cursum intendisse carinis)
Sæva illic maria, et longo procul Africa tractu
Lustranda, atque obeunda feri plaga torrida solis,
Arentem Angolam contra, Daradumque sonantem.

Quin ubi se tandem extremis Cafraria terris
Ostentat, superest diris tamen usque procellis
Vexata, et rapido fervens Mozambia fluctu,
Seu quis Erythræum littus, mollesve Sabæos,
Seu porrectam ultra speret sibi Persidos oram.

At Bengala tibi, jam tum cum littora linquis
Afrorum, procul ingenti jam dissita ponto,
Poscit iter durum, et discrimina longa viarum :
Neu facile est, si quis Sinas et inhospita quærat
Littora Nipponæ, tutam expediisse carinam
Aut superasse fretum, qua Java, et maxima propter
Sumatra, Roos claudunt vasto obice fluctus.
Nec facile est illi scopulos vitæ latentés
Et dubios æstus, et quæ jacet undique cæcis
Interstincta vadis magno crebra insula ponto.
Nec brevior cursus si quis te, magnæ Magellan !
Occiduas per aquas Auroræ ad regna sequatur ;
Longa via hic nautis etiam et discrimina rerum ;
Atque ubi Atlantæi longinqua ad littora ponti
Perventum, et magno propius jam Plata sonore
Audita in morem pelagi devolvere fluctus ;
Illinc continuo devexos cursus ad Austros
Flectendus longe, gelidoque sub axe necesse est
Noctem intempestam, atque acres perferre procellas,
Ante aut diffuso quam circa lumine cælum
Rideat, aut detur delabier æquore aperto
Pacati maris, et tuto accedere portus.

At non æternum adversis cohibenda periclis
Mens humana, alio demum conamine quærit
Pandere iter pelago, tantosque levare labores,
Si forte Arctoo breviores tramite cursus,
Eoumque aditus faciles speraret ad orbem.
Nimirum extremo qua littora inhospita fluctu
Curvat, Atlantæi fugiens procul æquoris oras,

Hudsoni sinus aut sublimes altius Arctos,
 Qua pelagus petit, et Boreæ lavat ultima regna;
 Hic freta, si qua fides, æstu interfusa reducto
 Dant aditus hautis, atque ostia recta viarum;
 Inde ea Russiaco sese immiscentia ponto,
 Mox Asiæ fines, projectaque Kamschadalæ
 Littora discurrunt supra, extremosque Curilos.
 Inde ergo ingentes terræ, atque expansa paterent
 Ante oculos spatia Oceani, et commercia rerum.
 Hinc ubi Tartareæ specie jacet undique sæva
 Littus arenosum, et tristes longo ordine campi,
 Quos contra opposito murorum limite claudit
 Dives opum Sina, et varias exculta per artes.
 Quid dicam? quam crebra ingens exinde per æquor
 Insula se læto nautis ostendat honore
 Munera gemmarum et fragrantia aromata jactans?
 Usque ubi Ternatem supra, arentemque Tidorem
 Innumeras offert ultro tota India merces.
 Parte alia magno sese California tractu
 Porrigit, unde viæ faciles tranquilla per alta,
 Ante oculos donec nimbose cacumina longe
 Attollunt Andes, donec Peruvia circa
 Ostentat pulchras urbes, et ditia regna
 Argentique frequens rivis; auri que metallo.
 At vero hoc frustra multo conamine gentes
 Explorare iter, atque aditus recludere cæcos
 Aggressæ; usque adeo magnis obsistere cœptis
 Tædia longa viæ, et gelidi inclementia ponti:
 Ergo ille hunc iterum qui possit adire laborem,
 Qui possit duris virtutem opponere rebus,
 Ille, decus Britonum, et seri lux inclyta sæcli
 Exoritur, quem nec casus, nec fata priorum,
 Nec super incumbens prono de cardine mundi
 Oppressit bruma, aut angusto limite clausit;
 Verum ideo magis obniti, et vi tendere contra,
 Impulit æternæ succensa cupidine famæ
 Virtus, et dubiis jamdudum assueta periclis.
 Ipse etenim faustus molitus jam ante labores
 Pacati late lustraverat æquoris undas,
 Felicesque habitu terras, qua fœdere justo,
 Hospitii exceptus sibi mitia sæcla virorum
 Devinxit, pulchram referens sine sanguine laurum.
 Ipse etiam Australem longi spatiatum ad axem,
 Extremos veterum cursus processerat ultra,

Gentibus ostendens qui certus denique fñis
Terrarum oceanique jacet, qua navibus obstant
Æternæ glacies et non tractabile cœlum.

Ergo illum tantæ sortitum munera laudis
Jampridem, ingentique animo majora moventem,
Ipse pater populi, non unquam passus iniquis
Virtutem in tenebris condi, et sine honore jacere;
Ipse adeo movet auspiciis, et rite secundaus.
Hortatur studio, neque enim non denique cordi est
Imperium Oceani, et Britonam proferre triumphos.

Ergo alacris patrios portus et littora linquens,
Scilicet haud tantis impar conatibus heros,
Magnum opus aggreditur, jamque æquora nota remensus,
Securas sedes, et mollia rura Taitæ
Devenit, hospitioque iterum lætatur amico.

Mox Kamischadalæ tractus, glacialiaque arva
Propter, Hyperboreum lustrans interritus orbem,
Extremum penetrare fretum, optatamque laborat
Ire viam, et patriis præpandere classibus æquor.

Jamque illum Catharina sui prope littoris oras
Imperii fines obeuntem, atque ultima regna,
Læta suis opibus, tanti nil invida cœpti,
Adjuvat, atque ultro portu tutatur amico.
Ipsa etiam, hostili quanquam succensa furore,
Gallia suspendit sævi fera munera Martis,
Compescitque odium, studiisque secundat euntem.

Jamque illum ingenti dudum Britannia plausu
Poscebat reducem, ventosque in vota vocabat,
Longum iter increpitans, et tædia iniqua viarum:
Tum vero, ut tardi ulterius longo ordine menses
Transierant, necdum patriis successerat oris
Exoptata rates, dubios quisque inde timores
Spargere in ambiguum, et cunctandi querere causas:
“Quo nunc sub cœlo? queis demum erraret in undis?
Quæve adeo fortuna virum, casusve tulisset?”
Atqui illum interea peregrino in littore longe
Gens hominum effrænâ fatali oppresserat ictu.
Heu finem cœpti invisum! temerataque jura
Hospitii! heu pelagi necquicquam erepte periclis!
Hoc illud fuit? Hæc demum te fata manebant?
Nec fas optati metam tetigisse laboris,
Nec patriis iterum incolumem considerare terris!
Ergo te Britonum fletus, te publica cura,

Tantum opus aggressum, et magna inter cœpta cadentem
 Condecorant : neque enim non te per sæcula gentis
 Indigetes inter, laudumque exempla priorum,
 Anglia in ætænum referet, studioque fideli
 Bite tibi justos memor instaurabit honores !

WELLESLEY.

Ex Aede Christi, 1780.

AMERICAN CLASSICAL SCHOOLS.

WE have been favored with the Prize compositions at Boston, of which we insert a specimen. In these poems we observe a marked improvement; and we shall hail the progress of that laudable spirit which pervades those establishments.

NARCISSUS.

AUCTORE E. S. DIXWELL.

Aspice, qua tenerum caput ille inclinat ad undas
 Flos niveus, veluti lacrymas infundere fonti
 Optans ; dum salicis circum protenditur umbra,
 Quæ Phœbi radios excludit, et aëris æstum.
 Heu ! fuit hic quondam Narcissus, imagine formæ
 Captus, quæ solitus ripas accedere fontis
 Hujus, quum noctis tenebras Aurora fugare
 Cœperat ; haud unquam rediens vestigia vertit,
 Donec Sol ponto radios absconderat alto.
 Ad fontem recubans voces sic fudit inanes ;
 “ Eheu me miserum ! cur, Oh placidissime Divum,
 Oh Veneris proles, cur nostros occupat artus
 Tam crudelis amor, merui cur talia dira ?
 Rusticus incultus si captus amore puellæ,
 Nec mora, quin vinclis Hymenæus jungeret ambos ;
 Ille tamen, toties qui in flammæ pectora misit,
 Vadere damnatur, nullo miserante, sub Orcum.
 Quum vagus huc veni per sylvas sedibus errans
 Primùm, tunc animi levis, ac intactus amore,
 Huic vitreo similis fonti ; nunc denique cæcus
 Spicula contorsit Deus, et sunt omnia mota.
 Hanc Nympham, juro per Divos, semper amabo.”
 Dixit, et in sylvis Echo respondit “ amabo.”

Irrita vox, eheu ! captas pervenit ad aures,
 Spesque levis pectus meditantis falsa revisit.
 Nam putat audiri dilectæ mente puellæ
 Vocem, ac exclamat, dum gaudens omnia lustrat,
 " Oh pueri comites, Nymphæque valete decoræ,
 Nam mihi quæ cordi, nunc pignora præbet amoris,
 Hicque manens, laudes sylvas resonare docebo."
 Sic dicens, palmas duplices submersit in undam,
 Ut daret amplexus, et figeret oscula labris,
 Forma tamen fugit, percusso fonte, sub undas.
 Desine plura loqui, chordas nunc, Musa, coërce;
 Hoc satis est : noli miserabile dicere fatum.
 Mox vide, Narcissus per tempora maxima cunctans
 • Quaritur a Nymphis montes ubi nubila tangunt,
 Deinde ubi labantur tacitis in vallibus amnes;
 Jam voces Dryadum resonant in salcibus atris,
 Naiades et sonitum reddunt : " Narcissus ab agris
 Decessit : comitem per cunctas quaerite terras !"
 Aspectum fallit Narcissus, et ipse videtur
 Flos niveus vergens ad fontem, nomine scripto
 Narcissi ; atque canit mœste super aura sepulcrum.

In this poem we scarcely object to any part of the metre, except to *nomine scripto* ; but we might find instances of a similar position in our College prizes. *Ac* should not be placed before a word beginning with a vowel.

NOTICE OF

JOURNAL OF A TOUR IN ASIA MINOR ; *with comparative Remarks on the Ancient and Modern* *Geography of that country. By WILLIAM MARTIN* LEAKE, F. R. S. &c. 8vo. Lond. 1824.

IN tracing vestiges of Grecian art amidst that barbarism and desolation which have pervaded the Ottoman empire, a traveller finds peculiar difficulties opposed to his researches in Asia Minor, whilst this region offers a more fertile field of discovery

than any other Turkish province. Having noticed the hatred which Musulmans generally bear to Christians, our learned author adds :

In Asia Minor, among the impediments to a traveller's success may be especially reckoned, the deserted state of the country, which often puts the common necessities and conveniences of travelling out of his reach; the continual disputes and wars among the persons in power; the precarious authority of the government of Constantinople, which rendering its protection ineffectual, makes the traveller's success depend upon the personal character of the governor of each district; and the ignorance and the suspicious temper of the Turks, who have no idea of scientific travelling,—who cannot imagine any other motive for our visits to that country, than a preparation for hostile invasion, or a search after treasures among the ruins of antiquity—and whose suspicions of this nature are of course most strong in the provinces which, like Asia Minor, are the least frequented by us. If the traveller's prudence or good fortune should obviate all these difficulties, and should protect him from plague, banditti, and other perils of a semi-barbarous state of society, he has still to dread the loss of health, arising from the combined effects of climate, fatigue, and privation, which seldom fails to check his career before he has completed his projected tour. Asia Minor is still in that state in which a disguised dress, an assumption of the medical character, great patience and perseverance, the sacrifice of all European comforts, and the concealment of pecuniary means, are necessary to enable the traveller thoroughly to investigate the country, when otherwise qualified for the task by literary and scientific attainments, and by an intimate knowledge of the language and manners of the people." (Pref. p. iv.)

These remarks were written before the insurrection broke out in Greece: an event which has thrown many additional obstacles in the way of travellers. To Colonel Leake, therefore, our obligations are the greater for having given so much valuable information respecting a country where few will, probably, venture to extend their researches, for a considerable time.

In January, 1800, our author set out from Constantinople, in company with the late General Koehler, Sir Richard Fletcher, Professor Carlyle, and others, well armed and disguised as Tatar couriers, and with servants of different descriptions, forming a caravan of 35 horses. From Iskiodár or Skutári (in Greek Σκουτάριον) they proceeded to Kartal, Pandíkhi (Παντίχιον), and Ghebse. Near this place they met a Mollah (or Turkish priest) travelling luxuriously in a Taktreván (or covered litter); reclining on soft cushions, smoking the Narghilé (or water-pipe), and accompanied by attendants, mounted on horseback and splendidly dressed: his baggage consisted of mattresses and coverings for his sofas; valises containing his clothes; a large assortment of pipes,—

--tables of copper; cauldrons, saucepans, and a complete *butlerie de cuisine*. Such a mode of travelling is undoubtedly very different from that which was in use among the Turks of Osman and Orkhan. The articles of the Mollah's baggage are probably for the most part of Greek origin, adopted from the conquered nation, in the same manner as the Latins borrowed the arts of the Greeks of a better age. In fact, it is in a great degree to Greek luxuries, with the addition of coffee and tobacco, that the present imbecile condition of these barbarians is to be ascribed; and "*Græcia capta ferum victorem cepit*" applies as well to the Turk as it once did to the Roman; for though Grecian art in its perfection may be degraded by a comparison with the arts of the Byzantine Greeks, yet in the scale of civilisation, the Turks did not bear a higher proportion to these than the Romans did to the ancient Greeks. (P. 4.)

The first chapter conducts us from Ghebse to Kizderwent (or the "Girl's Pass"), Lake Ascanius, Nicæa, Lefke, Shughut, Eski-Shehr (the ancient Dorylæum), Seid el Ghazi, Doganlu, Kosru Khan, Bulwudûn, Isaklu, Ak-Shehr, Ilgûn, Ladîk, and Kônia. In the course of this journey our author remarks that the Turkish Isnik, which represents the Grecian Nicæa, was never so large as the ancient city, from the ruins of which it seems to have been almost wholly composed, its baths and mosques exhibiting numerous fragments of Greek temples and churches. (P. 11.) Of an extraordinary monument in the valley called Doganlu, an engraving is given from the sketch made by General Koehler, while Mr. Carlyle and Col. Leake copied the inscriptions. This monument appears to be a sepulchral chamber excavated in the rock, with an ornamented front rising more than 100 feet above the plain: the lower part resembles an altar, and probably conceals the entrance into a sepulchre where lie the remains of some personage in whose honor this magnificent monument was formed; "for in some other parts of Asia Minor, especially at Telmissus, we have examples of the wonderful ingenuity with which the ancients sometimes defended the entrance into their tombs." (P. 23.) A ruined fortification in the vicinity of this monument, our learned traveller is inclined to regard as indicating the site of Nacoleia, the chief fortress of this country in the time of Arcadius, and named by Strabo among the cities of Phrygia Epictatus. As to the sculptured monument, it may be supposed a work of the ancient Phrygians, who, like other nations of Asia Minor, in a state of independence before the Persian conquest, used an alphabet slightly differing from the Greek, and derived from the same Oriental origin. The characters of its inscriptions resemble the Archaic Greek in some respects, whilst in others they are manifestly semi-barbarous.

Both in the resemblance and dissimilitude, therefore, they accord with what we should expect of the dialect of the Phrygians, whose connexion with Græce is evident from many parts of their early history; at the same time that the distinction between the two nations is strongly marked by Herodotus, who gives to the Phrygians the appellation of barbarians. (P. 27.)

In one of the inscriptions Col. L. discovered the words *ΜΙΔΑΙ ΦΑΝΑΚΤΕΙ* "to King Midas;" furnishing an immediate presumption that this monument was constructed in honor of some Phrygian monarch of the Midaian family. This opinion is supported with our author's wonted erudition and ability, and he recommends, as we sincerely do, that future travellers should devote some time to a more complete examination of this highly interesting object than circumstances allowed to himself. The second chapter illustrates in a very masterly manner the ancient Geography of the central part of Asia Minor, establishing the sites of many cities respecting which we have hitherto been almost wholly ignorant. And the third chapter continues the author's route from Konia through various places, until his arrival at the sea-coast, where he embarked and landed at Tzerina or Cerina, in the island of Cyprus, near which are some catacombs, the only remains of ancient Ceryneia. (P. 118.) Here he remarks that—

—the natural formation of the eastern part of the north side of Cyprus is very singular: it consists of a high, rugged ridge of steep rocks, running in a straight line from east to west, which descend abruptly on the south side into the great plain of Lefkosia, and terminate to the north in a narrow plain bordering the coast. Upon several of the rocky summits of the ridge are castles which seem almost inaccessible. The slope and maritime plain at the foot of the rocks on the north possess the finest soil and climate, with a plentiful supply of water; it is one of the most beautiful and best cultivated districts I have seen in Turkey. (P. 119.)

Among various interesting, curious, and useful remarks, which our author, as usual, intersperses throughout his works, we shall notice one, in P. 124, showing, that from a comparison of some computed measurements with the real distances on the map, a Greek mile may be estimated at about two-thirds of the geographical; and as the word *μίλι* was borrowed from the Latin, Col. Leake concludes that the measure must have been originally the same as the Roman mile, though it is now shorter; the distance however is merely computed, not measured, and he never could obtain an accurate definition of it from the Greeks. The ruins of Assus, opposite to Molivo, (the ancient Mithymna) in Mitylene, afford numerous remains, furnishing perhaps

the most perfect idea of a Greek city that anywhere exists—temples, sculptured figures, walls and towers. a gate in complete preservation, a cemetery with gigantic Sarcophagi, an ancient causeway, and architraves with inscriptions. On one of these we read . . . *ΘΙΕΡΕΥΣ ΤΟΤ ΔΙΟΣ . . . ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩΙ*. Another records the name of one who had bequeathed lands for restoring the city, and from the profits of which the temple had been rebuilt. *Εκ της προσόδου των αγρων, ων απελιπεν εις επισκευην της πολεως Κλεοστρατος υιος πολεως, φυσει δε Τελλικοντος, επεσχευασθη.* (P. 128.)

The fourth chapter treats of ancient places on the road from Adalia to Shughut, with remarks on the comparative geography of the adjacent country.

We shall here direct the inquisitive reader to our learned author's observations on the site of Apameia, respecting which he examines the ancient evidences,

Because it is a point of great importance to the ancient geography of the western part of Asia Minor; not less so than Tyana is to the eastern; and because, adds he, in regard to both these places, I have the misfortune to differ from the author, in whose opinion the public is justly in the habit of placing the highest confidence. P. 163.

It is scarcely necessary to mention that Col. Leake here alludes to the celebrated geographer Major Rennell.

The fifth chapter relates to ancient places on the southern coast of Asia Minor; and here a due compliment is paid to Captain Beaufort's excellent work on Karamania, a country now poor and deserted, but appearing, from the numerous remains of antiquity that it exhibits, to have been one of the most populous and flourishing regions of the ancient world (p. 171.)

In chapter vi. we have remarks on the comparative geography of the western and northern parts of Asia Minor; on the principal places in Peræa Rhodia, in Doris, in Caria, in the valley of the Mæander, in the valleys of the Caystrus, on the coast of Ionia, in the vallies of the Hermus and Caicus, and in the adjacent country, in Troas, in Bithynia, and in Paphlagonia. Here (p. 240.) our author gives a very remarkable inscription from Branchidæ, in the Boustrophedon manner of writing; it was copied by Sir William Gell from the chair of a sitting statue on the Sacred Way, or road leading from the sea to the temple of Apollo Didymæus. This road, which on either side was bordered with statues on chairs formed of single blocks of stone, the feet close together and the hands placed on the knees, is an exact imitation of the avenues to Egyptian temples.

406 *Notice of Col. Leake's Journal, &c.*

Respecting the remains of Ephesus Col. Leake observes, that, though still very considerable and of easy access,

They have hardly yet been sufficiently explored, or at least they have not yet been described to the public with the accuracy and detail which they merit. The temple of Diana Ephesia, the largest and most celebrated of the Asiatic Greek buildings, is the only one of the great examples of the Ionic order of which we do not now possess particulars more or less satisfactory. The temples at Samus, Branchidæ, Priene, Magnesia, and Sardes, have been measured and drawn by experienced architects, but not a stone has yet been discovered that can with certainty be ascribed to the Ephesian temple, although very little doubt remains as to its exact situation. P. 258.

For the total disappearance of such a vast edifice our author accounts; by remarking its position near the sea, which facilitated the removal of its materials for the construction of new buildings during the long period of Grecian barbarism: whilst that gradual rising of the soil, which has not only obstructed the port near the temple, but has created a plain of three miles between it and the sea, must have buried every vestige of the temple that escaped removal; an architect, however, would probably still find beneath the soil sufficient traces to afford a perfect knowledge of the original construction.

For Col. Leake's very interesting remarks on Troy, which occupy above thirty pages, we must refer to the work itself—noticing a very curious sketch explaining the supposed alteration in the coast and in the rivers of Troy since the time of the celebrated war; and a map of the Troas from Rhœteium and Alexandria to the summits of Mount Ida.

Although many remarks on the central parts of Asia Minor have already been made by our author in a Journal published among the collections of Mr. Walpole (vol. ii.), yet so much new matter has been added that the work before us appears as a most valuable acquisition to the classical antiquary and geographer.

We cannot close this interesting volume without noticing the admirable map of Asia Minor which illustrates it, executed by Mr. John Walker, after the drawing by Col. Leake.

LITERARY INTELLIGENCE.

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Recherches sur le culte de Bacchus, &c. par P. N. Rolfe: ouvrage qui a remporté le prix proposé en 1819 par l'Académie des Inscriptions. Paris. 1824. 3 vols. 8vo.

Théâtre choisi d'Eschyle; contenant *Prométhée, Les Sept Chefs et Les Perses*; publié d'après le texte de Schütz, avec un index des mots les plus difficiles, par L. Vaucher D. Genève. 1823. 8vo.

Fr. N. Gisl. *Baguet de Chrysippi Vita, Doctrina et Reliquis, Commentatio in Academia Lovaniensi præmio ornata.* Lovanii 1822. 4to.

De ambitu, utilitate et necessitate studii Exegeseos sacræ: oratio festa d. xii. Apr. recitata, auctore L. de Sinner, Stud. Theol. Bernæ 1823. 8vo.

ΚΑΛΛΙΜΑΧΟΣ, ΚΛΕΑΝΘΗΣ, ΠΡΟΚΛΟΣ. CALLIMACHUS, CLEANTHES, PROCLUS. Curaute Jq. Fr. Boissonade. Paris. 1824. 32mo. This Edition is inscribed to Mr. Barker.

To Correspondents.—Advertisements. 409

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